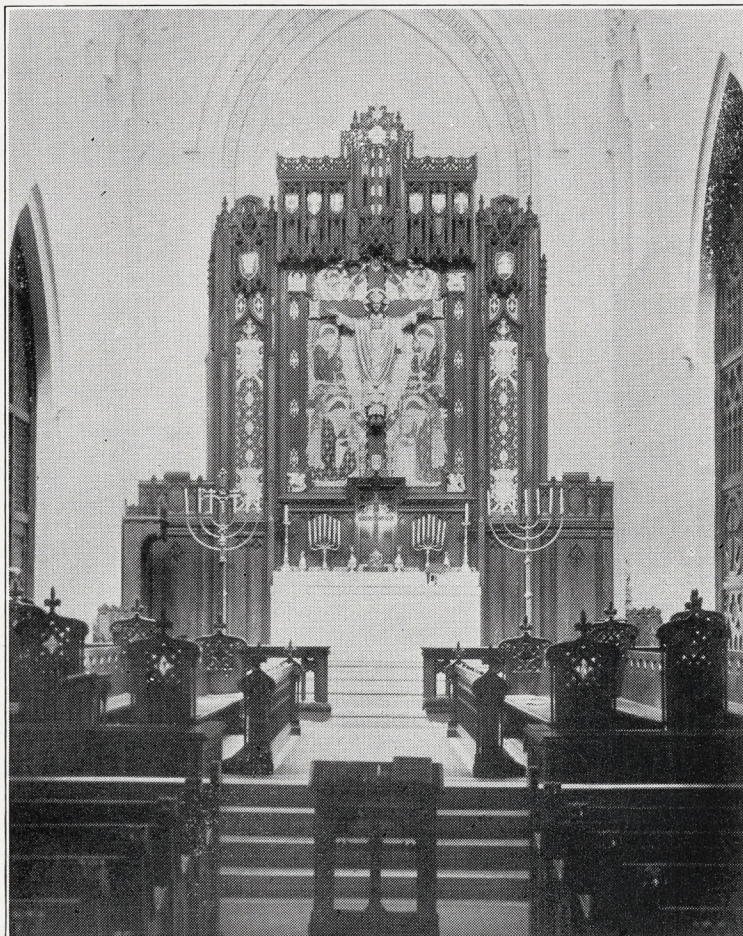


The **WITNESS**

CHICAGO, ILL., FEBRUARY 20, 1936



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CLERGY NOTES

ASHBURN, W. E., ordained priest by Bishop Brewster of Maine on February 6, is in charge of churches at Rumford and Rangeley.

BULL, ROBERT LEE, JR., is to be instituted rector of Trinity, Elizabeth, N. J., on February 20th. He took up residence February 13th.

CARTER, HAROLD R., rector of St. Peter's, Providence, has accepted appointment as priest in charge of St. Thomas', Providence, left vacant by the resignation of the Rev. Frederick W. Jones.

CHARLTON, CHARLES M., All Saints' Mission, East Lynn, Mass., is now the rector of St. Mark's, Dorchester, Mass.

CLARKE, MAURICE, former dean of St. Paul's Cathedral, Marquette, Michigan, is now the rector of Grace Church, Camden, S. C., and chairman of the department of religious education of the diocese of Upper South Carolina.

DENTAN, ROBERT C., in charge of St. John's, Donora, Pa., has accepted a call to the rectorship of St. John's, New Haven, Conn.

HAYDEN, T. J., curate at St. Augustine's, Trinity Parish, New York, is now the rector of St. Uriel's, Sea Girt, New Jersey.

HARRISON, G. HENDREE, rector of Christ Church, Pensacola, Florida, died on January 28th after a brief illness.

HENNESSY, H. G., rector of Holy Cross, Paris, Texas, is now the vicar of St. Luke's, Chickasha, Okla.

POLAND, JOHN C., has resigned as rector of Emmanuel, Braintree, Mass.

SUTTON, F. P., assistant at Christ Church, Trenton, N. J., is now rector of St. Luke's, Westville, N. J.

WARD, JOHN FLETCHER, has been placed in charge of the Church of the Ascension, Norfolk, Va.

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THE CHRISTIAN VOYAGE

By
BISHOP JOHNSON

TO MANY people life is a task, a monotonous round of duties, becoming more and more burdensome as age comes on uncheered by faith and hope. It makes no difference whether it is the banker or his janitor, one can become so engrossed in work that it destroys all human sympathies or radiant expectancies. Life becomes just one day after another of routine. To many others life is an effort to find pleasure in the gratification of sensuous desires. This too is bound to end in disillusionment as one loses the capacity for such enjoyments. Both the worker and the shirker are prone to regard the Christian's heaven as an illusion, but the fact remains that those who have faith, whether they be rich or poor, grow old gracefully and meet disaster with serenity.

We need a definite port toward which to sail if we are to resist that feeling of futility which is the penalty of an aimless life. If one thinks of heaven as a continuation of those ties and ideals which have made life worth while here on earth, then we can form those ties and pursue those ideals in joyous anticipation of their permanency. To doubt this is to assert that the creature has a finer sense of the ultimate fitness of things than the Creator. As St. Paul says, "Why should it be thought a thing incredible with you that God should raise the dead?" Without this faith, life is stripped of its great adventure.

I do not believe in heaven because I hope to get there, but because it is the only reasonable objective for the finest desires that God has implanted in man. As has been well said, "It is noble to seek for the highest good and it is reasonable to believe that it can be attained." The fact that man can seek for the Kingdom of God and His righteousness is an assurance that there is an adequate satisfaction of that desire somewhere and at some time. Like the pioneers in science and the explorers of new regions we shall find our quest if we are persistent in our search—"Seek and ye shall find." Like Columbus we are sailing on an uncharted sea, seeking an unknown port and meeting with adverse storms and diverse currents because we too believe that the world is round, that the sea is navigable, and that we will ultimately find the haven where we would be.

It is only men of faith who have uncovered the treasures which God has hidden from the superficial nomad. To venture in God's universe is to find adequate compensation for your toil. However, in making the adventure I am far more concerned with the character of the ship in which I embark than I am fearful that there is no harbor in which we will finally anchor. I believe that the Master summed up the reasonableness of our faith when He said, "What man is there of you when if his son ask bread, will he give him a stone," "If ye then being sinful, know how to give good gifts unto your children how much more shall your heavenly Father give good things to them that ask Him."

After all the justification of our adventure lies in our belief that the creator is more than just man. I believe in the resurrection because I believe in God and not because I am worthy thereof. Those who like Columbus seek a new world will find an adequate recompense for this legitimate desire.

BUT in starting on the cruise I am first of all concerned about the ship, an instrument which is the product of God's gifts and man's efforts. It is because I believe in Jesus Christ as the embodiment of truth that I accept His gracious invitation to embark on the ship which He has promised to pilot. I have no confidence in rafts which drift at the mercy of the waves. I prefer an old liner that has survived many storms and escaped shipwreck through all the centuries.

I have little confidence in human philosophies which blow hither and drift thither without any ultimate destination. I want a staunch ship because I lack the stamina to swim across the ocean. The fact that I can swim a long way out to sea does not mean that I can make port.

To me the Holy Catholic Church is a trusty ship, piloted by the Master and guided by the Holy Spirit. It is true that the Church, like a ship, is the combination of God's grace in furnishing the raw materials and man's industry in putting them together. I have no assurance that the officers will be inspiring or the crew interesting. The quarters assigned me may be uncomfortable. These are secondary matters. At the bow

of the ship as its headpiece is a crucifix and my own crosses may be the price which I pay for passage thereon.

The fact that the ship is bound for a new world outweighs every other consideration. I may be a poor sailor, but I do not propose to allow an occasional nausea to keep me from the journey. At any rate, I have a more inspiring outlook than to assume that the world will end in dust and ashes and that its crowning glory will be a cemetery.

Whatever may be the final outcome for me, I will have at least the satisfaction of a glorious expectancy which has its reaction on my daily tasks. If the Kingdom of Heaven were an illusion, I would prefer to seek it on the same principle that I preferred to see Edwin Booth play "Hamlet" (although it was an illusion which I thoroughly enjoyed) than to have spent the time in grubbing for what men are pleased to call the only realities.

The mere fact that the ship may go down with all on board is not going to prevent my having a joyous voyage instead of aimlessly drifting in a hopeless and helpless manner. The fact that a Christian society in which its members are sincere, can product love, joy

and peace, not to be attained elsewhere, gives me assurance that the adventure is worth while.

The stability of the ship, the comforts of God's grace, the fellowship of those aboard, are such a contrast to the insecurity, the discomforts and the personnel of other crafts that one would prefer to be on board, even though all were eventually to go to the bottom.

It is not merely the farther shore that concerns me; that is in God's province but it is also the joyousness of the way in contrast to the monotonous routine ending in the greatest of all disillusionments which is a conviction of the utter futility of human life. Everything in the universe tells me that life progresses from one miraculous stage to another and I believe that man has no commission to shut off the power. The port to which we sail is no more miraculous than the port from which we sail. It is this world which is unexplicable both as to its origin and its purpose. Like Columbus I believe that the world is round and not flat, for the circle is the emblem of eternity.

—
This is the first of a series of eight articles by Bishop Johnson that will appear during Lent. Next week he writes on DISCIPLESHIP.

THE CHURCH IN THE VIRGIN ISLANDS

By

H. M. PIGOTT

Rector, St. John's Church, Christiansted

DO YOU know what V. I. U. S. A. stands for? It is the alphabetical characterization of the Virgin Islands of the United States of America, the group of islands in the West Indies purchased from Denmark in 1916 by the United States government. There are three parishes: All Saints in St. Thomas, and St. John's and St. Paul's in St. Croix, organized over a hundred and seventy years ago, and until 1919, when the jurisdiction passed to the missionary bishop of Puerto Rico, formed part of the English diocese of Antigua which is still affectionately and gratefully remembered. In fact the natives still call the Church here the English Church. The records show that many of the rectors served their parishes for quite long periods of time—twenty years and more. And usually their resignation meant preferment within the West Indian province. There is inherent in this a policy that is surely wise, namely, that the work of a priest who goes overseas should be a life work and at least undertaken with that intention. With this purpose in mind such a priest will be able to give his whole heart to the work, and so escape mental reactions in the form of the tropical illness of "nerves." Definite provision should be made for furloughs, as it is a great help to know that a long holiday home is not far off. With commendable perseverance the present staffs are sticking to the job, but unquestionably the work is too great and the opportunities too urgent for five priests and a couple of deaconesses and the slender local resources. If the Church is not to lose its leading position and

influence, it is imperative that adequate support be forthcoming from outside.

The islands have a cultural background and the percentage of literacy is high. The natives are neat and cleanly but for the most part desperately poor. Ten dollars a month for a cook and six for a maid is the average salary. Fifty to seventy cents a day is a high wage for laborers. It is no uncommon thing to see old women going to their better-off neighbors to beg for used tea leaves from which to brew their morning tea. On the whole the people are religious and devout, and the more faithful ones contribute a few cents a week for Church support—for the parish and for missions ("machines" as one old woman calls it). For special offerings, as at Christmas, many with real self-sacrifice will put a quarter in their envelope—bless their hearts! Though for lack of "something decent to wear" many are often absent from the daily services, the great Feasts will find them out in full force. For instance, at one of the churches there were about a thousand present at the Christmas midnight Mass. The yearly mission boxes sent us from the Woman's Auxiliary are a god-send, and help many to make an appearance at public worship. One old woman goes so far as frequently to wear her woolen nightgown to Sunday services, and a wash rag pinned thereto in lieu of a handkerchief.

The population is at least eighty per cent colored. In her public worship and administrations of the sacraments the Church has solved the color question. There

is no line of demarcation—colored and white worship together and together kneel at the same rails to receive their Communion. The priests thoroughly enjoy the festivals. The devotion and happiness of the congregations is infectious and exhilarating; the beauty and splendour of the full catholic ceremonial, the resplendent altars and shrines, the hearty singing, are all emotionally and spiritually overwhelming; but oh! the sore muscles and aches after distributing Holy Communion to hundreds. And don't forget the assistance they have to give beforehand with the decorations and general preparations, and the labor of the confessional.

Several of the Novenas held during the year are marked with much enthusiasm and faith. Bouquets of flowers of all sorts and conditions are brought to bedeck the shrine. With fervour and faith the congregation crowds the altar rails, round after round, to receive the special and specific blessing, and often, with a movement of the hand some one will indicate the seat of an ailment from which he seeks relief and with which intention the blessing is sought. And blessed be God for the many favors received!

The rectories and churches are large and imposing. One church seats 1200. But as in the tropics materials deteriorate rather rapidly, maintenance of property and renewal of altar linens and silk vestments add to the budgetary problems.

Each of the Sunday schools has an enrolment of about 800, variously graded. In one of these a written test is sometimes given. Here are some of the questions, taken at random. What is the meaning of: *Et incarnatus est. Introibo ad altare Dei. Ite, Missa est.* Which Saint preached to the fishes? Who are the Patrons of England, Scotland, Ireland and Wales? These were correctly answered. "What is a celibate?" brought this surprising answer: "One who is unmarried without choice!"

The week-day children's Mass is at 6 a. m. We older folk know how at 5 a. m. the bed seems to be sticking to our backs. Undoubtedly the children feel the same about it. So the regularity with which many of them attend this early service, often groping their way through unlighted streets to be on time, is little short of heroism and an inspiring thing to behold.

It is hoped that Public Works Administration funds and rehabilitation program will lift the islands out of their economic prostration. The government has bought large estates, broken them up into tracts of from six to ten acres, and built on them three-room concrete houses. Natives purchase these homesteads on a 20 year payment plan, and use the land for raising sugarcane for the Virgin Islands Company's rum stills and sugar mill, and reserve about two acres for raising food for their own use. If the government's policy and program substantially improves the economic conditions of all classes, the Church will be faced with a new and wonderful opportunity of usefulness and advance. Every effort should now be made, and every assistance now be given, that she may be fully ready for the task and fully prepared to meet it, for assuredly the community has need of her!

The article next week in the series of Lenten Articles on the Church in Latin America will be on Cuba, written by Archdeacon Townsend.

Talking It Over

By

WILLIAM B. SPOFFORD

IT WAS a gloomy meeting that the National Council held last week in New York but it was cheerful in one respect; they faced reality. And because they did a clean-cut statement can go out to the Church on the present state of the missionary enterprise. The mandate of General Convention that the budget must be balanced was carried out in the way that I believe General Convention meant it should be, by keeping expenses within expected income. At the beginning of the meeting there was not general agreement that this was the line to follow. The executive committee of the Woman's Auxiliary, meeting prior to the Council, had expressed itself "as being earnestly opposed to balancing the 1936 budget by cutting the work any further, believing that it can be balanced by securing additional gifts." The officers at the Church Missions House took the same view. However before the meeting was over there was general agreement that cuts should be made, to go into effect April first unless the added \$127,000 needed to maintain the work at its present level is in sight by that date. Thus the matter is put squarely up to every member of the Church. The General Convention said cut and they cut. And in so doing the work of the Church throughout the world is crippled. There is one way to prevent it—do your share toward raising the additional \$127,000.

VARIOUS METHODS for raising this money were suggested in the excellent report submitted by a committee of five, headed by Bishop Stewart of Chicago. Dioceses, parishes or individuals may elect a project; that is, assume the responsibility for restoring one of the items now in jeopardy. To illustrate, the department of religious education is threatened with a cut of \$2,000. Bishop Stewart, in the name of the diocese of Chicago, said that he would take the responsibility for raising this amount over and above what the diocese has already pledged to the 1936 budget. Others present did likewise. Some may prefer to make an additional pledge to the budget. Others may be willing to initiate a special offering. The One Day's Income Offering was also suggested, and finally the hope was expressed that people of wealth will come to the front. By these various methods our leaders are confident that the present work will be maintained.

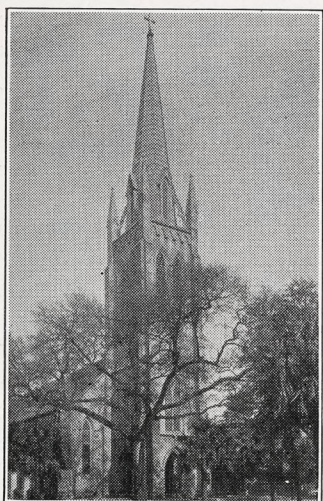
THE COMMITTEE in their report also stated "a careful, deliberate, competent and thoroughgoing study of a new administrative organization which shall integrate the various aspects of our work, achieve greater unity and economy and efficiency" was also greatly needed. The Council acted favorably on this suggestion and a committee consisting of Bishop Stewart, Bishop Sherrill, Miss Elizabeth Matthews, Mr. Harper Sibley and the Rev. Paull Sargent was appointed to undertake it and report to the Council. Their work will undoubtedly have far reaching effects upon the national work of the Church.

ST. JOHN'S: SAVANNAH

By

WILLIAM B. SPOFFORD

SAVANNAH, ST. JOHN'S (995) C. C. J. CARPENTER. Look it up in the Annual and that is all you will find about St. John's Church, Savannah, Georgia, and yet it is one of the most wide-awake parishes in the United States.



To begin with it is a social service parish, and has been for the past five years under the rectorship of the Rev. C. C. J. Carpenter. He heads things of course but is ably assisted by Miss Ruth Foster who has special charge of this activity, assisted by a committee of about thirty women who are constantly on the job. The parish, located in the heart of Savannah, deals with the usual social service problems that are

thrust upon a down-town city parish, and they deal with them adequately and scientifically. Enter the parish house for instance on any Tuesday and you will find the place full of women, some of them of the parish who are there to help, and others women of the community who are there to receive help. They are quilting, knitting, making dresses for the children at home, giving counsel and advice to these women who are finding it difficult these days to cope with their problems. At noon they all sit down together for a meal—and it is a good meal served at a cost of nine cents per person. Off in a side room is a huge wardrobe room where you will find the outgrown garments of the parishioners, all repaired and cleaned, which outfits many a poor family of the community. In the summer there is a special group of girls that meets each Tuesday, mostly the daughters of these women who come to St. John's through the winter for help.

Mr. Carpenter, Miss Foster and their assistants are not alone interested in relieving distress. They believe also that an effort should be made to understand the causes. Therefore each Wednesday night the young people of the parish meet to study such questions as housing, social security, the conditions of jails and orphanages. Not only book stuff either, for these young folks make visits to tenements, factories, jails and other institutions and get first hand knowledge of conditions. Then on Sunday evenings the men of the parish gather in the rector's study where the lid is off in a free for all discussion on all sorts of social and economic matters, with Hyde Park freedom of speech in force.

Parishioners with special contributions to make to the welfare of others also have been mobilized at St. John's, with the doctors of the parish in particular

giving their services to the poor through the parish. Thus on a recent day ten children had their tonsils removed—a hospital gave two ward room, several doctors volunteered their services, trained nurses who are members of St. John's gave their time—and ten youngsters were on the road to health as a result. And mind, there is no appropriation in the parish budget for all this social service work, other than the communion alms. The money needed just comes, says Mr. Carpenter.

St. John's believes in missions too—and in the old fashioned principles of the every member canvas as it was established by the national Church in 1919. Mission money and parish money is kept entirely separate, and this parish accepts and pays its quota. There is also the Laymen's League of the parish, under the direction of Vestryman George Urquhart, that has several lay readers who are licensed to make addresses. They have supplied in nearly every church and mission in the diocese, and hold services every Sunday in a nearby mission church.

There are three choirs at St. John's, with one hundred people receiving choir training under the direction of Mr. William B. Reeve, choir master and organist. There is a boys' choir that sings at services from October through Easter; a girls' choir that sings every week-day afternoon and a choir of men and women that functions during the summer months. Incidentally four former choir boys of St. John's have entered the ministry in the past few years.

Woman's Auxiliary—not one but three groups—the older women, the business women and the younger women. There is a chancel guild; a rector's aid society, whose job it is to back him in any special job he wishes to do; the Nazarene Society, that holds a service each Wednesday with special intercessions for the sick. They do more than that, too—they visit the sick and care for the afflicted. A men's group of the same society meets every Thursday night.

Then there is a men's club that is organized on a non-eating basis. That is, it is not one of these ordinary men's clubs that meets about three times a year to put



THE STAFF OF ST. JOHN'S CHURCH, SAVANNAH

away food and listen to a speech. This club meets regularly to discuss such matters as "the Bible," "the Church," "the Sacraments," "Missions." The club also spreads good cheer at Christmas. This past year dinners were distributed to 184 families.

Great stress is laid on work with young people, with a program adopted which enables each one to study or serve according to his own particular interests or abilities. Thus many units are functioning at the same hour, not only on Sunday but throughout the week. Worship before the altar is the highest ideal. Study and service come next, while fellowship, which is interpreted as "a sympathetic understanding of and association with other young people" falls naturally into line through the medium of the other three ideals. Thus during the past year these young people of St. John's have been organized into the following special groups: social service, current events, teacher training, choir, acolytes, Bible classes, life problems group, economic group, Church history group, missions group, the social systems group where they studied capitalism, fascism and communism, and a dramatics group. Certainly any young person at St. John's should be able to find what he wants. This work is under the special direction of Miss Cecil Burroughs, director of religious education of the parish.

The present church building was erected in 1852, the parish having been established in 1841. The senior warden is Judge George T. Cann; the junior warden is Mr. T. P. Ravenel; the rector is the energetic C. C. J. Carpenter. He has numerous assistants; Miss Ruth Foster, who is known as the assistant to the rector; Miss Louise Daniel, secretary; Mr. W. B. Reeve, choir-master and organist; Miss Burroughs, director of education; Mr. C. W. Owen, chimier (the chimes of the parish church are heard all over the city); the sexton is Mr. Edward Parker, and the sexton emeritus is 92 year old Ben Graham, now on a pension, who lived for many years as a slave near the church. He retired several years ago but is still hale and hearty and spends much of his time at the church, where he does as he pleases.

Just one final word. The rector of St. John's believes in THE WITNESS slogan, "An Informed Parish is an Active One." So a year ago he had the parish canvassed for subscriptions with the result that a good percentage of his people read a Church weekly regularly. But a good percentage is not enough, for an effort is now under way to get the paper into every home in the parish.

The altar and reredos, pictured on the cover, is a memorial to a former rector and is the work of Calvert, Herrick & Riedinger.

Let's Know

By

BISHOP WILSON

CLIMATE

OVER a large part of the country during the past month the prevailing topic of conversation has been the weather. Many records seem to have been broken. Up here in northern Wisconsin, for instance,

we have seldom had such a persistent period of low temperatures as during the past six weeks. For some three weeks the thermometer scarcely ever rose as high as zero and night after night it would drop to a point anywhere from fifteen to thirty below. When one has to make a drive of more than a hundred miles (fifty there and fifty back) for a confirmation appointment with the thermometer somewhere in the twenties under zero, as I did a few weeks ago, it becomes a subject for discussion.

I suppose people have always talked about the weather. Certainly they did in Palestine according to the Scriptural records. For the weather in that country was by no means uniform or regular. They have a rainy season beginning in October and continuing until early spring. This is the "early rain" that you read about in the Bible. The "latter rain" refers to the heavy showers which come down in the late spring. From May to October there is scarcely any rain at all, a cloud seldom appears in the sky, and the ground becomes hard and caked. During the winter months there are thunder and hail storms. Up in the hills it is not unusual to find snow, which has been known to reach a depth of nearly two feet and remains for several days. Occasionally there is ice on the pools in Jerusalem.

While there is no rain in the summer months, the dews are heavy at night but they do not prevent vegetation from drying up and providing fuel for prairie fires and forest fires. When the grass and thistles go into a blaze, the vipers and scorpions scurry off to safer places. That is the setting for the vigorous warning of St. John Baptist—"O generation of vipers, who hath warned you to flee from the wrath to come?"

The prevailing winds in Palestine are from the west, which means off the Mediterranean Sea. In the Winter these sea-breezes strike the cold mountains and precipitate the rains. So the words of our Lord—"When ye see a cloud rise out of the west, straightway ye say, There cometh a shower." During the summer the west winds are not chilled by cold mountains and therefore produce no rain but they do much to temper off the heat.

Occasionally a wind sweeps in from the east or the south, straight off the desert. That means hot weather, dust storms, and fever. So said our Lord—"when ye see the south wind blow, ye say, There will be heat." Palestine on the one side is exposed to the sea and, on the other, to the desert.

The varying altitudes also contribute to much variation in the climate of that country. The Jordan valley near the city of Jericho sinks to thirteen hundred feet below sea level, which means a heavy, sultry atmosphere with high temperature and tropical results. Up in the hills around Jerusalem the altitude is two thousand feet above sea level, which means an invigorating climate with many changes. Fluctuations are not uncommon. Sometimes the "early and the latter rains" fail and there is drought and famine. Some years the cold is more severe than in others and freak storms often break the regularity of usual weather conditions. There was always variety and often uncertainty. The Israelites always had something to talk about—the weather.

NATIONAL COUNCIL ASKS FOR \$127,000 TO SAVE BUDGET

By W. B. SPOFFORD

The Emergency Schedule of the National Council calls for \$2,313,115. Adjustments were made in this minimum budget in 1935 so that the Council actually operated on \$2,276,764. For 1936 there is in sight the sum of \$2,149,644, which is what dioceses and missionary districts have stated they hope to give (expectancies), plus other income. This means that the Council, meeting last week in New York, were faced with the fact that they had \$127,100 less for 1936 than they actually spent in 1935, itself a sum less than the Emergency Schedule, generally accepted as a bare minimum.

This brought the Council straight up against action taken at the last General Convention when resolutions were passed instructing the Council to prepare each year "a budget in a sum not to exceed the total of expectancies plus other anticipated income, including a margin of safety" and "that in case it later becomes evident that actual receipts will fall short of the budget total, the National Council shall under no circumstances incur debt to meet the shortage but shall make such reductions in appropriations as may be necessary to bring them within expected receipts reduced by a reasonable margin of safety."

The officers of the Council, Bishop Perry, Bishop Cook and Mr. Lewis B. Franklin, felt that no further reductions in expenditures should be made. Instead they were of the opinion that the situation should be presented to the Church, confident that there would be a sufficient response to enable the work to be maintained at its present level. They went further and proposed that the Council "institute immediate measures to secure the advance." Members of the Council however, notably Judge Parker of Boston and Bishop Sherrill of Massachusetts, were definitely of the opinion that the order from General Convention was very definite and that cuts should be made, no matter at what sacrifice to the work of the Church. This led to a discussion as to what it means to balance a budget. Mr. Franklin contended that it should be balanced with the confident hope that added funds could be raised. When Judge Parker disagreed, Mr. Franklin asked him, "What do you mean by a balanced budget?" To which Judge Parker replied, "I mean a budget in which appropriations shall not exceed expected receipts. That is what a balanced budget means."

A committee of five, headed by Bishop Stewart of Chicago, was then appointed to study the matter and submit a solution. Their thorough and lengthy report was later presented and unanimous action taken, as follows: an effort is to be made at once to raise the \$127,000 that is required over and above what is now in sight in order that the work may be maintained at its present level. Failing to raise this sum, the 1936 budget will be cut by \$158,917 (\$31,000 more than the present deficit since the cuts will go in effect April first, with the work maintained on the present schedule for the first three months of the year). The cuts, if made, will be as follows: aided dioceses, \$15,195; domestic districts, \$33,488; foreign missions, \$79,834; departments at the Church Missions House, \$19,600; Institute for Negroes, \$3,800; cooperating agencies, \$7,000.

No appointments were made either to the domestic or foreign fields. Announcement was made of the resignation of the Rev. C. Rankin Barnes as secretary of social service, and his successor was not appointed. It was also announced that the services of the consultant on industry, a member of the social service department, Mr. Spencer Miller, Jr., was discontinued. This means that the department is virtually eliminated temporarily. Also no successor to the Rev. B. H. Reinheimer, secretary of the field department, was appointed, leaving that department with one field secretary and a secretary of the speakers bureau.

There was one bit of cheerful news. Announcement was made that Miss Mary E. Johnston of Glendale, Ohio, had given \$100,000 to the Central China Church, where our Church is responsible for the liberal arts college. Other funds are also given to the college by Miss Johnston and Mrs. William Cooper Proctor which brings the amount of the gift to \$155,000.

Bishop Cook also announced that approximately \$50,000 had been raised for the Budget through personal solicitation among wealthy members of the Church. Two thousand appeals were sent out. Many bishops cooperated in the effort, but, to quote Bishop Cook, "A number of the larger dioceses did not.—A number of bishops made no response, who gave little evidence of using their influence in any such way."

The executive board of the Auxiliary met in New York prior to the meeting of the Council and expressed itself as being earnestly opposed to balancing the 1936 budget by cutting the work any further, believing that

(Continued on page 15)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

In the February 6th issue of THE WITNESS we carried a bit of news about the difficulty the dioceses of Kentucky and Lexington were having in carrying out their merger that was proposed a year ago. The information on which my story was based came from the diocese of Kentucky. A number of people, including Bishop Abbott of Lexington, are of the opinion that I failed to present the true facts. I want the news that appears under my name to be reliable of course, and apologize to all concerned if facts were misrepresented in this instance. The story of the proposed merger, as outlined in the letter just received from Bishop Abbott, is as follows, and I quote directly from his letter to make sure that this time I am presenting fairly his version of the affair:

"1. I wrote to Bishop Woodcock and suggested the merger of the two dioceses, with the suggestion that he and I should stand aside and permit the newly created diocese to elect its own bishop. The idea being that there would be no commitment in relation to the bishops involved but that they, together with any priest or bishop in the Episcopal Church, would stand their chance of election, should the merger be consummated. To this Bishop Woodcock most courteously agreed.

"2. Committees on merger were appointed at the diocesan conventions of Lexington and Kentucky.

"3. In the first communication from the Kentucky committee to the Lexington committee it was stated that they had been in touch with Bishop Woodcock and that he had promised to waive consent to election should he be elected bishop of the new diocese. It was insisted by the Kentucky committee that the Bishop of Lexington should do the same.

"4. My committee appreciated the back-hand compliment. It was evidently realized by the Kentucky committee that the Bishop of Lexington might stand a good chance for election. I personally informed my committee that although I felt the condition most unfair, in that I was a man of fifty-four years of age and Bishop Woodcock, who shortly afterwards resigned, a man of eighty-two years of age, I would abide by the request. In other words, I had my career in the Episcopate before me and Bishop Woodcock had his career in the Episcopate behind him.

"5. My committee refused to permit me for one moment to accept the

conditions of the committee on merger from Kentucky. They felt that the subject of consolidation should be considered altogether apart from the question of personalities; and second, that it was most undemocratic for the present Bishop of Lexington not to be permitted to stand his chance with any other priest or missionary bishop of the Church, especially as he had made a success of his work in the diocese of Lexington, which comprises one-half of the territorial area of the state of Kentucky.

"These are the salient facts of the whole transaction."

* * *

Now It Is

Bishop Dagwell

Dean Benjamin Dagwell of Denver is now Bishop Dagwell of Oregon. He was consecrated on February 12th in Portland, the service being undoubtedly the most picturesque ever held in the city. There were a score of Bishops present.

* * *

Change in Witness

Lenten Series

The article on Puerto Rico, in the series on Latin American missions the first of which appears in this issue of THE WITNESS, is not to be by Bishop Colmore, as previously announced, but by a native priest, the Rev. Aristides Villafane. Bishop Colmore, in sending us the article, writes: "It seems to me much better to have a native write this article on Puerto Rico. So Mr. Villafane has kindly agreed to do so. He is a Puerto Rican born and trained and was one of the first two of the present staff of Spanish-speaking clergy to be ordained. He presented a class of 158 for confirmation in 1934 in one of his country missions. He conducts two missions in the country and two in San Juan. His article is written from the point of view of the Puerto Rican clergyman and therefore I think it will be more valuable to your readers."

The article on Haiti likewise is to be by a native priest, the Rev. LeR. P. Felix D. Juste.

For the benefit of those using these articles in study groups we wish to announce that the article next week will be on the Church in Cuba, written by Archdeacon Jack Townsend; the article on Puerto Rico will appear in the issue of March 5th and the one on Brazil by Bishop Thomas will run March 12th. Announcement of the others to follow will be made in good time for those who wish to do other reading on the subjects.

There is still time to enter your order for a WITNESS BUNDLE for Lent if you have not already done so. Orders received as late as Tues-



BENJAMIN DAGWELL
The Bishop of Oregon

day, February 25th, will enable us to send copies of the February 27th issue. You will be billed Easter week at the Lenten Bundle rate.

* * *

Dr. Wood Is Recovering

The secretary of foreign missions, Dr. John W. Wood, was operated upon in December. There were complications which caused alarm, but since the middle of January he has been making steady progress. He hopes to leave the hospital by the end of this month and after a period of recuperation away from New York to return to his task with renewed vigor.

* * *

Convention of Olympia

A committee to draw up a ten year plan of progressive development was appointed by Bishop Huston of Olympia, at the diocesan convention held in Seattle on February 4-5. Bishop Sanford of San Joaquin was present and spoke at the convention dinner.

* * *

Social Questions

Considered in Los Angeles

Gambling, war and the liquor question were the chief excitement at the convention of the diocese of Los Angeles. Three resolutions on these subjects were introduced by the department of social service, and after bitter debate adopted with some modifications. The resolution on gambling condemns all forms of gambling, lotteries, raffles etc. at any functions under church auspices. The resolution on war, after much debate was shortened to commend the stand of the bishops in their pastoral letters condemning war.

The resolution on liquor control was referred to a special committee to make a year's study and to report back. However, this report made more fireworks than Los Angeles has seen in convention for a long time. Other business of this convention was more or less routine. Bishop Stevens in his annual address said that the Church needed more courage in this day in giving its message. Bishop Gooden, after commending the work of the social institutions of the diocese, said that after all the very fact of the existence of such institutions, proved that our social order was not Christian. Financial matters are better, but the salary schedule is still deplorably low.

* * *

Convocation of Arizona

Archdeacon Hodgkin of California was the speaker at the mass meeting held in connection with the convocation of the district of Arizona, meeting February 11-13. Bishop Mitchell delivered a timely and stimulating address, which will be reported next week since space is now lacking.

* * *

Encouraging Reports in Western North Carolina

Those able to get to the convention of the diocese of Western North Carolina hear the most encouraging report from the department of finance in many years. The convention met at Hickory on February 6th and 7th in the midst of the heaviest snow storm of years which kept the attendance down. There was considerable emphasis on social service, with a stirring address by the Rev. C. Rankin Barnes, resigned executive secretary of the national social service department, and a resolution passed favoring the establishment of juvenile prisons in the state for first offenders between the ages of 16 and 21.

* * *

Orthodox and Anglican Fellowship Meets

Bishop Lloyd of New York is to assist at the celebration of the divine liturgy at the Russian Orthodox Church of Christ the Savior, New York, on February 22. Following the service there is to be a luncheon of the Orthodox and Anglican Fellowship at which the Rev. Frank Gavin of the General Seminary faculty will give an address.

* * *

Praises Fairness in Olympics

The Rev. J. B. Langstaff, rector of St. Edmund's, New York, in his sermon last week declared that everything was just fine at the Olympics now being held in Germany,

with not the slightest evidence of religious, political or racial prejudice among the 1,594 contestants from 28 nations. In the same paper in which this sermon was reported a sports writer declared that American hockey players have been treated so badly that he feels it would be well for the rest of our athletes to stay away. You can take your choice—as for me I prefer to get my information on sports from the sports writers rather than parsons.

* * *

Bishop Stewart Addresses Preachers

Bishop Stewart of Chicago was one of the speakers before the pastor's conference of Minnesota, that met in Minneapolis on February 17-19. Toyohiko Kagawa delivered three addresses.

* * *

Smedley Butler Hits Out

"Cowards, fools and suckers" were the characterizations given the munitions makers, the super-patriots and the big navy men, in an address delivered by Major General Smedley D. Butler in Syracuse the other evening. The public he declared were suckers for tolerating wars. "Are you going to be suckers again?" he asked his audience. "Are you going to be the victims of a racket? That's what war is. It's a racket". He declared the marine corp, which he once commanded, to be "the best debt collecting agency in the world" and said it had been sent all over the world to protect the property of oil companies. He also went after President Roosevelt's big-navy position. "He calls it a navy for defense but no public official has nerve enough to tell us what it is supposed to defend. It's purpose is to defend Rockefeller's property in other countries."

* * *

Charles Clingman Accepts Kentucky

The Rev. Charles Clingman, rector of the Advent, Birmingham, Alabama, has accepted his election as Bishop of Kentucky.

* * *

Sixty-three Parishes Hold Missions

Sixty-three parishes in the diocese of Rhode Island help preaching missions from February 2 through the 16th. There were parsons from all over the country holding forth. Bishop Quin of Texas was at Grace Church, Providence, the largest parish of the diocese, and was also the preacher at a mass meeting on the 16th that was attended by several thousand people. Other bishops serving as missionaries were Bishop Wilson of Eau Claire, Bishop

Strider of West Virginia, Bishop Bennett, assistant of Rhode Island and Bishop Ivins of Milwaukee. To list all the clergymen would fill the paper but among them were the Rev. Don Frank Fenn of Baltimore, the Rev. Austin Pardue of Minneapolis, the Rev. Eric Tasman of New York, the Rev. Benjamin Harrison of Boston.

* * *

King George was Episcopalian Plus

King George of England was a member of the Church of England when in England and a member of the Church of Scotland, which is

Presbyterian, when in Scotland. He was scrupulous in his loyalty to both. He went to church regularly. He liked sermons both brief and good. He read his Bible daily, as he had promised his mother he would.

* * *

Local Boy Makes Good

The return of the Rev. C. Rankin Barnes to the diocese of Los Angeles has prompted our energetic correspondent, the Rev. Stephen Clark, to dig up a few facts. He writes, "The return of Rankin Barnes is interesting from several

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angles. First of all it is unusual for a son to succeed his father. Again it is an honor to have the Secretary of a National Department come to parochial life here. Most interesting is the history of St. Paul's, San Diego, where for 54 years there have been but two rectors, the late Bishop Restarick having held this position from 1882 to 1902, and the Rev. Charles L. Barnes, from 1902 to 1936. Rankin Barnes returns to the same rectory where he was raised as a boy, and the same church building where he sang as a choir boy."

Louisville Dean Is Honored

Dean McCready of Christ Church Cathedral, Louisville, Kentucky, recently resigned, was given a dinner the other evening in recognition of the 20 years he served the community. The church has not yet elected his successor.

To Study Latin America

A pre-Lenten training group for women of the Auxiliary who are to be leaders in their parishes this Lent on the study of the missions of Latin America was held in the diocese of Michigan on February 11th, with Mrs. W. L. Torrance as leader. Many of the parishes are using the series commencing in THE WITNESS this week as their study material.

Rabbi Heads Ministers Association

Rabbi Edward L. Israel of Baltimore has been elected president of the interchurch club of that city. Dr. Israel is the only non-Christian in the club and this is the first time a Jew has ever been the president of it.

Revolt Brings Good Results

Methodist laymen have recently been kicking over the traces because of the social emphasis in their church, particularly the programs advocated by Harry F. Ward, head

of the Methodist Federation of Social Service. The protests from the laymen led a number of ministers in Los Angeles to suggest round table conferences where economic matters might be discussed in the light of Christian teaching. These conferences are now being held and it is reported that the conservative business men and the radical parsons are discovering unsuspected virtues in each other.

Seattle Clergyman Has Anniversary

The Rev. H. H. Gowen, scholar and author, is also professor of Oriental studies at the University of Washington, Seattle, Washington, and a highly respected priest of the diocese of Olympia. He was ordained to the priesthood fifty years ago by the late Bishop Willis of Honolulu, to which city he went as a missionary to the Chinese. After service in England and Canada he came to the United States as rector of Trinity Church, Seattle, where he remained for eighteen years. He has now been connected with his present diocese over forty years, and his fiftieth anniversary is the subject of many congratulations.

Joseph F. Fletcher in Charge of St. Paul's Cathedral

The Rev. Joseph F. Fletcher, director of the new School of Applied Religion, has been appointed in charge of St. Paul's Cathedral, Cincinnati, Ohio. He succeeds the Rev. Ewald Haun, 71 years old, who is retiring to devote his time to writ-

ing and study. The cathedral program is still in its formative stage, but the main emphasis will be in the direction of a social ministry. Standing beside diocesan headquarters, there will be ample opportunity to provide for the devotional life of the diocesan staff and draw them into the life and activity of the cathedral. Mr. Fletcher also expects to provide definite pastoral experience for a number of students of the School of Applied Religion. Other students will receive the same supervision in parishes throughout the Cincinnati area. Mr. Fletcher was appointed by Bishop Hobson of Southern Ohio and confirmed by the board of trustees of the cathedral.

State Aid for Parochial Schools Opposed

Approximately 1,000 pastors, representing 17 Ohio religious bodies adopted a resolution opposing all candidates for the state legislature who favor state aid for parochial schools, at Columbus, on February 4th. The resolution was introduced by Bishop A. R. Clippinger of the United Brethren Church, Dayton, chairman of the Ohio Council of Churches' legislative committee. Bishop Clippinger said the issue did not involve religious differences but

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* * *

Annual Council Diocese of Mississippi

The annual council of the diocese of Mississippi met January 21-23. The work of the laity in the Church was the subject of an address given by the Rev. Charles Clingman of Birmingham, Alabama, bishop elect of Kentucky. Two new missions, St. John's, Glen Allen, and a Negro mission at St. Thomas, Columbus, were admitted in union with the diocese. A special committee of laymen were appointed to get the parishes and missions to do more towards the program of the Church. Special emphasis will be laid on the organizing of Bible classes during the Lenten Season. The Council raised the pledge to the General Church and resolutions disapproving lynching and obscene literature were passed.

* * *

Charles Street Preaches Memorial Sermon

The Rev. Charles Larrabee Street, headmaster of St. Alban's School, preached the annual Bishop Anderson memorial sermon yesterday at the chapel of the Seabury-Western Seminary, Evanston, Illinois.

* * *

Charles Beecher Warren Is Dead

Charles Beecher Warren, diplomat and legal authority, died at his home in Grosse Pointe Farms, Michigan, February 3rd of heart trouble. Mr. Warren had been ambassador to Japan under President Harding and ambassador to Mexico under President Coolidge. He had also been president of the building committee for the new Christ Church chapel, Grosse Pointe Farms. The funeral service was conducted by the Rev. Francis B. Creamer.

* * *

Bishop Stewart Speaks on Unity

The Church can never submit to Rome to accomplish Christian unity, declared Bishop Stewart in his charge to the Chicago diocesan convention meeting at St. Chrysostom's on February 4th. He negated the rumor that the Episcopal Church would fall under the reign of the Pope. The bishop said that the Episcopal Church, which is part of the Anglican communion, is similar to

the Orthodox Eastern Church, in that neither is in communion with the Roman see. He said that the chief difference between these communions and Rome is in the assumption of the bishop of Rome that there was no authority outside of Rome, that all jurisdiction emanates from him. The Church cannot accept the theory that the Pope is divinely appointed, the bishop said. Bishop Stewart in his charge said that he was wholly for the reunion of all Christians "including our brethren of the Roman Communion" but declared that the Episcopal Church protested "against every claim of the Roman hierarchy to substitute a part for the whole."

He laid the strife occurring at home and abroad not to "mere political parties or national policies" but "rather to the old apocalyptic spiritual warfare between Christ and Caesar."

* * *

Anglican Service in Russian Cathedral

On a Sunday last month, in the cathedral of the Russian Orthodox Church in Paris, an Anglican service was conducted following the Divine Liturgy of the Russian Church. It was the first time such an event ever took place, and would have been considered unthinkable ten years ago. The service was rendered at the invitation of the Metropolitan, who was present along with other Russian bishops and a large number of clergy. The service was held in connection with the first Anglo-Rus-

sian Conference, at which addresses were delivered by the Rev. W. G. Peck of Manchester, England, Miss Knight-Bruce of England, the Bishop of Southwark, and Professors Bulgakov and Berdyaev of the Russian theological seminary in Paris.

* * *

Fletcher Interviews Seminary Students

The Rev. Joseph F. Fletcher of Cincinnati is visiting the seminaries

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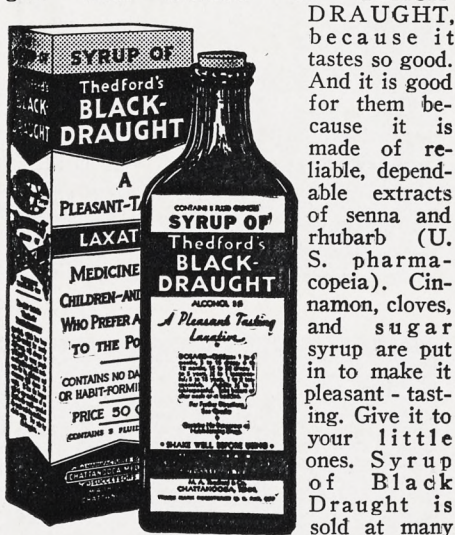
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to interview prospective students for the School of Applied Religion. Beginning his itinerary with the Berkeley Divinity School on February 16, he will conclude by preaching in Baltimore at St. Andrew's Church February 23rd when the churches of the city are to observe Industrial Sunday as a part of the program of the annual meeting of the Church League for Industrial Democracy.

* * *

Collapse of Missionary Program Impends

Unless more support for the domestic missionary work of the Church is evident a breakdown will result, Bishop Bartlett of Idaho told a mass meeting of the diocese of Chicago at St. Chrysostom's church on February 5th. The bishop told of millions of children in rural sections who lack religious training. He said that the Church has made an enormous contribution to the well being of America, but that it now faces a crisis with appropriations having been cut from forty to sixty per cent.

* * *

Seattle Rector Is Honored

The Rev. George Wieland, rector of the Epiphany, Seattle and Mrs. Wieland were honored at a parish meeting recently, the occasion being the tenth anniversary of his rectorship. They were presented with a silver tray. Mr. Wieland is an outstanding Church leader of the Northwest.

* * *

Resolution Pledges Support to Forward Movement

A resolution was passed by the clergy of the diocese of Easton at St. Peter's Church, Salisbury, Mary-

land on Monday, January 27th declaring "the clergy as being unanimously in accord with and as supporting the efforts of the Forward Movement Commission" also "that every effort be made to provide the people of our respective parishes with the Forward Movement pamphlets".

* * *

Wife of Bishop Dies

Eleanor Greer Strider, 46, wife of the Rt. Rev. R. E. L. Strider, bishop coadjutor of West Virginia, died February 6th at her home in Wheeling, W. Va. of a heart attack.

* * *

Dean Emerson Visits Spokane

Dean Emerson of Cleveland was a headliner at the convocation of the district of Spokane which met at the cathedral, Spokane, January 26-27.

* * *

New York Parish Has Anniversary

The 98th anniversary of the consecration of St. Peter's, New York, was observed on February 16th with a special service at which Bishop Manning was the preacher.

* * *

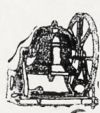
Evangelism First Church Duty

Evangelism is the first and basic responsibility of the Church and should be given this emphasis in all its activities, was the opinion expressed by the findings committee at the conference on rural church work held in Washington, D. C., last



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month. The conference was attended by leaders of rural church work of all denominations, from all parts of the country.

Scottish Surgeon at New York Parish

Dr. A. E. Strath-Gordon, noted Scottish surgeon and scientist, is to deliver lectures each Wednesday evening during Lent at the Church of the Heavenly Rest, New York. He is a recognized authority not only in medicine and psychology, but in archaeology and astronomy. He is to speak on the Reunion of Science and Religion.

Lenten Preachers in Bethlehem

The following clergymen are to be the special preachers at the Cathedral in Bethlehem, Pa., during Lent: Bishop Budlong, Donald B. Aldrich, Dean Fosbroke, Bishop Creighton, ZeBarney Phillips and Arthur M. Sherman.

Bishop Bartlett Honored in North Dakota

A dinner which marked the formal retirement of Bishop Fred Bartlett as Bishop of North Dakota, was held last week in Fargo. There was talk and gifts.

Economics Problems Are Discussed

Fifty associates of the Girls' Friendly Society of the diocese of Albany met in Troy on February 8th for a conference on economic problems, particularly as they affect employed girls.

Progress in Texas Parish

Real progress is reported at Christ Church, Tyler, Texas, where the Rev. DuBose Murphy is rector. There were marked increases in both baptisms and confirmations last year, with a gain of ten per cent in the number of communicants. An organization of laymen has also come into being that is holding regular meetings. There have also been

numerous improvements made in the church property. What's more the parish paid \$1,200 toward the diocesan and general Church program, which is a 30% increase over the average for the past five years.

Cambridge Parish Has Three-Year Plan

Christ Church, Cambridge, Mass., where the Rev. Leslie Glenn is rector, has launched a three year

plan. And it is no slipshod affair either but was carefully studied and planned by a special committee before it was announced to the parishioners. Quotas are set for baptisms at 100 for the years 1936 and 1937 and 150 for 1938. Similar quotas are set for confirmations. Increased attendance at Sunday school, with definite figures set to shoot at, and prayer groups and prayer services are to be promoted.

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. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon. Weekdays: 7:30, Holy Communion (on Saints' Days, 7:30 and 10). 9:30, 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. John Gass, D.D., Rector Sundays: 8, 10, 11 A.M., 4 P.M. Daily: 12:20 to 12:40.

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. Junior Congregation, 9:30 and 11 A.M. Holy Comm., Thurs. and Saints' Days, 10:30 A.M.

St. James' Church, New York

Madison Avenue and 71st Street The Rev. H. W. B. Donegan, Rector 8 A.M.—Holy Communion. 9:30 A.M.—Children's Service and Church School. 11 A.M.—Morning Prayer and Sermon. 8 P.M.—Choral Evensong and Sermon. Thursday and Holy Days: 12 M. Holy Communion.

St. Thomas Church

Fifth Avenue and 53d Street New York Rev. Roeliff H. Brooks, S.T.D., Rector Sunday Services: 8 A. M., 11 A. M., and 4 P. M. Daily Services: 8:30 A. M., Holy Communion. Noonday Service. 12:05 to 12:35. Thursday: 11 A. M., Holy Communion.

Cathedral of the Incarnation Garden City, N. Y.

Arthur B. Kinsolving, 2nd, Dean Sunday Services: 7:30 A. M. Holy Communion. 9:30 A. M. Junior Congregation. 9:30 A. M. Church School. 11:00 A. M. Church School. 11:00 A. M. Morning Prayer and Sermon. 4:00 P. M. Evensong and Address. Daily services in the Chapel.

Cathedral Church of St. John

Market St. and Concord Ave. Wilmington, Del. The Very Rev. Hiram R. Bennett, Dean Sundays: 7:30, 9:30, 11:00 A. M., 7:45 P. M. Weekdays: 10 A. M. and as announced.

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 A. M. and 5 P. M. 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.

St. Mark's San Antonio, Texas

Rev. Arthur R. McKinstry, Rector 7:30 A.M.—Holy Communion (8:00, Advent to Easter). 11:00 A.M.—Morning Prayer and Sermon. 7:30 P.M.—Evening Service. 10:00 A.M.—Holy Communion on Fridays.

St. Michael and All Angels

St. Paul and 20th St., Baltimore, Md. Rev. Don Frank Fenn, D.D. Rev. H. P. Knudsen, B.D. Rev. R. C. Kell, M.A., B.D. Sundays: 7:30, 9:30, 11:00 A. M. 8:00 P.M. Week Days—Holy Eucharist—Mon. Wed. Sat.: 10:00 A.M. Tues. Thurs. Fri.: 7:00 A.M. Morning Prayer: 9:00 A.M. Daily. Evening Prayer: 5:15 P.M. Daily.

Christ Church

Greenwich, Connecticut Reverend Albert J. M. Wilson, Rector Sundays: 8:00 a. m., Holy Communion; 9:15 a. m., Church School; 11:00 a. m., Morning Prayer and Sermon, (Holy Communion and Sermon, first Sundays); 7:30 p. m., Evening Prayer and Address. Tuesdays, Fridays, and Holy Days, 10:00 a. m.

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Detailed objectives for parish and missionary support are also set forth, and the figures for the number of people who should be in church each Sunday are all there for you to read. Also, interestingly enough, the name of the rector appears nowhere in the pages of the report.

* * *

Canon Welles to Be Honored

A service marking the 20th anniversary of Canon Samuel Welles as social service secretary of the diocese of New Jersey is to be held at the Cathedral, Trenton, February 23rd. The service is to be followed by a reception.

* * *

Clergy Conference in Massachusetts

The Rev. Dickinson S. Miller was the leader of two clergy conferences in the diocese of Massachusetts last month, one meeting at Andover and the other in New Bedford.

* * *

Contact with Other Groups

The national office of the C. L. I. D. is giving the fullest cooperation to other groups devoted to social betterment. Among these are the American Civil Liberties Union, the Church Emergency Committee, of which the secretary of the League is chairman, the National Association

for the Advancement of Colored People, the American League Against War and Fascism, the League for Industrial Democracy, the Scottsboro Defense Committee and other kindred groups.

* * *

Plans Announced for Gambier Conference

Plans have already been announced for the Gambier Conference, to be held at Kenyon College, Gambier, Ohio, June 22nd to July 3rd. Members of the C. L. I. D. who will be on the faculty are Miss Hilda Shaul of Philadelphia, the Rev. Angus Dun, of the Cambridge Seminary and the Rev. Joseph Fletcher of Cincinnati. Plans have not yet been announced for the Blue Mountain Conference but it is known that the Rev. Bradford Young will again give a course on the social implications of Christianity. The School of Christian Social Ethics will again be a part of the Wellesley Conference, in charge of the C. L. I. D. Announcement of courses and lecturers have not yet been made.

* * *

Bishop Jenkins Reviews the Work

Bishop Jenkins, for seven years in the Nevada field, looks back over his years of labor and points to a few facts: a field with a staff then of seven persons now has twenty-two,

with the additional ones supported by the field; eight new missions have been opened, and all of the old ones maintained. The total debt on the \$300,000 worth of Church property in the district is only \$8,000. "It is my conviction", he writes, "after many years in the mission field, that missionary work is the only gilt-edge security the Church has to offer her people."

NATIONAL COUNCIL ASKS FOR \$127,000 TO SAVE BUDGET

(Continued from page 8)

it can be balanced by securing additional gifts. There was discussion of religious education, led by the Rev. Daniel McGregor, secretary of the department of the National Council, and Miss Leila Anderson, also of the department. There was also a panel discussion on race relations, with Miss Esther Brown and Miss Mary Kirk, Negro Churchwomen, sharing the program with two southerners, Bishop Penick and Mrs. James Cain. Mrs. Beverly Ober of Virginia reported on the conference on the cause and cure of war, held recently in Washington, and said that it was marked by stress on the need of spiritual resources whereas last year only political and economic factors were recognized.

A CATHOLIC LOOKS AT HIS WORLD

By the Rev. Canon Bernard Iddings Bell

Based upon a Series of Lectures delivered at the Autumn School of Sociology of the Catholic Congress of the Episcopal Church at Adelynrood Retreat House, September, 1935, and at the Yarnall Memorial Foundation, St. Clement's Church, Philadelphia, January, 1936. Just published. \$1.25, plus postage.

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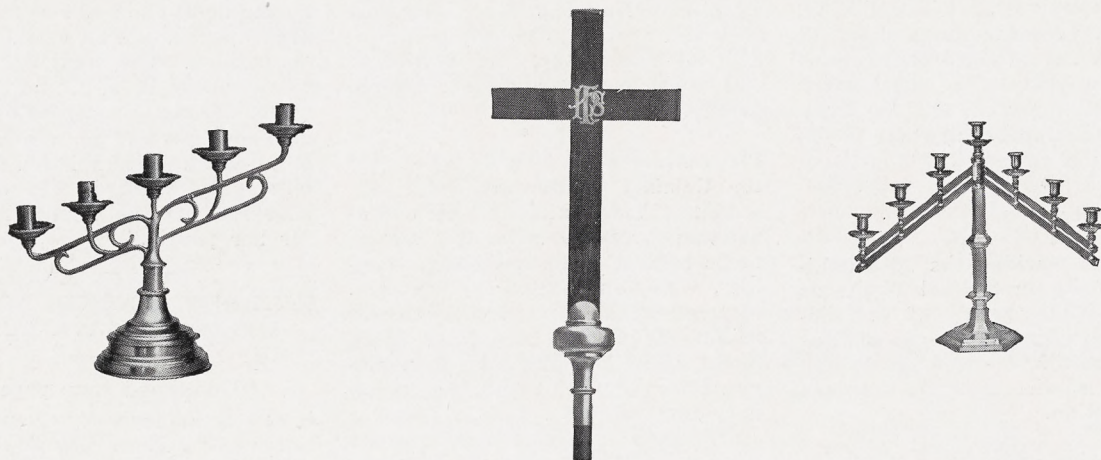
The Layman's Library

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