

# *The* WITNESS

CHICAGO, ILL., MAY 24, 1934

## How Old Are You?

**Y**OUTH is not a time of life—it is a state of mind. It is not a matter of ripe cheeks, red lips, and supple knees; it is a temper of the will, a quality of the imagination, a vigor of the emotions; it is a freshness of the deep springs of life.

Youth means a temperamental predominance of courage over timidity, of the appetite of adventure over love of ease. You are as young as your faith, as old as your doubt; as young as your self-confidence, as old as your fear; as young as your hope, as old as your despair.

In the central place of your heart there is a wireless station. So long as it receives messages of beauty, hope, cheer, courage, grandeur and power, from the earth, from men and from the Infinite, so long are you young. When the wires are all down and all the central place of your heart is covered with the snows of pessimism and the ice of cynicism, then are you grown old indeed, and may God have mercy on your soul.

—Anonymous.

MESSAGE OF THE WEEK

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# THE WITNESS

*A National Paper of the Episcopal Church*

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Vol. XVIII No. 38

MAY 24, 1934

Five Cents a Copy

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

THE RURAL CLERGY should themselves be farmers and should maintain themselves on their own farms, and by their own labor, in the opinion of the Rev. H. W. Wells, rector of St. John's Church, Laurel, Mississippi. Preaching on the subject of the Church and Rural Life on Rogation Sunday he developed the thesis that each rural pastor should be the owner of a small model farm, winning the respect of his people by his efficient management of the land. The cure of souls, declared Mr. Wells, would have to be an avocation with his pastoral work done in the evening and his preaching limited to Sundays. The farmer-preacher, operating a model farm, could care for but a small tract of land and would therefore possibly require some money beyond what he could himself earn from the land, but it would need be but a small amount, analogous to the earnings of the subsistence farmer that we are hearing so much about these days, who secures his small amount of cash by working a few hours in town though living in the country and maintaining himself largely by cultivation of the land.

It is an idea that is worthy of serious consideration, though we do not see why it should be limited to the rural clergy. Why should not the clergy all have trades, doing their priestly work as an avocation? Certainly it would be interesting to have the experiment tried, possibly by three or four young clergymen banding themselves together to run a parish without salaries. The plan has often been proposed ever since the days of St. Paul but as far as we know it has never been seriously tried.

THE METHODIST CHURCH, at least that part of it which is represented by the New York East Conference, has come out definitely for the elimination of the profit motive in industry and for the social ownership of the banking system and natural resources, exclusive of agriculture. The report of the social service department of the conference, which was adopted at the convention of the Methodist Church held in Brooklyn last week, also assailed the New Deal, charging the administration with nurturing many social and economic ills which it has originally sought to correct. The report, which passed with but a scattered vote of dissent, declared that the purpose of the New Deal was to maintain the profit system for the benefit of the favored few, and as such could not be indorsed by those who desire to build a social order after the pattern of the ideals of Jesus. It declared that a planned economy was impossible under capi-

talism and said that the government would eventually have to recognize this fact if it really means to work out the national planned economy that leaders of the administration have indicated they favor. The report deplored the private control of credit and scored the administration for not having nationalized banking when the banking holiday presented the opportunity. Unemployment relief, the convention declared, should be maintained at a decent level by taxing the rich; unemployment insurance, the elimination of child labor completely, and the unqualified right of workers to organize into unions of their own choosing were also endorsed; there was a protest against the use of public funds voted for relief purposes going for war preparation, and lynching and fascism was condemned. In the field of international relations the conference reiterated its opposition to war and called upon the federal government to exempt from military service members of the church who are conscientious objectors.

All of which possibly has nothing whatever to do with the Protestant Episcopal Church, though to many it may suggest action that might well be taken at Atlantic City in October. A united front of church forces against war and the exploitation of human beings could just about bring to an end these evils.

SOMETHING NEW in the way of Church activity was demonstrated last Saturday in New York City when thousands of Church people, representing church groups throughout the metropolitan area, staged a great "No More War" parade. It was sponsored by church federations, peace organizations, student groups and associations of clergymen. The call was issued not only by left wing Church groups, such as the Fellowship of Reconciliation and the Ministers' Union, but by the conservative Church Federations of New York and of Brooklyn which have never gone in for anything quite so undignified before. It all seems to indicate that the churches, and perhaps more particularly the pastors, several hundred of whom marched gaily in the parade carrying banners denouncing the war system, really mean business on this matter of war.

WHETHER IT IS INSPIRED by Nazi propagandists or not, certainly there is much talk these days of Jews controlling the United States economically. Such however is not the fact. Certain industries, such as the garment trade, is apparently controlled by Jews, but in other industries, very few Jews are found. There are many Jews in finance but even here the largest Jewish banking house, Kuhn, Loeb & Co.,

has nothing of the financial power of J. P. Morgan & Co., where a Jew has never been admitted to partnership. There is undoubtedly an effort being made these days to stir up racial hatred in the interest of Fascism, and it will be well for Christian people to avoid repeating tales unless they are quite sure they are based upon fact. We want no Hitler atrocities in the United States.

**WE** EXTEND our hearty congratulations to The Churchman and to Guy Sipler, its editor, in being honored as the recipient of the award of the

University of Missouri for distinction in journalism in 1933. That it is a real distinction is attested by the fact that previous recipients of the award have been the New York Times and the Manchester Guardian. Naturally we are a bit envious, but we absorb what reflected glory we may by remaining in the same field with our distinguished contemporary. We have asserted on occasions that the Episcopal Church has the best journals in the religious field, and though we ourselves, have done little to support the contention, The Churchman, by receiving this merited award, has gone a long way in proving the truth of it.

## THE MASTER'S BUSINESS

*An Editorial by*  
BISHOP JOHNSON

**I**T HAS been said that the Church has lost influence because it is no longer the factor in politics, in education and in business, that it once had been.

I wonder if each Church as an institution has fulfilled its original intention by its participation in secular affairs or whether the purpose of each Church is not rather to minister to the spiritual needs of the individual soul?

I know that this is contrary to the popular idea which blames the Church for failures in which it has no responsibility, ignoring the fact that it has no power to correct abuses if it would.

After all it brings us to the consideration of what the Church really is and for what it is actually responsible.

There is no word in the English language which is used more carelessly than the word "Church." What is meant by the term? Do you mean that aggregation of independent bodies, each of which refers to itself as the Church, but which taken collectively has no common denominator of responsibility and no official status whatsoever?

You cannot attach corporate responsibility to more than a hundred and fifty separate bodies, each of which must stand or fall upon its own merits, and no one of which is in any way responsible for the acts of the others.

It is quite customary to speak of "the Church" when you really mean the churches, not one of which has any voice in the action of the rest.

In fairness one ought to say that the Roman Catholic Church, the Episcopal Church, the Methodist Church does so and so, but ought not to say the Church does this or that, because there is scarcely any remark that you may make which applies to them all individually or collectively.

When one says the Church has failed, it may be true that some bodies have waned while others have increased in size and influence. One might as well

say that people who wear mustaches are thin, or that corpulent people are indiscreet because some come under such description.

I protest that the word "Church" used in ordinary literature means little or nothing.

But even more vaporous than this is the use of the term as a generalization when one does not mean any institution whatever but rather a nebulous idea of a religious time-spirit which pervades society, loosely including those who never enter a church or even profess to be disciples of Christ.

In the same loose way we refer to the United States as a Christian country, when its politics, schools, press and literatures are far from Christian.

In a certain sense the Church is made a scapegoat for that which is often antithetical to its spirit and purpose.

In short one cannot speak with any accuracy when he says the Church does this or that unless he refers to some particular institution which has control over its action.

**N**OW the word "Church" implies organized Christianity and not a vague sentiment and it is entitled to a descriptive adjective if you use the word in any sense which connotes responsibility. For example there are organized societies known as Churches whose tenets and policies are diametrically opposed to other organizations also known as Churches.

You might divide Churches into historic Churches which claim a continuity of life from the apostles and Churches which have separated from these ancient bodies. Naturally you cannot hold either responsible for the tenets of the others.

Then you have an historic Church which acknowledges Papal sovereignty and those like the Greek and Anglican who have resisted these claims. Again you cannot bracket them under the name of Church.

So when you speak of the influence of the Church

on secular bodies there could not be such a thing because the combined groups could scarcely agree on anything, let alone exert an influence.

Time was, in apostolic days, when the Church had no influence upon existing institutions except to incur their opposition. Under these circumstances the Church was a definite entity which had not been subdivided. And probably it was the period in which the Church did its best work because it attended strictly to its own business, which was to win disciples to Jesus Christ.

Later on, again before it was divided, it had a tremendous entanglement in secular affairs but its spiritual power declined. It was yoked to the state and participated in all sorts of enterprises to the detriment of its own moral influence.

It was a secularized Church from which sprang the present multiplicity of Churches, some of which became involved in affairs of state, like our Puritan ancestors, and some of which excluded secular things entirely from their consideration.

Since then the word Church has meant everything or nothing, and any attempt to monopolize the name to any particular society has been taboo. They are all Churches but they do not all together make anything that you can describe as the Church. And so to use the word Church as description of them all is absurd.

Some of us believe that the word Church is capable of definition, but the moment you remove the phrase from a vague conception you meet a storm of protest.

Yet that portion of the Church to which we belong is not responsible for all of the heterogeneous ideas which are usually grouped under such a designation.

In my own time our branch of the Church has been surrounded by those who have clamored that the Church take a stand for this or that reform. In my own life time this Church has been faulted because it refused to participate in emotional revivalism; in advocacy of woman's rights; in prohibition and in socialism. No one questions the value of some of these movements and the sincerity of those behind them, but the Church has a mission to souls rather than to groups, and it did its very best work in those days when it was unable to participate in mass movements but confined its energies to reaching individual souls.

**I**T MAY be that the Churches will again be condemned to poverty and to persecution. In such case they will have little or no influence in the secular world and the result will probably be that they will produce more saints and less contention.

Possibly it may have a tendency to reunite all Christians into a household of faith where reverence for the Father and love for one another will take the place of efforts to entangle the Church in secular affairs.

If so, I wonder if the Churches would not then be doing the Master's will who seemed to concern Himself not at all with the political problems of His day.

It is the function of our universities to educate individuals. We do not hear that the university does this or that, but rather that a particular university is doing it. Nor do the universities as such concern themselves with mass movements except to study them. If uni-

versities were to take sides in these various questions they would probably be less successful even than they are in producing educated men. They could not afford to sacrifice scholarship to partisan activity in great social problems.

But it is a less difficult task to educate our youth than it is to spiritualize them. The Churches have to do a harder job with a very small fraction of time allotted to the task.

Perhaps their greatest failure lies in the fact that while they have been drawn into solving world problems they have forgotten to train their young.

There is a limit to the activities of a minister, and my own experience is that those ministers achieve the most satisfactory results who give their time and energy to pastoral work. There are three good reasons why the average minister should take little part in great mass movements:

1st—Because as a rule he is not qualified as an expert in the solution of great problems.

2nd—Because he is such a poor politician if he is really a good man.

3rd—Because he has a far more important task to do. He ought to be an expert in teaching the young, visiting the sick, comforting the sorrowful, preaching the gospel, administering the sacraments and planning the worship of Almighty God, all of which is enough to occupy the time of any one man.

## Casual Comment

By

BERNARD IDDINGS BELL

**T**HREE of my steamer letters, as I set sail for England, contain newspaper clippings about the crowning of Eleanor Roosevelt as Queen of the Cherry Blossom fete in Washington, and pictures of that august event. In them one sees the Rev. George E. Dudley putting a corona of flowers on the head of a nice looking girl. The venerable presbyter is dressed in cassock and surplice and over his shoulders is a stole. Apparently he is officiating as a priest. The newspapers give some sentimental verse recited by him over her and by her in reply. "Thousands cheered as the minister placed the crown upon her head. And then the horse-show began." My friends ask me what I think of such goings-on. Well, all I think about it is that Brother Dudley seems in no sense to have been taking part in a Christian service and so I wonder about the vestments; and that such pretty performances are one good reason why the Episcopal Church has the too common reputation of being a little "soft."

The New York Altar Society has just put on this boat a beautifully equipped altar for the use of Anglican priests who may sail on it. What a joy it is to use it every morning early, to offer the time-less sacrifice of Calvary for the sins of the whole world and even more, for the glory of God. No matter how the storms may blow, there is a peace at sea that enables

clear sight and understanding and an easier concentration upon intercession. Never anywhere else, in my opinion, is the Eucharist so meaningful.

What an abominable nuisance is the radio. Here I sit on deck, meditating on the peace of God and all fair beauty; and suddenly, from a horn nearby, comes the voice of some bounder in a New York studio, 1400 miles away, blaring out that he loves his loving mamma blues. It reminds me of a sign in a Cambridge Col-

lege. Years ago a master posted it, reading: "No musical instruments after ten at night." Later it was added to, with these words in another hand: "Gramophones are musical instruments." Now in fresher ink are the words: "Loud speakers are not even musical instruments." The radio is too commonly merely another means whereby the rabble escape from the slums. They who have no taste intrude upon a decent privacy. I even found one of the pesky things in a monastery the other day. Imagine!

## HITLERISM AND OUR LIBERTIES

By

CHARLES A. BEARD

*Professor at Columbia University*

AT THE opening of the twentieth century every enlightened nation of the earth had established certain rules of policy deemed essential to the conduct of a civilized society. These rules included among others religious toleration, equality before the law, trial of all offenses in open court by an impartial tribunal, and the use of reason in the clarification and settlement of public questions. These rules were often violated in practice, by governments and by mobs; but violations were not boastfully regarded as triumphs of genius. In time of war and revolution, it was generally understood that these rules might be set aside and defeated by governments and by mobs; but these violations were regarded as temporary and not the discoveries of superior political intelligence.

The history of the past four hundred years is in a large measure the history of the struggle to establish these rules in law and practice—to wrest from arbitrary and irresponsible power the weapons of tyranny. In this struggle thousands of men and women sacrificed their fortunes and even their lives. The stake and the gallows are their monuments. With this battle for liberty are associated the great personalities whom we are proud to honor and keep alive in memory. We did not believe that their work was perfect. We knew that eternal vigilance was the price of liberty. But we thought that our task was merely the refinement and the more exact application of these liberties to which they had dedicated their lives and fortunes.

Now however we find these rules not only violated but openly flouted by powerful governments as weak and childish sentiments. We see brutal and irresponsible power enthroned and exalted as the newest and final discovery of political science. For toleration is substituted intolerance. Equality before the law is replaced by degradation of races, classes and all women. Instead of the administration of justice by impartial tribunals we see men and women beaten, mutilated, murdered or herded in concentration camps at the whim of self-constituted drill-sergeants. The use of

reason in the discussion and settlement of public questions is derided as childish nonsense and in place of the democratic process we are to have government by irresponsible brute force, by unquestioned and unchallenged berserker rage. These things are not done inadvertently. They are done deliberately and on principle. And those who sponsor the new tyranny take glory unto themselves in debasing liberty and exalting sheer power.

IT MAY be said that these things are done in Europe and do not concern us in the United States. This is the most dangerous delusion of our time. In exalting brute force, the founders of the new tyranny make a militaristic organization of every phase of life—with war as its climax, the supreme end of life. Although Hitler now speaks gently as the dove on occasion, Hitlerism is sheer militarism now and war later. The whole philosophy of the German government is summed up in the following passage from the tyrant that presides over it. Hitler says on page 715 of *Mein Kampf* in words expurgated from the English: "Everything, from the baby's first storybook to the last newspaper, theatre, cinema . . . will be put to this end . . . until the brain of the tiniest child is penetrated by the glowing prayer: Almighty God, bless our weapons again . . . bless our battle!"

This is the supreme fixed idea of the German government, and only imbeciles will be deceived by professions of peace. When this blood-lust has let loose the next war in Europe, then the fragile structure of international relations will be broken and the United States will stand in mortal peril of being drawn into another universal conflagration. Even considered from the standpoint of sheer domestic policy, Hitlerism is a menace to the peace and security of America.

That is not all. Hitlerism disturbs the peace of the United States even now by sending its agents of propaganda and destruction to apologize for its enormities and spread its poison here. Revelations from

regions as far apart as Massachusetts and California disclose its underground activities. Already storm troops wearing distinguishing shirts and the insignia of Hitlerism march through our streets, organize meetings, proclaim Hitlerism as their faith, and drape the Swastika over the Stars and Stripes. Let us not be deceived. There are thousands of American citizens enrolled under the same banner of tyranny and ready to join in a movement to establish the reign of force in the United States. A country that could supply millions to the Ku Klux Klan, with its mongrel imbecilities, could supply millions to the Silver Shirts, the Green Shirts, the Black Shirts or whatever color of garment is to cloak the new destinies.

**T**HIS is a menace to every decency now cherished in the United States. All sciences, all arts, all letters, all education, are to be enslaved and degraded to the level of the drill-sergeant's intelligence—and that is hardly fair to the drill-sergeant. Toleration, mercy, generosity and fair play are to be extinguished in the dark night of brute power; while all women are to be debased to the level of breeding-animals to supply soldiers for berserker wars. Labor-organizations are to be crushed. Labor is to be enslaved to capital, and business is to be enslaved to the rich and very specific interests, like war-industries in a wide sense, to the ruin of other industries—interests that stand behind and dominate the marching puppets of the parade-ground. Contractual rights and obligations are to be flouted and every person's home and business made liable to invasion at any hour, day or night, by personal enemies clothed in the uniforms of the Nazis.

What then, is the task before us? It is to strike at this menace in every form and guise which it assumes. It is to deny tolerance to those who would extinguish it, to those who proclaim tyranny as an eternal principle. All instrumentalities at our hands must be employed. The Congressional investigation now under way must be supported, and continued as long as there is a marching Shirt in the United States. The Department of Justice, remembering the activities of Von Papen, Boy-Ed and Company in the old days, must keep track of Hitler's agents in the new peril. The press, the forum, and the schools must be employed to expose the low diabolical philosophy of Hitlerism and strike at every manifestation of its sinister influence.

## *Let's Know*

By

BISHOP WILSON  
SUNDRY MATTERS

**A** CORRESPONDENT writes again about the Te Deum, asking two questions. First, why the Gloria is not sung at the end of the Te Deum and, second, what kind of service it is when a special Te Deum is sung?

As I explained a few weeks ago, writing about the

use of "Amen," custom seems to govern rather more than regulation. The Gloria is often described as a kind of abbreviated form of the Creed. It is an ascription of praise to the Holy Trinity. Since this very thing is the theme of the whole Te Deum, it is complete in itself and scarcely requires the summing up of a Gloria at the end. It is the same with the Gloria in Excelsis. To add another Gloria would be a needless repetition.

There is no particular service provided for a special or solemn Te Deum. It may be used with any kind of service as an especially emphatic offering of praise and thanks to God. I have heard it sung in this way as an anthem in Morning Prayer or at the conclusion of the Holy Eucharist. I have heard it read at a diocesan Convention in special thanksgiving for the election of a bishop. Sometimes a special service is built up out of different portions from the Prayer Book with the Te Deum as the central feature. There are no rules.

Another writer asks why, in the present Prayer Book, the Gospel for the Second Sunday after Epiphany was changed. In the old Book it was the Marriage in Cana—in the new Book it is the Baptism of our Lord. Comparing the two Books, you will notice that five of the six Gospels for Epiphany are the same. The new Book omits the account of the two men possessed of devils (Fourth Epiphany in the old Book) and substitutes the Baptism of our Lord. I believe it was felt that the Baptism, which did not appear in any of the Gospels for the Church Year, was far too important to be left out and fitted the Epiphany season much better. It was given to the Second Sunday and the Marriage in Cana was moved to the Third because this was the natural sequence for the first three Sundays—the Boy Christ in the Temple, the Baptism, and then the Marriage. Most of us think it is a very much better order.

Finally comes a clipping from another reader on the recurrent subject of Chain Prayers. This one gives a sentence-prayer and directs the recipient to copy and send it to five friends. It must be repeated for nine days and must be sent on to the five friends 29 hours after it is received. One woman who followed directions is said to have received \$3000 at the end of the nine days and a second woman received \$7000, while a third who broke the chain lost everything she possessed. The letter does not explain why God should have made such a wide distinction between the two who followed directions. Such a chain prayer is aptly described as an insult to God. It is one of the rankest forms of current superstition and should receive no countenance from honest Christian people. This sort of mechanical bargaining with God is an affront to all of our devotional sensibilities. It is the same old grasping after easy money. Of course, it doesn't work. I have thrown scores of them in the waste basket and have never been conscious of suffering any particular calamities for doing it. Addicts of chain letters might well reflect on the significance of Psalm 106:15—"And he gave them their desire and sent leanness withal into their soul."

## CHURCH CONGRESS ESSAYS AVAILABLE IN TWO BOOKS

Reviewed by G. M. DAY

Last year the Oxford Movement centenary was commemorated in England in July by the 5th Anglo-Catholic Congress and in October in this country by the 6th Catholic Congress of the Episcopal Church, and the sermons and addresses of each congress have been published by Morehouse. The English Congress' addresses appear in the *Report of the Oxford Movement Centenary Congress* (\$1.75). The list of distinguished Anglo-Catholic churchmen who contribute is too long to quote. Two Americans are included. Professor C. B. Tinker of Yale contributes an essay on Beauty, while Dr. B. I. Bell gives his point of view on "The Church and an Apostate World." The essays quite naturally vary greatly in worth. Dr. Kenneth Kirk, regis professor of moral and pastoral theology at Oxford, in a splendid essay on Truth, elucidates five cardinal truths revived by the Tractarians, namely, the church's sacramental character, her social mission, the personal holiness of the genuine Christian, the pastoral authority of the Church, and her spiritual independence. Owing to his concern for this last point, Bishop Henson declared that he felt free to accept an invitation to preach at the Congress, and he delivered the most pertinent and challenging of the addresses, declaring that "the issue of spiritual liberty is today, even more plainly than when Keblet felt moved to preach his famous sermon, the paramount issue for English churchmen, and freedom means for us in England the end of the state connection, disestablishment."

In an essay finely tolerant toward and appreciative of other pathways to God, Canon N. P. Williams of Christ Church, Oxford, considers the next steps in Church union and secession. He also reminds: "We must scrupulously avoid that rather provincial and sectarian misuse of the great word 'catholic' which restricts to ecclesiastic and sacramental doctrine." This tolerant spirit is sadly lacking in some of the addresses, however. Mr. Arnold Pinchard's title "Battle" might lead one to anticipate a Pauline call to put on the armor of God, but in reality it turns out to be a call to laymen to battle to have the sacrament reserved in every parish. Speaking on the subject "International Action," Fr. Biggart's first proposal is that a central committee be formed with the purpose of seeking "those reforms in the liturgy which will emphasize its primary sacrificial character." His second point is that social problems be in-

tensely studied. It appears to me, at least, that unless this second point is taken up first, another war may burst upon us and leave no churches in which to have either reformed liturgies or the reserved sacrament.

This last reflection leads me to acclaim Julian Hamlin's magnificent address "The Responsibility of the Community," which appears in the American Congress' report, called *The Catholic Revival and the Kingdom of God* (Morehouse \$.75), for in it Fr. Hamlin does not mince words when speaking of our Babbitts. He says: "We could not make the Mass real to him because he was trying to make as much as he could out of the man kneeling beside him at the altar rail." Again, the list of contributors to this volume is too long to mention in its entirety.

Dr. Gavin has an appealing essay in this book on "The Development of the Revival," and Dr. Will Spens, master of Corpus Christi College, and the only English contributor, gives an interesting analysis of the problem of authority in the kingdom; but on the whole the volume contains less meat than its British brother. The liberals are cordially berated, yet after all, while the Tractarian was a radical on the subject of the Church's freedom, he was certainly conservative on many issues of social justice for which the Whigs were battling hard. One does not have to be a historian to realize that when Ralph Adams Cram dogmatically states: "Now a century ago this dynamic force of public religion and public worship was, to all intents and purposes, non-existent," he is evidently forgetting many a pious group of Christian worshippers in order to heighten the value of the Tractarian movement. Even though we believe "the Mass as a Holy Sacrifice" to be the "supreme act of public worship," that fact hardly warrants denying the values as very real worship of the services of morning and evening prayer.

## SCHOOLS PRESENT OFFERING IN NEW YORK

The annual service for the presentation of the offering of Church Schools of the diocese of New York was held on May 19th at the Cathedral of St. John the Divine, with delegates present representing parishes and missions from all parts of the diocese. There was about 1,300 children in the great vested choir, with fully 1,500 other children attending the service. There were about 100 clergymen in the procession. Bishop Manning addressed the children and made the awards that were announced by the Rev. H. Adye Prichard, executive secretary of the Program for the diocese. The offering was something over \$25,000.

## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

Whether the Church is meeting the challenge of the new leisure was dealt with by the Rev. Harry Watts of Colorado in an interesting paper delivered before the conference of our national social service department, meeting this week in Kansas City. He pointed out that in the case of millions of people today any talk of the creative use of leisure is futile, even if it does not smack of hypocrisy, until the plain subsistence needs have been met; "the emotional security provided by properly used leisure and recreation must go hand in hand with economic security." Mr. Watts then went on to list many of the things the churches are doing to meet the problem, chief of which is the intelligent use of parish houses for clubs, classes and entertainments, with many of them virtually community centers. The Church is providing summer camps and conferences, and primarily the Church is building Christian character which is "the best possible weapon with which the individual can meet the dangers of his leisure time, whether enforced or not."

As for his recommendations, he declared that the Church had the job of keeping the family together; that our parish houses should be community centers, open throughout the week for all sorts of activities, and that they should not be used as a means of interesting strangers in the Church — that we should make it clear to all people that there is no ulterior motives behind our philanthropy. Finally he said the Church should supply leaders for activities carried on in all cities and communities with the unemployed.

The Rev. C. Rankin Barnes, executive head of the social service department of the National Council and the chairman of this conference, read a paper on "Observable Techniques in Pastoral Care" at a luncheon meeting held on May 23rd.

"The supreme purpose of the spiritual counselor," said Mr. Barnes, "is to achieve inner fellowship with his client and to lead the way, through a mutual effort, guided by him, toward a spiritual understanding and solution of the problem involved. The masters of spiritual counseling are those who can accomplish such inner fellowship quickly and seemingly without effort. The ability to achieve this inner fellowship derives first of all from the clergyman's own consciousness of God. It depends also upon the breadth of his sympathy for human beings. Furthermore he needs a genuine interest in that par-



ticular client. Beyond these three prerequisites, however, is another, which might be called a sense of the reality of experience. A clergyman may have acquired this through the facing of his own life problems or through the intimate sharing of those of his parishioners. He knows, not from textbooks but from human contacts the reality of sin, the meaning of affliction both in suffering and sorrow, and the power of sacrifice to find the way out. It is at this point that the newly ordained clergyman feels the handicap of his youth. He lacks that mellowness which marks his older confreres and which comes from an accumulated knowledge of experience."

He went on to point out that complete naturalness in discussing spiritual realities was essential, and that a clergyman should be easily accessible to people. Once having been brought in contact with the person seeking help, and being satisfied that the problem is in reality a spiritual one, the clergyman's next job is to secure all the facts. The next step is to generate a sense of creative power in the person seeking aid. "If the problem is one of discouragement it calls for a revival in the thought of God as a loving Father and the client's subsequent sonship. If the problem is one of spiritual staleness it calls for frank recognition that such a feeling often characterized the saints and the recommendation of fresh types of stimuli. If it is a case of inner spiritual conflict between the will and the appetites it calls first for decision and then for a sacramental confession."

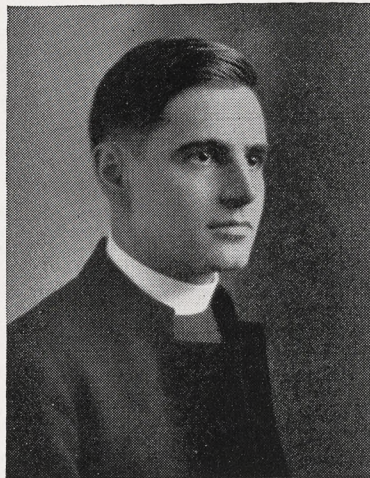
Mr. Barnes pointed out that *listening* is just as important in an interview as alert *questioning*. Haste must be avoided; also the clergyman must keep clear of the professional vocabulary. He then outlined what sort of a record should be taken of the interview, with it made absolutely clear that it was for the clergyman's use only. Finally in concluding the interview it is most important to register with the client the fact that a spiritual rapport has been established and the channel left open for future counseling.

This conference of social service workers of our Church is being held in connection with the National Conference of Social Work, and is attended by Church social service workers from all parts of the country.

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**Convention of Long Island**

Bishop Stires in his address before the 400 delegates attending the convention of the diocese of Long Island, held at Garden City on May 15th, deplored the fact that "so-called Christian nations are talking war again today and are increasing



GARDINER M. DAY  
Leader at Conference

armaments while still in the bonds of economic collapse caused by the previous war. Our own country, trying to lead the world to a better economic level, has yielded to temptation and has considerably increased its naval appropriations at the very time when about 22,000 schools have been closed because of lack of money."

The convention passed a resolution calling for the establishment of a committee to issue information about marriage; one opposing all forms of gambling with particular emphasis on race track betting, legalized recently by New York state.

It was announced that the anonymous communicant who has been paying Bishop Stires his salary of \$15,000 a year was no longer able to pay the full amount. The convention voted to pay 75% of it from the diocesan treasury. Bishop Stires announced that he was sailing on May 19th for a vacation in Europe, and the convention gave him a pat on the back in the form of a resolution in recognition of his 68th birthday which he is to celebrate on the 20th.

General Convention deputies: Clergy: J. Clarence Jones, A. B. Kinsolving, J. Howard Melish and Robert Rogers. Laymen: R. H. Barnes, Jackson A. Dykman, William F. Leggo and Walter R. Marsh.

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**Convention of West Virginia**

Mr. Lewis B. Franklin, vice-president of the National Council, was a headliner at the convention of the diocese of West Virginia, meeting at Huntington, May 8-10. He talked, naturally, on the financial condition of the Council. The convention voted for a survey of the missionary work of the diocese with an idea of re-vamping the set-up; also a survey is to be made of boy's work and of the needs of students at the University

of West Virginia. General Convention deputies: clergy: John Gass, J. W. Hobson, S. R. Tyler and W. P. Chrisman. Laity: W. G. Peterkin, E. R. Bias, S. G. Cargill and T. B. Foulk.

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**Commencement at Negro Hospital**

The Rev. C. Rankin Barnes gave the address at the commencement of the school of nursing of Good Samaritan Hospital, Charlotte, N. C., held on May 15th. This institution has the distinction of being the first hospital for Negroes in the south.

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**Commencement of Berkeley Divinity School**

The commencement of the Berkeley Divinity School is to be held June 6-7. Bishop Moreland is to preach the alumni sermon and the graduation address is to be by Bishop Gooden of Los Angeles, who has a son graduating from the school this year.

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**Convention of Western Massachusetts**

The convention of the diocese of Western Massachusetts was held at Springfield, May 15-16, with the Rev. Frederic S. Fleming, rector of Trinity, New York, the preacher at the opening service. In his convention address Bishop Davis announced that he had confirmed 955 persons in 1933, a record for the diocese. General Convention deputies: Clergy: A. V. Bennett, Marshall E. Mott, Arthur Murray and Leigh R. Urban. Laity: W. C. Hart, F. J. Pope, H. C. Rudderham, M. P. Whittall.

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**Philadelphia Parishes Unite for Services**

St. James' and the Church of St. Luke and the Epiphany, Philadelphia parishes, are to unite for their eleven o'clock services from June 17 through September 9. No merger is being considered, the sole purpose of the arrangement being an effort to provide stronger services during the summer. At the same time St. James' announces a new social service department through which an attempt will be made to meet the needs of people whose lives are broken or in bad adjustment. It is to be in charge of the Rev. W. Arthur Warner, who joins the clergy staff of the parish.

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**The Convention of Connecticut**

The high spot of the convention of the diocese of Connecticut, meeting at Hartford on May 15-16, was an address by the Rev. Julian D. Hamlin, rector of the Advent, Boston. He lit into the profit system without pulling his punches, and was warmly praised for his efforts by the retired bishop of the diocese, Bishop Chaun-

cey Brewster. More about this address another week. Bishop Budlong announced that he did not plan to ask for a coadjutor at this time, though it will be necessary to call in a bishop from elsewhere for two months work during the year. Even so there will be a saving of about \$14,000 he announced.

#### Convention of Alabama

The 103rd annual convention of the diocese of Alabama was held at Trinity, Demopolis, May 9-10, the occasion being also the celebration of the centennial celebration of the parish. A diocesan laymen's league was organized; an endowment established for the theological department of the University of the South, Sewanee; Bishop McDowell's salary was decreased temporarily to \$4,000 a year. General Convention deputies: clergy: Charles Clingman, J. M. Stoney, T. H. Evans and P. N. McDonald. Laity: Algenon Blair, Crawford Johnson Jr., T. E. Kilby, G. C. Oliver.

#### The Convention of Rhode Island

The convention of the diocese of Rhode Island voted to seek \$25,000 toward the fund being raised to meet the National Council's million dollar deficit. They favored, by a slight margin, the translation of bishops from one diocese to another upon call and will press the matter at General Convention. Enormous expenditures for armaments by the federal government were condemned by resolution. General Convention deputies: clergy: W. A. Lawrence, Stanley C. Hughes, William Pressey and John A. Gardner. Laity: J. N. Brown, B. M. MacDougall, C. R. Haslam, Lewis D. Learned.

#### Difficulties of Chinese Hospital

Hospital administration trials in China: When the X-ray machine at St. James Hospital, Anking, broke down, it had to be returned all the way to Holland for repairs.

#### West Virginia Mission Is Re-opened

Bishop Strider re-opened St. Andrew's, Mannington, W. Va., on May 13th, closed since 1919, though its parish hall has been in constant use, being used as a school for Negroes, a school for white children, a Southern Methodist Church and headquarters for the American Legion and the Red

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Cross. The church, now in charge of the Rev. C. W. Brickman and the Rev. Robert H. Gamble, has had Bishop Penick and Bishop Darst among its former rectors.

#### Mobs for General Convention

If Bishop Taft of Pennsylvania has his way there will be 20,000 communicants of his diocese at the opening service of General Convention. He points out that the auditorium where the opening service is to be held will seat 40,000 and he wants it filled, with half of those there communicants of his diocese.

#### Bishop Matthews not to Resign

Bishop Paul Matthews of New Jersey announced to the convention of his diocese, meeting at Trenton on May 15th, that he was not to present his resignation to the House of Bishops, as had been assumed that he would. He explained that he wished to hold office through General Convention and through the sesquicentennial celebration of his diocese next summer.

#### Archdeacon has Anniversary

Archdeacon William F. Bulkley observed his 25th anniversary on the job in Utah on May 20th. He was ordained priest on May 20, 1909 and has been a missionary in the district of Utah ever since, having been in the field longer than anyone else, priest or bishop.

#### Mr. Taft Visits the White House

Charles P. Taft, national chairman of the Everyman's Offering, revisited his boyhood home, the White House, last week to talk over the plans for the campaign with Franklin D. Roosevelt, a vestryman of St. James, Hyde Park, N. Y. Mr. Roosevelt listened with keen interest and then said: "Count me in with Everyman. I will gladly join the national committee only don't put me up top as honorary chairman. Let my name appear on your letterhead down among the R's. Give me an envelope."

Later Mr. Taft called upon Mr. Henry Wallace, secretary of agriculture and he gave his answer to the

question about being on the committee in two words, "Of course."

The committee in Cincinnati announces that already one layman has sent in a gift of \$5,000 toward the half million dollar deficit.

#### Choir Festival in Detroit

Nineteen choirs from Detroit parishes, totalling between 500 and 600 singers, took part in the annual adult choir festival of the Diocese, held at the cathedral on May 13th. Bishop Page was the preacher.

#### Committee for Chicago Fair

Archdeacon Deis of Chicago has been appointed chairman of the committee in charge of the Episcopal Church exhibit at the 1934 Chicago Fair. The National Council is being asked to provide the same materials for exhibition that were shown last summer. What, no progress?

#### Bishop Cook Deplores Nationalism

A deepening sense of nationalism among all nations was deplored by Bishop Cook in his annual address before the convention of the diocese of Delaware, meeting May 7th and 8th at Milford. The nationalistic trend, the rising predominance of military parties and the exploitation of the under-privileged he characterized as a return to mediaeval ideas in complete disregard of the fundamental teachings of the Gospel. Bishop Cook spoke of his holding of the office as assistant to the Pre-

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siding Bishop and said that it had compelled him to neglect some things in his own diocese. "When the General Convention meets this coming October," he said, "I anticipate a change in the situation." This statement was taken by many to mean that the diocese of Delaware would soon be called upon to elect another diocesan bishop. Bishop Cook also announced that an offering would be taken in the diocese the first week in October toward the National Council deficit, one-fifth of which would be retained by the parishes, another fifth for diocesan work and the balance sent to the treasurer of the National Council.

The following were elected deputies to General Convention: Clergy: Charles W. Clash, George C. Graham, Charles Rantz and Benjamin Thompson. Laity: George A. Elliott, A. H. Lord, H. L. Seaman and J. Wiley Trought.

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**Changes in Diocese of Erie**

The Rev. Charles S. Brown resigned as priest-in-charge of St. Lawrence's Church, Osceola Mills, Pa., and nearby missions. He is retiring to live in the shadow of the Empire State building. The Rev. George S. West resigned from Emmanuel, Union City, Pa., and is now an officer in the United States Army, assigned to C. C. C. work.

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**New York City Rectory has Anniversary**

The Rev. Lawson C. Rich of Corpus Christi, New York City, celebrates the 45th anniversary of his ordination to the priesthood on Trinity Sunday, May 27th. He was called to Corpus Christi in 1897 when it was a chapel of the Church of the Transfiguration. The anniversary is to terminate a parish drive for funds, which they got I understand.

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**Special Services at Philadelphia Parish**

A series of special services this month at the Redemption, Philadelphia: on the 13th the members of Alpha Chi Rho, ("The Crows" to college boys) national fraternity, held a service with the Rev. Robert Hutt of the faculty of Trinity College, where the fraternity was founded, preaching. On the 20th the American Legion went to church to hear the Rev. F. M. Kirkus, formerly of Wilmington, Delaware. Next Sunday there is to be a special service of prayer conducted by the Rev. George C. Foley, recently resigned Philadelphia Divinity School faculty man.

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**Confirmations in Rhode Island**

There were 1,360 persons confirmed in the diocese of Rhode Island in 1933, nearly a record, though

not quite. There are now 25,751 communicants in the diocese; two bishops, 92 priests, three deacons, two deaconesses, 75 lay readers, 15 candidates for orders and 17 postulants. Bishop Perry reeled off the figures in a convention address.

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**Churchwoman is Honored**

Friends of Mrs. Mary K. Simkhovitch, Churchwoman who is tops at Greenwich House, New York, are out to do her honor and they have picked a grand way. They are to raise cash to the tune of \$100,000 which they propose to hand her soon at a testimonial dinner, along with instruction to use it the way she sees fit. Mrs. Simkhovitch founded

Greenwich House, a social settlement, about thirty years ago and has been the boss there ever since. A member of the social service commission of the National Council and of the executive committee of the Church League for Industrial Democracy, which often holds meetings at Greenwich House, she is considered an important and lively churchwoman.

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**Scottish Bishop to Visit America**

Bishop Perry announced at the convention of the diocese of Rhode Island last week that the Rt. Rev. Frederick Deane, bishop of Aberdeen, Scotland, would be the guest of Rhode Island for four weeks during October and November, to take part

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in the 150th anniversary of the consecration of Samuel Seabury in Aberdeen as the first American bishop. He did not announce that Bishop Deane is to be the preacher at the opening service of General Convention, but the fact that he is to be here at that time started the boys and girls wondering.

**New York Church  
Receives Relic**

Christ Church, Coxsackie, N. Y., is getting a stone from Canterbury Cathedral to set in its altar. The stone was a part of the old Abby Church built in 1090 and was later in a screen built by Dean Farrar behind the high altar at Canterbury. It is being sent to Christ Church because when the old church at Coxsackie was consecrated 81 years ago there was present at the service the Rev. Mr. Moor who was at that time sub-warden of Saint Augustine's College, Canterbury. Sometime I mean to go to Canterbury and see how many stones they have left. Seems to me that I have written about enough such relics coming over here during the last fifteen years to build a couple of cathedrals.

**A Bell From  
Germany**

Christ Church, Susquehanna, Pa., now has a bell to call the faithful to worship. Formerly belonging to a

Lutheran Church in Germany it was brought to this country by the family that donated it.

**Historic Service  
in Philadelphia**

"The Laymen's Pilgrimage to the Sanctuary of the Kingdom Builders of the New Nation of the One Hundred and Fiftieth Anniversary of the Beginnings of the Diocese of Pennsylvania" is quite a mouthful, but that was the official description of a service held recently at Christ Church, Philadelphia, the scene of the first General Convention of the Church. Mr. George Wharton Pepper delivered the address on this anniversary occasion. In the chancel: Bishop Taitt, Bishop Perry, Rector Louis Washburn, and the Rev. James A. Montgomery, not only professor at Philadelphia Divinity School but, equally important in some minds, the great-great-great grandson of Bishop William White, first bishop of Pennsylvania and first Presiding Bishop. In the congregation were the representatives of Church societies and institutions which have had a continuous record of service of over 100 years. Got to be old to get by in Philadelphia.

**Deputies from  
Pennsylvania**

The following were elected deputies to General Convention

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**Church Army Makes Convention Plans**

The Church Army is planning daily outdoor services opposite the convention hall at Atlantic City during the sessions of General Convention. A Church Army dinner is to be held on October 17th.

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**Nurses Have Service in Scranton**

A Florence Nightingale service for nurses was held at St. Luke's, Scranton, Pa., on May 6th. The sermon was preached by the Rev. Robert P. Kreidler, rector.

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**C. L. I. D. Meeting in Providence**

A regional conference of the Church League for Industrial Democracy was held at Grace Church, Providence, R. I., on May 12th with about one hundred attending. The leaders were the Rev. Julian Hamlin, rector of the Advent, Boston, and the chairman of the Boston branch of the League; Miss Vida D. Scudder, professor at Wellesley College, and the Rev. Robert D. Smith, field representative of the League.

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**Nurses Service in Philadelphia**

Nurses from the hospitals of Philadelphia held a service last Sunday evening at Holy Trinity, under the auspices of the Guild of St. Barnabas for Nurses. Rector Howard R. Weir was the preacher.

\* \* \*

**Approaching Self Support**

Presiding-Bishop Perry in his address before the convention of Rhode Island, declared that the churches in China and Japan are fast approaching self-maintenance. "In order to achieve it," he declared, "they must receive the cooperation and continued support from their sponsors in America who first accepted the responsibility. I returned from our foreign missions thrilled by the prospect now brought so near to the point of fulfillment. I found what now the world has seen, the entire enterprise threatened by the lack of sufficient support. Quite naturally, after long financial strain, parishes and dioceses have become absorbed in the protection of their local organization. The strength of the whole body depends, of course, upon the health of the several units. On the other hand the very life of the Church consists in the membership of every parish and individual in the

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world wide communion. So the purpose to Christianize the world is a mission which stands or falls with the responsibility loyally accepted by every congregation and every communicant."

\* \* \*

#### Summer School in Albany

The Albany Summer School is to be held at St. Agnes School, June 25 to 29. The lecturers are to be the Rev. M. Boyer Stewart of the General, Dean Lewis of the Albany Cathedral, the Rev. Karl Tiedemann of the Order of the Holy Cross, and the Rev. George B. Gilbert, picturesque rural expert of Connecticut. There will also be lectures by Dr. Walter N. Thayer, commissioner of correction of New York and the Rev. W. H. Bierck, missionary from the Philippines.

\* \* \*

#### Condemn Betting on the Horses

The Girls' Friendly and the social service department of Rhode Island have both passed resolutions condemning the proposed legislation to permit the betting on horse races.

\* \* \*

#### New Chaplain at Pennsylvania

The Rev. William S. Stimpson, ordained in 1932 and for a time a curate at St. Mary's, Ardmore, Pa., has been appointed chaplain to Episcopal students at the University of Pennsylvania. He is a graduate of Yale and of the Philadelphia Divinity School.

\* \* \*

#### Vacation School Institutes in Michigan

Three institutes for the purpose of instructing those who will conduct daily vacation Church schools this summer have recently been held in the diocese of Michigan; at Dearborn; Bay City and Jackson. They were led by the Rev. C. C. Jathro of Royal Oak and Miss Betty Midworth of Glendale, Ohio, and were based largely on a manual of the diocese to be used this summer by schools, "The Story of Worship."

\* \* \*

#### New Rural Missionary for Rhode Island

The Rev. John Wright has been appointed rural missionary of the diocese of Rhode Island to succeed the Rev. George N. Holcomb whose death was announced recently.

\* \* \*

#### Conference in Diocese of Dallas

The vacation conference of the diocese of Dallas is to be held at St. Matthew's Cathedral from June 4th to the 14th. The faculty: Rev. Bertam Smith, dean; Bishop Moore; Rev. C. H. Collett of "281"; Dean George Wood of Dallas; Rev. C. J. Kinsolving, diocesan chairman of

student work; Miss Mabel Lee Cooper, also of "281", together with a number of diocesan leaders.

\* \* \*

#### Instruction for the Small Boy

A six year old boy was present at the installation of a rector recently. Innocently he asked his father, "When they install him, Dad, do they put him in a stall and feed him?" To which the father replied: "No, my son, they hitch him to a church and expect him to pull it."

\* \* \*

#### Social Service Conference at Adelynrood

A conference under the auspices of the social service commission of the province of New England is to be held at Adelynrood, South Byfield, Mass., June 5-7 on Social Standards. The leaders: Miss Vida D. Scudder,

the Rev. Gardiner M. Day, Mr. Otto Gilmore of Providence, the Rev. C. Leslie Glenn, the Rev. Malcolm Taylor, the Rev. William J. Brown and Dean J. Arthur Glasier.

\* \* \*

#### Prize to Olympia Sunday School

The banner for the largest per capita mite box offering in the diocese of Olympia this year went to Christ Church, Puyallup for the third consecutive year. The banner for smaller schools went to St. Matthew's, Auburn, a mission that is without a priest-in-charge.

\* \* \*

#### Colonial Church in Louisiana

I am not sure that Louisiana is just the place for a colonial church but anyhow there is a beautiful one there, at Thibodaux. Old St. John's

## Services of Leading Churches

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

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

Weekdays: Holy Communion, 7:30 (Saints' Days, 10); Morning Prayer, 9:30; Evening Prayer, 5 p. m. (choral). Organ Recital on Saturdays, 4:30.

### Church of St. Mary the Virgin New York

46th St. between 6th and 7th Aves.  
Rev. Granville M. Williams, S.S.J.E.  
Sunday Masses, 7, 8, 9, 10, 11.  
Evensong and Benediction, 6 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, 11, 4 and 8.  
Daily: 12:30 except Saturday.  
Holy Days and Thursday, Holy Communion, 11:45.

### The Heavenly Rest and Beloved Disciple, New York

Rev. Henry Darlington, D.D.  
Fifth Ave. and Ninetieth St.  
Sundays: Holy Communion 8 a. m.  
Sunday School 9:30 a. m.; Morning Service and Sermon 11 a. m.; Musical Vespers 4 p. m.  
Thursdays and Holy Days: Holy Communion at 11 a. m.

### The Incarnation

Madison Avenue and 35th Street  
Rector  
Rev. H. Percy Silver, S.T.D.  
Sundays 8, 10 and 11 a. m.

### St. Bartholomew's Church

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

### St. Paul's Church

Flatbush, Brooklyn, N. Y.  
Sunday Services:  
Holy Communion, 7:30 a. m.  
Holy Communion Choral, 8:30 a. m.  
Morning Service, 11:00 a. m.  
Evening Service, 8:00 p. m.

### St. James' Church, New York

Madison Avenue and 71st Street  
The Rev. H. W. B. Donegan, Rector  
Sunday Services  
8 A. M.—Holy Communion.  
11 A. M.—Morning Prayer and Sermon.

### Trinity Church, New York

Broadway and Wall St.  
Sundays: 8, 9, 11 and 3:30.  
Daily: 8, 12 and 3.

### St. Paul's Cathedral

Buffalo, New York  
Sundays: 8, 9:30, 11, 6.  
Weekdays: 8, 12:05.  
Thursdays (Quiet Hour at 11) and Holy Days: 10:30 a. m.

### St. Mark's, Berkeley, California

Bancroft Way and Ellsworth Street  
Near the University of California  
Sundays: 7:30, 11 a. m.; 6:30 p. m.  
Wednesdays: 10:30 a. m.

### Christ Church Cathedral

Hartford, Conn.  
Cor. Main and Church Streets  
The Very Rev. S. R. Colladay, D.D.  
Sundays: 8:00, 10:05, 11:00 a. m.; 7:30 p. m.  
Daily: 7:00, 12:10, 5:00.  
Holy Days and Wednesdays, 11:00 a. m. Holy Communion.

### Grace and St. Peter's Church, Baltimore, Md.

(Park Avenue and Monument Street)  
The Rev. Robert S. Chalmers  
The Rev. Harold F. Hohly  
Sundays: 8, 9:30 and 11 a. m.; 8 p. m.  
Week Days: 8 a. m.

### Church of St. Michael and

All Angels  
Baltimore, Md.  
St. Paul and 20th Sts.  
Sundays: 7:30, 9:30, and 11 a. m.; 8 p. m.  
Week Days: Wednesdays 10 a. m., Thursdays and Fridays 7 a. m., Holy Days 7 and 10 a. m.

### Church of St. John the Evangelist

Boston  
Bowdoin Street, Beacon Hill  
The Cowley Fathers  
Sundays: Masses, 7:30, 9:30 and 11 a. m. Benediction, 7:30 p. m.  
Weekdays: Masses, 7 and 8 a. m. Thursdays and Holy Days, 9:30 a. m., also Confessions: Saturdays, 3-5 and 7-9 p. m.

has recently been restored into about the purest style of colonial church architecture that there is in the state. The church is intimately associated with Leonidas Polk, warrior-bishop of Louisiana, who made his home on a plantation nearby and who organized the parish in 1843.

\* \* \*

**Young People Meet in Dallas**

Pathways to Religious Certainty was the subject of the diocesan convention of the Young People's Fellowship of the diocese of Dallas that met at Christ Church, Dallas, May 5-6. There were group meetings on Economics led by the Rev. L. W. Thaxton, Religion by the Rev. B. L. Smith and Politics by the Rev. R. S. Watson, with the groups reporting at a meeting of the whole later in the day. That evening there was a dinner-dance at which the Rev. L. Valentine Lee was the speaker. Services on Sunday, with Bishop Moore the celebrant at the corporate communion. The prize for outstanding work of the year went to the fellowship of Christ Church, winning it for the second consecutive time.

\* \* \*

**Church Cooperation in Illinois**

Something unusual in the way of inter-church cooperation has been experienced at Morris, Illinois. Archdeacon Ziegler went there about six months ago to re-establish St. Thomas' Church which has been dead for forty years. Not having a place to worship, arrangements were made to have the services at the Baptist Church. This church congregation was without a pastor so the Archdeacon agreed to conduct their services if in return they would loan their church for Episcopal services. So throughout the winter there has been held a Baptist service, conducted by Ziegler, immediately after which he has set up his portable altar and celebrated our communion service. What's more, the Baptist congregation and choir have remained to participate in our service. The Southern Deanery of the diocese of Chicago met there on May 8th to mark the formal re-establishment of St. Thomas', with the Baptists entertaining about 100 of our clergy in their church, and with the choir of the Baptist Church supplying the music for the services. A residence has now been purchased in Morris and is being remodeled to provide a chapel and club room for the St. Thomas' congregation. Too bad in a way not to keep right on using the Baptist Church, I think.

\* \* \*

**Wanted to be Confirmed**

Bishop Jenkins of Nevada reports that a family out in his district re-

cently drove 164 miles in order that the oldest child might be brought to church for confirmation.

\* \* \*

**An Unusual Baseball Team**

A baseball team, only two of whose members have uncrippled hands, leads a happy existence in the leper colony at Kumamoto in southern Japan where the Mission of the Resurrection of Hope is located. This is where Miss Riddell worked for many years and where her niece, Miss A. H. Wright, now carries on. The baseball players cut out and sewed

on their shirts the Japanese characters for "Resurrection of Hope."

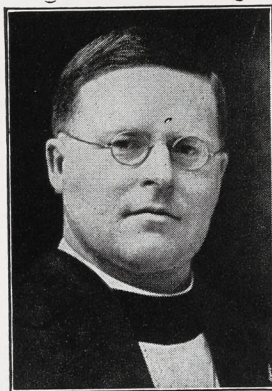
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**Might Adopt the System for Parsons**

Church Army workers fill out a daily report blank and send it to headquarters each week. The report calls for the number of hours spent in services, in visiting, in driving, in study and preparation for services, and in other work, including the writing of reports. Captain Hall in a rural mission in New York, turned in a report showing sixty-four hours' work in one recent week.

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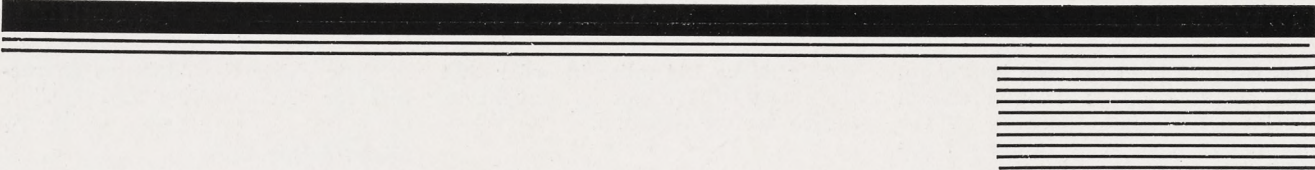
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