

CONVERTING CHRISTIANS—By S. M. Shoemaker

The **WITNESS**

CHICAGO, ILL., NOVEMBER 21, 1929



REV. J. E. CARHARTT
New to Washington Cathedral Staff

Henry - Wynd - Young, Inc.

514 East 34th St. New York



work in glass mosaic church decoration



Tower Chimes Played from Electric Keyboard at Organ Church Bells—Peals
McShane Bell Foundry Co.
Baltimore, Md.



Vestments

For the Clergy and Choir. Altar linens, embroideries, clerical and lay tailoring. Materials cut to measure and stamped for others to work.

J. M. HALL, Inc.
174 Madison Avenue
Bet. 33rd & 34th Sts., N.Y.



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

MENEELY & CO.
BELLS
WATERVLIET, N.Y.
CHURCH BELLS, CHIMES AND PEALS
Unequaled Musical Qualities

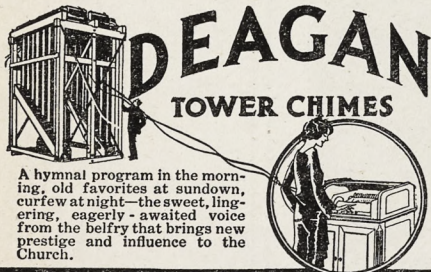
ST. HILDA GUILD, Inc.

131 E. 47th St., New York

CHURCH VESTMENTS
ECCLESIASTICAL EMBROIDERY

Conferences with reference to the adornment of churches

Telephone Vanderbilt 8761



DEAGAN
TOWER CHIMES

A hymnal program in the morning, old favorites at sundown, curfew at night—the sweet, lingering, eagerly-awaited voice from the belfry that brings new prestige and influence to the Church.

Automatically Played by Hand-Recorded Reproducing Rolls

Press a button and the Chimes begin to play. Or, set the dial of a clock today and tomorrow at the desired hour a program of Chimes music fills the air! The Voice of the Church—the Memorial Sublime.

Price, \$4375 and up. Full details on request.

J. C. DEAGAN, Inc., 161 Deagan Building, Chicago

AUSTIN ORGAN CO.

Hartford, Conn.

Designers and Builders

of

PIPE ORGANS

noted for their superior tonal qualities and mechanical reliability

Correspondence Solicited

J. & R. Lamb

25-27 SIXTH AVENUE NEW YORK
MEMORIALS IN STAINED GLASS
MOSAIC MARBLE STONE GRANITE
CARVED WOOD METAL ETC.

Moller Pipe Organs

The highest standard of musical excellence. Every organ designed and built special for the particular Church and service and fully guaranteed. Every part built in our own factory. References, organs in over five hundred Episcopal Churches alone, including many of the most prominent. Booklets and specifications upon request.

M. P. MOLLER
Hagerstown, Maryland

The Ellwood Potts Studios

5438 Market Street Philadelphia, Pa.

MEMORIALS IN STAINED GLASS, MOSAIC and MURALS

If interested write for cuts of some of our recent work



R. GEISLER, INC.
56 W. 8th STREET, NEW YORK, N.Y.

Church Furnishings

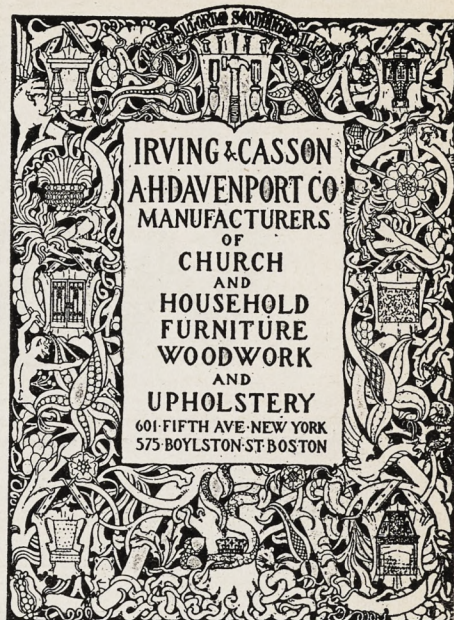
IN CARVED WOOD AND
MARBLE BRASS SILVER
FABRICS + WINDOWS

J. WIPPELL & COMPANY LTD

EXETER—Cathedral Yard.
MANCHESTER—32 Victoria St.
LONDON—Duncannon St. W. C.

Craftsmen
in
Wood, Stone
Metal, Glass
Sculpture
Embroidery.

Designs and
inclusive estimates
sent on application.



IRVING & CASSON
AND DAVENPORT CO.
MANUFACTURERS
OF
CHURCH
AND
HOUSEHOLD
FURNITURE
WOODWORK
AND
UPHOLSTERY
601 FIFTH AVE. NEW YORK
575 BOYLSTON ST. BOSTON



CHURCH VESTMENTS

Cassocks, Surplices, Stoles, Embroideries, Silks, Cloths, Fringes
CLERICAL SUITS
Hats, Rabats, Collars
Specialists in Church vestments and Embroideries for a half a century.

COX SONS & VINING

131-133 E. 23rd St., New York

Heaton, Butler & Bayne

Stained Glass Artists

By appointment to the late
KING EDWARD VII.

Stained Glass Windows
Memorial Brasses, Etc.

Designs and Estimates

Heaton, Butler & Bayne

(N. Y.), Ltd.,

French Building

551 FIFTH AVE. NEW YORK

Stained Glass Windows

Beautiful Groupings + Well executed
Gorgeous + Combinations + of Color

The Von Gerichten Studios
New York City Columbus, Ohio



THE ROSSBACH ART GLASS CO.

Office and Studio—

221-223 E. FULTON ST. — COLUMBUS, OHIO.

DESIGNERS AND BUILDERS OF ECCLESIASTICAL
MEMORIAL WINDOWS.

—Photos, Designs and Estimates upon Application—

ESTABLISHED 1905.

THE WITNESS

A National Paper of the Episcopal Church

Vol. XIV. No. 15

Five cents a copy

\$2.00 a year

EDITOR, RT. REV. IRVING P. JOHNSON; MANAGING EDITOR, REV. WILLIAM B. SPOFFORD; ASSOCIATE EDITORS, REV. GEO. P. ATWATER, RT. REV. F. E. WILSON, DR. J. R. OLIVER, REV. CLEMENT F. ROGERS, REV. IRWIN ST. JOHN TUCKER

Entered as Second Class Matter April 3, 1929, at the postoffice at Chicago, Illinois, under Act of March 3, 1879.
Published Every Week

EPISCOPAL CHURCH PUBLISHING CO.

6140 Cottage Grove Ave., Chicago

SYMPTOMS OF DEGENERATION

By

REV. LOUIS AUGUSTUS PARSONS

I HAD been following a little stream that murmured through the pastures so cheerily, so peacefully, that my troubled mood of the early morning was wholly gone. Not many trout were rising to my fly; but cowslips blossomed at my feet and from a nearby thicket came the joyous note of a song sparrow. A strange sense of tranquility crept over me, and I recalled that reference of Stevenson's to the music of the little rivers that "quiets a man down like saying his prayers."

It was not to last long. As I climbed upon the bridge for a bite of lunch and a brief reflection on nature's consolations, I was nearly bowled over by a passing car. It stopped abruptly not far from where I clung in terror to the wooden railing, and a man got out. My first impression was of a rather mild individual who would politely apologize for the rude encounter. But I had misjudged my man. Giving me a swift, appraising look, as if searching for a vulnerable spot, he unlimbered his guns and peppered me with a fusilade of the loudest and most insolent sales talk I had ever listened to. He was selling automobile insurance; and his method of forcing a sale was similar to his manner of driving a car; impetuous, overbearing and calculated to drive his victim to the wall.

I stood my ground, however, and when he put the question would I buy any? I fairly bellowed "No!!! thank God, I do not own a car! But," I added, "if you were selling life insurance—"

PERSONIFIES A NATION'S DESIRE

My sales resistance had its effect. With scarcely another word, save some casual remark about the weather, he drove away and left me to my thoughts.

And so, the lunch disposed of, I fell into a reverie—I mused upon the problems of the day that wait solution, the trials and annoyances that beset our daily life. Then somehow they seemed to pale into insignificance and fade away before the menace of the moment: the high powered salesman. Is there a spot on this fair earth where we are safe from his insistent overtures? He becomes an arrant nuisance.

And yet, after all, is he not the legitimate product of

an age which seems dedicated to the proposition that a fool and his money are soon parted? Without a doubt; but more than this, he personifies a nation's love of noise.

NO PEACEFUL REFUGE LEFT

Among the many vexations of the world there are some which are quite unavoidable. We must accept them with becoming humility. There are others, however, which are entirely unnecessary and are permitted to exist only because people are ignorant or depraved. One of these is the increasing discomfort of noise.

Until recent years, the business of advertising was conducted largely through the medium of magazine and billboard. But since the advent of the motor car and the loudspeaker the air has been rent by the infernal din. And now, it seems, this deafening roar of commerce is to be further augmented by the advertising planes, which are to fly over our towns and cities at an altitude of not more than 150 feet, not only distracting, but endangering the lives of people below. Even the countryside is no longer the peaceful refuge that it used to be.

Blatant commerce has invaded this last resort; and today "the ploughman homeward plods his weary way" in peril of violent and sudden death. And if he reaches home in safety, it will be amid the hoots and rumbling and backfire of five-ton trucks, motor-busses, and rattling roadsters, driven by frantic salesmen.

But what shall we do about it? Just how shall we escape from this unceasing clatter and roar which devastates the peace and quiet of the world?

I venture to suggest that quite possibly there is no general desire for any such escape.

It would seem as if people revelled in noise nowadays, as they delighted in contemplating beauty in the ages past. This may be in a measure due to the widespread interest in the development of machinery. The world has gone machine mad, and in time it must pay the penalty. For the ultimate effect of machinery on the human mind is to destroy the imagination and deaden the finer sensibilities.

The city, to be sure, was always a noisy place, with its "central roar," its factory whistles, and its rumbling traffic. But now the automobile has intensified this an hundred-fold, and the ear is deafened and the nerves are tortured by the incessant screech and rasp of horn and gear.

And, worst of all, it is no longer confined to the city. Motor cars are flying over the country in all directions, and the noise of the city streets is being reproduced on country roads.

SALESMEN AT THE DINNER TABLE

Then, too, much of this noise is unnecessary. To blow the horn now and then is absolutely essential; and, unfortunately, at such times it is often neglected. But many drivers find an unholy satisfaction in blowing to attract the attention of a friend, or to bring someone to the door, or just to make a noise. Indeed, it is perfectly safe to say that at least eight-tenths of the use of the motor horn are simply expressions of individual taste and inclination.

Popular music today has taken the form of jazz, which is nothing more or less than syncopated noise. This pandemonium of sound is broadcast at all hours of day and night for the delectation of its devotees, who gather about the loudspeaker and drink it in. And the louder the loudspeaker the better they like it.

Multitudes of people are apparently unable to eat a meal without the assistance of a jazz orchestra. And then, after each selection, comes the blatant note of commerce, as someone sounds the praises of a tooth-paste or a vacuum-cleaner. Again, the salesman.

SYMPTOMS OF SPIRITUAL POVERTY

But, as I have said, what can we do about it?

It is folly to suppose that legislation, propaganda, or even mechanical improvement, can do very much to alleviate conditions which only a minority find intolerable. It cannot be denied that the material and the spiritual act and re-act on each other; and that it is frequently difficult, if not impossible, to determine which is cause and which is effect. But it is none the less clear that the cheerful readiness with which the results of modern ingenuity are appropriated indicates full well that no reaction is possible without a change of heart. The prevalence of strident and ceaseless noise bears witness to the quality of the age in which we live. It is an age of blatant mediocrity.

People shout and shriek at one another, and apparently like it. They bawl and are bawled out. It seems to be the only way to make an impression.

The turnpike on a Sunday morning; the cheap colored supplements that litter the streets and homes; the slang and bunk of politics, professional ball, and prize-fights; the audacious vulgarity of theater and screen, are all and equally the unmistakable symptoms of a vacuous mentality and a poverty of inner resource which spells degeneration.

THE RELIGIOUS POWER OF SILENCE

Even the Church has been infected by this bacillus obstreperus.

Sensational advertising, political chicanery and pulpit bombast are one and all disquieting indications of spiritual decline. The type of religious leadership in

demand today is arrogant and vociferous. The popular preacher is the man who can "put it across"—a high-pressure salesman.

There is something reassuring in the thought that our Chief Executive is a Quaker.

He is identified with a sect which attaches little importance to matters of organization, publicity, or administration. It finds its authority and its leadership in the Inner Light. It emphasizes the religious power of silence.

THE STILL SMALL VOICE UNHEARD

If the Christian Church is to regain its ancient influence over the lives of men, it must shift its emphasis from the loud and ostentatious methods of the business world to the quiet ways of the spirit.

The old familiar argument that religion must be made to "suit the requirements of the age" seems based on the theory that if the world wants noise, the Church must give it noise.

This is a fallacy.

What the world needs today is peace of mind and heart. And the Church must count among its many responsibilities the duty of stressing the joy of peace and the refreshment that comes from quiet.

It is written that God speaks, not in the tempest nor in the tumult, but in the still small voice. It is difficult to catch the sound of the still small voice in the roar of modern life. It is, therefore, the peculiar mission of the Church to provide the place where, in an atmosphere of peace, that voice can be heard.

Instead of the announcement, so often seen on the notice-board outside a church, that on the following Sunday morning a live-wire preacher will occupy the pulpit, assisted by a cornet-soloist, let us hope some day to see written over the door of every church the promise: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

A MOMENT OF GOD'S PEACE

I awoke with a start, and found myself propped up against the parapet of the bridge, where I had been dozing through the heat of the afternoon. It was cooler now. The sun had reached the ridge of hills, and was sinking behind the pines. A great peace was brooding over the land. No alien sounds profaned it. Only nature's voices could be heard: the contented lowing of cattle, waiting at the pasture gate; the happy cries of children, at play in some distant place; and then, as the sun dropped lower, flooding the sky with crimson splendor, the long liquid chant of a veery came out of the wood.

My soul was bathed in peace. And as I looked out across the quiet meadows to the green hill beyond, my thoughts went back to Virgil and the Golden Age; to Tityrus, reclining in the shade of the beech tree, surveying the tranquil scene and saying, "Deus nobis haec otia fecit."

I picked up my things and set my face toward home. And as I trudged on I remembered Izaak Walton's blessing "upon all that are lovers of virtue; and dare trust in His providence; and be quiet; and go a-Angling."



CHEERFULNESS

SOMEONE has suggested that sometimes my articles do not seem as cheerful as the title implies.

Well, I must admit that it sometimes requires courage to be cheerful in the midst of so much that is difficult in our Church's life and work.

But a relief comes from contact with cheerful people, and from the brighter aspects of our tasks.

Only recently I learned that one of our very small children went home from Sunday School last Palm Sunday, bursting with the news that every one must shout "Susanna in the highest."

The same little girl having heard the story of Joseph and his brethren, approached a neighbor boy named Joseph and said, "Joe, I am sorry your brothers are so mean to you." Joe vigorously denied any ill-treatment much to the confusion of the small Biblical student.

These things bring a smile of the right sort.

Countless people associate religion and grimness, dullness, sternness and death. It is true that life has these phases. But religion has likewise its joys, its pleasures, satisfactions, comradeships, attainments and rewards. I sometimes feel that we have let Sunday absorb too much of the former, and not enough of the latter.

Someone with courage ought to form an association for brightening up Sunday afternoon and evening. It is true that commercialized amusements will do it for you, but even these grow stale.

I think that for many people and for children Sunday afternoon and evening are the dulllest hours of the week.

How many times do we hear on Sundays, "Mother, what can I do?" "Go and read your book, and don't bother me, I want to rest."

"But, mother, I don't want to read any more. What can I do?" "Go and play in the yard." "But mother, there is no one to play with. What can I do?"

Blessed is the parent who can find some proper thing for a child to do on Sunday afternoons. The Church could help very much if it could have some cheerful gatherings for children on Sunday afternoon, with games. We claim that Sunday is a festival and we treat it like a rehearsal for a funeral.

If the people who established the decorum for Sunday had for a year to live and work in conditions that surround those who are expected, religiously, to observe that decorum, we should soon be enjoying the privileges of the day, without surrender to commercialized amusements.

A parish should be a cheerful household, with its joyous hours, its fine spirit of comradeship, its organized pleasures.

Sunday must have its time for serious religious education, discipline and worship.

But it may likewise have its time for spiritual refreshment and friendly encouragement, in the comradeship of permissible recreations.

And the parish must have its services, its hours of work, its serious tasks. But it must likewise be a household of joy, and friendly companionship, and relaxation.

If your parish does not give you some happy hours, then try to make it over. It is woefully deficient.

Converting Christians

By

SAMUEL M. SHOEMAKER, JR.

I SUSPECT that the real reason why modern Christianity is not more convincing lies in the Christians themselves. The problem is "we," not "they." The salt has lost its savor. Modern Christianity is tasteless to the palate of the ordinary unbeliever and outsider. When original Christianity broke on the pagan world, a world in many respects rather like our own, it broke with good news—NEWS, mind you, not advice. The lives of that little company about Jesus were headlines in the world of their time, and they were so different from the life about them, so superior to it in their faith and their unconventionality and their love for each other and their triumph over temptation and death, that the pagan world was startled, excited, almost frightened. This thing did not depend upon great minds or outstanding personalities. The remarkable thing about Christianity was precisely that it could create so much of a stir with such a lot of human scrubs and nondescripts, all of whose faculties and perceptions and values had been so immeasurably heightened through their contact with Jesus Christ. Christianity won out over paganism, not through superior intellectual arguments, but by a more workable way of life.

We are trying today to argue with an unbelieving generation by the refinement of our teaching methods, by appreciation of what the intellectuals are striving for, by the efficiency of our church-machinery, and by the outward appeal of large memberships, great edifices and stately services. These things say almost nothing to our generation. They think about a barefooted Carpenter, and His little company of friends; His faith in God and His direct attack on human hearts—and they wonder what on earth all these religious accessories have got to do with Him. They know that there is no necessary connection between the outward prosperity of the Church and its inward fidelity: the church of Jesus' time was successful enough, but the heart was gone out of it. It had as good teach-

ers in it as the times could supply, but for all their meticulous information they neglected the great matters of mercy and the love of God. They had their great Temple and their rituals and their sacrifices: but there was no pith nor savor. None of these outward things will save the Church of our day. We are wide of the mark if we think that the intellectual approach, or more money, or bigger churches, or better organization can save the soul of the Church, or commend it to our age. The only way to argue with the kind of age in which we live is to argue by means of a richer and more adventurous life. Our age is no different from any other past age in some respects: for all our fancied intellectuality and modernism, we still stand in the presence of the mystery of our own existence, bounded by nothingness and death. Evil is still here, and conscience. The great mysteries have never had the heart of them plucked out: only the religious interpretation furnishes a working clue. The best argument for religion is still a faith that overcomes the world, the one unanswerable thing about genuine Christians is their greater inward security and their profounder spiritual joy.

How many of us know the gladness and the liberty of sharing a genuine experience of Christ with others? The first-century Christians were marked by contagious enthusiasm. Something perfectly tremendous had happened to them. They were frankly excited about Jesus Christ. Are you? When you see a couple on the verge of divorce, can you help Him to come into the situation and clear the air? When you find a woman worried to death by fears and self-pity, can you bring Christ into the picture, Who alone can change it? When a man asks you for a quarter on the street, can you give him something more than a small piece of change? When you meet spiritual indifference and unbelief, have you in your possession so radiant, so enthusiastic, so contagious and joyous an experience of Christ that you can meet it, not with argument so much, but with an obvious possession which is its own argument? Until we are far enough along to talk with people naturally about Christ, we are still self-conscious about Christians. And they are usually insipid Christians.

How in the world are we going to stir out of the spiritual lethargy and dullness which holds us? Where-with can the salt be made salt again?

There has got to be born a profound conviction that the Church can never move the world travelling at its present rate, and living at its present level. No amount of analyzing the situation in long reports, no amount of pointing to our fine churches or looking on the bright side of things will do. We are in a desperately serious situation. Blind optimism and stupid complacency will drive the world yet farther from us. We need to look down deep into the poverty of our own souls, and realize that the great need lies right there. We are setting about frantic and atheistic financial drives to support our institutions, we have retrenched our missionary enterprises, our spiritual leaders are driven to death with executive and financial obliga-

tions, because there is not enough religion in the church. Going as we are going, I think there will be no more religion generated than we have had. We need to repent of a great many of our present church-methods as we repent of our sins, for at heart they ape the world and distrust God. There has got to come a radical conviction in the church that we must turn our attention in a different direction if our present administrative and financial worries are not to grow worse and finally swamp us altogether. The conversion of individuals to Jesus Christ at home is the only way to raise money for the church's enterprise abroad. Financial needs are but a symptom of our anaemic spiritual condition. The most disturbing thing about the church today is the condition of our own souls. We have no spiritual possession with which to compel the attention and the allegiance of the world.

If you ask me the way out, I say frankly, convert the Christians. I mean by conversion, at its beginning, a perfectly definite experience which is open to us all through the gateway of personal surrender to the Lord Jesus Christ. I believe this spreads into countless applications, but that the heart of it has been lost if the life is not forever marked by being centered in God and His Kingdom in the world, by peace that is not ruffled by trouble, by strength in the hour of temptation, by enthusiasm for Jesus Christ, by sensitiveness to the motions of the Holy Spirit, and by the power to bring about conversion in the lives of others. I believe that those of you who are living outside of that experience are living below par. Show me a period in the church's life, from apostolic times downward, that has been marked by true conversion of individual souls to Christ, church-members as well as outsiders, and I will show you a period when the salt got back its savor. Many say to me that all this personal religion leaves out the social implications of the Gospel. It shouldn't, and it is defective and incomplete if it does. But in my judgment we have been asking people to apply in racial, political, industrial and international matters the Spirit of Christ before we were sure they knew that Spirit in their own homes and their own souls. You can't apply what you haven't got! The need of the Social Gospel, like the need of the Church at large, is for an enrichment of its own inner life and a deeper understanding of the meaning of our whole Christian enterprise.

QUESTIONS AND ANSWERS BY CLEMENT ROGERS

AT WHAT point in the history of the world was man created?

That is a matter for speculation. There is now all the difference between man and animals. As to where it began you can hold what views you like. Some people hold, of course, that man was a special creation quite apart. Others would say that at a certain stage

there was a new creation when the outward frame that we share with the animals had been sufficiently prepared to receive it. Others that the soul of man had been there from the beginning in germ as it were, and that when the growing consciousness and will first became predominant that we may say man first became man, that he was not man in the true sense till the spiritual first began to dominate the animal and material. In any case man created by God, made in His image a spiritual being with free will and responsible for his actions.

At what point, then, did the Fall take place?

That depends on what you think about when man became man. As soon as he became conscious of himself and could exercise his free will he began to misuse it and to pass on the entail of corruption. If you think he became man when the spiritual side first began to predominate over the animal side, then you will think it began then. If you say that no such line can be drawn and that his will existed in germ from the beginning, then you will say the fall was there in germ from the first. It does not matter much, but what does matter is that we should recognize that, however it began, man is now fallen. He is not what he should be. He is a strange compound—made in the image of God and yet sinful, needing redemption by Christ.

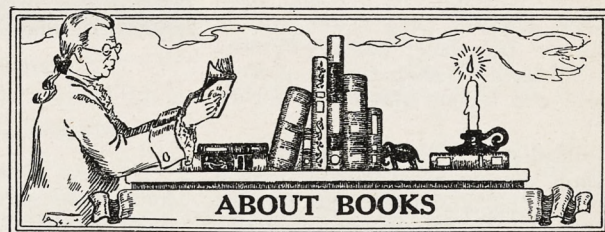
Do you believe in a personal devil?

I believe there is a spirit of evil that is always present tempting us. I don't wish to deny that there are evil spirits possessed of personality and of a different order from ourselves. But I think there are great difficulties in the belief in a personal devil. It seems to me to be a belief in a second omnipresent and almost omnipotent God—a sort of revival of the old Persian Dualism with its two gods Ormuzd and Arhiman, or of

Manichaeism with its belief in the permanent existence of evil in Matter. A doctrine very like it has recently been put forth by Mr. Wells, as before by J. S. Mill, but I do not think this sort of dualism commends itself to modern thought. No! Sin lies in the will. It may be externalised in bad customs and influences, but people are much too ready to lay the blame on the devil instead of on themselves.

But doesn't it say that Christ was tempted of the devil?

Yes; and whatever the story of the temptation may mean it must have come from Christ Himself. It seems to be His way of describing the great inner conflict He, as man, experienced when tempted to use His supernatural powers for Himself. But it is obviously not to be taken literally. There is no mountain from which you can actually see all the kingdoms of the world. When He said He saw Satan falling as lightning from Heaven He was not describing an actual vision. When I say that the popular idea that "it injures your health to live chastely" is "the devil's own favorite lie" I do not commit myself to a belief in a personal devil, but you understand quite well what I mean.



THE REUNION OF CHRISTENDOM, edited by Sir James Marchant; Henry Holt & Company; \$3.00.

Sir James Marchant has gathered together in one volume, in a most discriminating fashion, the opinions of thirteen able and competent men, dealing with the question of reunion from every conceivable angle. Bishop Manning of New York ably represents our position and sets it forth in a very illuminating and constructive manner.

As the matter stands it would seem that reunion with Catholic Christendom is a very remote possibility. Rome's position is made clear in the encyclical letter *Mortalium Animos*. The Greek Orthodox Church is just awaking from the profound slumber of centuries to a confused realization of what that slumber has meant as regards her influence and position in the modern world. The Anglican communion may be regarded as a sort of half way house between an uncompromising Catholicism and Protestantism with its ragfair of divisional sects and schools. We believe with Dr. Manning that the age of miracles is not past and that the Holy Spirit brooding over this chaotic condition of divided Christendom will restore to the world, in the not far distant future, an ordered form of Christianity, infinitely superior and more fully expressing the mind of the Master than has ever heretofore existed.

Irvine Goddard.

FOURSQUARE

An Autobiography by
DR. JOHN RATHBONE OLIVER
\$2.50 postpaid

— o —

SCIENCE AND THE UNSEEN WORLD

By
ARTHUR STANLEY EDDINGTON
This book has been listed for several weeks among the best sellers, a rather unusual feat for a book on religion.
\$1.25 postpaid

— o —

JESUS OF NAZARETH

By
BISHOP GORE
\$1.25 postpaid

— o —

THE LORD OF LIFE

"One of the most satisfying and convincing expositions of the Incarnation it has been my privilege to read."—Irvine Goddard
\$2.50 postpaid

— o —

WITNESS BOOKS

6140 Cottage Grove Ave.

CHICAGO

NEWS OF THE EPISCOPAL CHURCH

Edited by

WILLIAM B. SPOFFORD

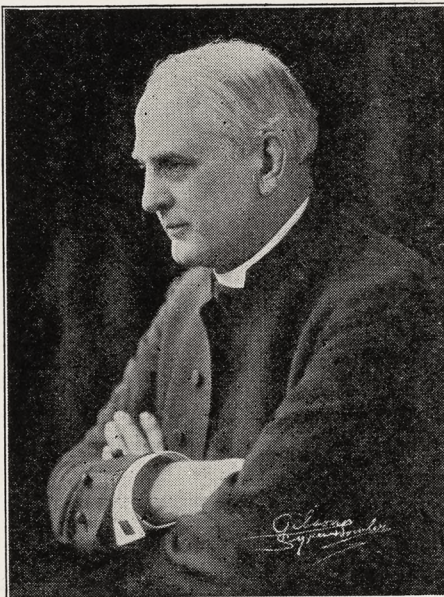
BISHOP ANDERSON of Chicago is the new Presiding Bishop of the Church and President of the National Council. He was elected on the 16th ballot last Wednesday afternoon at a special meeting of the House of Bishops held at Washington Cathedral, Washington, D. C. During the first fifteen ballots Bishop Anderson received no votes. His election came midway in the 16th ballot when he received 70 of the 94 votes polled, which gave him two more than the necessary constitutional majority. While the election was held in executive session it is reported that Bishop Perry of Rhode Island and Bishop Tucker of Virginia had been leading in the voting on the first fifteen ballots. Other Bishops to receive votes were Bishop Burleson of South Dakota, Bishop Freeman of Washington, Bishop Stires of Long Island, Bishop Cook of Delaware, Bishop Parsons of California, Bishop Gailor of Tennessee and Bishop Matthews of New Jersey.

Immediately following his election Bishop Anderson appointed Bishop Burleson his assessor, a position he held under Bishop Murray, and this appointment was immediately confirmed by the House.

Bishop Anderson has been the Bishop of Chicago since 1905, having been rector of Grace Church, Oak Park, Illinois, previous to his election as Coadjutor of Chicago in 1900. He is a native of Canada and is sixty-four years of age. In an interview immediately following his election Bishop Anderson said when asked what his policies would be:

"I have just been elected and have not yet had any time to think and there is nothing further upon that point that I desire to say at this time, except that I shall give my best service to the church and to all of its work. Of course, I shall be in New York at the headquarters of the church for a part of my time, but I shall retain my headquarters in Chicago, and have no intention of resigning my office as Bishop of Chicago.

Previous to the election of Bishop Anderson, the House elected the Rev. S. Harrington Littell, a missionary in the service of the Church at Hankow, China, to the position of Missionary Bishop of Honolulu. The Bishop-elect of Honolulu, who is fifty-four years old, has been in the service of the Church in China throughout his adult life.



BISHOP ANDERSON
The New Presiding Bishop

"It is of little worth that we multiply great Gothic buildings unless we are prepared to furnish them with trained men who shall be capable of rendering them vocal with the eternal truths of the Gospel."

Thus the Right Reverend James E. Freeman, Bishop of Washington, epitomized the reason for the establishment in the National Capital of America's newest religious institution. He was speaking of the significance of the College of Preachers of Washington Cathedral, which entered into a new phase of its history on Thursday, November 14th, when its permanent home was dedicated in the presence of a distinguished assemblage. Members of the House of Bishops took part in the ceremony, and the Right Reverend Frank Theodore Woods, Bishop of Winchester, England, was one of the principal speakers of the occasion.

The building which will house the College of Preachers is a remarkable achievement in Gothic design. Situated on a hillside immediately east of the apse of the Cathedral, the structure radiates from a central tower and combines elements of collegiate, domestic and monastic architecture of Tudor times. With dormitory rooms, a great refectory, a spacious common room, conference rooms, a chapel and apartments for the Warden and his assistants, it will accommodate twenty-five resident students

and will be suitable for larger conference gatherings.

The corner stone of the structure was laid on May 17th, 1928, at which time Bishop Freeman expressed the purpose of the College of Preachers in the words: "The supreme end and purpose of the Christian religion is the enfranchisement and enrichment of the human soul. To interpret to men the mind of the Master; to give them an understanding of the deep and satisfying values of life; to teach them to employ rightly the means necessary to salvation, is the high and holy privilege of the Christian ministry. To this end the College is founded in the sure confidence that the bulwark and sustaining strength of the Nation is in an abiding and unchanging practice of the Christian religion. The College is designed to give to its students a comprehensive and broadly Catholic vision of the history and unity of the Christian Church since its inception. It will lay unfailing emphasis on those central and eternal teachings of the Master which secure to the Christian ministry its power and usefulness—through its sacramental office in the priesthood; through its edifying and inspirational office in the prophethood, and through its comforting and consoling office in the priesthood." Bishop Freeman has also said: "The preaching of the evangel has ever been the vital factor in setting forward the high claims of the Christian Church. That our generation has witnessed a serious decline in the prophetic power of the Church is clearly obvious. It is our hope and expectation, when once this College is built and men of inspirational power are here to train those who are to be sent forth as evangelists, that a new day will dawn for our Church, and its hallowed offices receive freshened impulse and deepened devotion. We dare to believe that in a time as critical as the present, when old things are passing away and innovations and uses foreign to this Church are being discussed and practiced, when the clamorous voices of those who do violence to ancient traditions, creeds and systems are being heard, that such a College as this will do more to stabilize and strengthen the Church's ministry than the many agencies and mechanisms which it has called into being in recent years. At such a time as the present there is need to emphasize those things that lie at the very foundation of our household of faith, those

things that alone can contribute to a finer appreciation of its solidarity and essential unity."

* * *

A Christian Unity Conference was held in St. George's Church, New York City, Nov. 13-15, under the auspices of the Christian Unity League. The presiding officer at the opening session, Nov. 13, was Hon. George W. Wickersham and the speakers were Rev. Karl Reiland of St. George's Church, Robert F. Cutting, New York, and Rev. J. R. Sizoo of the New York Avenue Presbyterian Church, Washington, D. C. Dr. Sizoo's theme was "What a United Church Can Do That a Divided Church Cannot Do."

On Nov. 14, the speakers included Rev. Beverly D. Tucker of St. Paul's Church, Richmond, who spoke on "How Much Christian Unity Do We Now Have?" and Rev. J. W. Woodside of Chambers United Church, Ottawa, Canada, whose subject was "Recent Evidences of Growth Toward Christian Unity." In the afternoon Rev. Charles C. Morrison, editor of *The Christian Century*, addressed the conference on "The End of a Cycle in Protestantism." This was followed by an address by Rev. Ernest F. Tittle, pastor of the First M. E. Church, Evanston, Ill. Dr. Tittle is also chairman of the findings committee of the conference. The formal addresses were interspersed with a number of group discussions on the various aspects of the church reunion movement.

* * *

With the addition of "Youth and Its Vocation," as the sixth and final group topic to be discussed, copies of the revised and completed agenda of the Lambeth Conference of the Bishops of the Anglican Communion which will meet in Lambeth Palace, London, July 30, 1930, have been received at the national headquarters of the Episcopal Church, 281 Fourth avenue, New York, and, with the formal invitations to attend, are being distributed to the 149 bishops of the Church in the United States.

The Lambeth Conference, which meets at intervals of ten years, and calls into conclave the Bishops of the Anglican Church from all parts of the world, ranks among the greatest of the world's religious gatherings. This will be the sixth Lambeth Conference which has met since its establishment in 1851. At least 100 bishops of the American Church will actively participate in next year's meeting, most of them as members of important committees which will discuss acute problems facing the Christian Church, such as readjustments imposed by scientific discovery and new knowledge of the Bible, the sex question, marriage and divorce, the

FOR CHRISTMAS

THE WITNESS has prepared an assortment of Christmas Cards for those who find it difficult to secure cards carrying a really Christian message. They are silhouettes, printed upon white cards, with envelopes to match. Twenty-five cards, an assortment of nine subjects, sell for \$2.00. Orders should be sent to our New York office, 931 Tribune Building. We also suggest a yearly subscription to THE WITNESS as a possible Christmas gift. It would be an acceptable gift to any communicant of the Church and convenient for you. Send the names of those to whom you wish the gift sent and we will send each one an attractive Christmas card announcing the yearly subscription as a gift from you. The paper will start with the Christmas number. Single subscriptions are \$2; three for \$5; five or more at \$1.50 each. Incidentally thus helping us with our circulation would be a very fine Christmas gift to us.

place of woman in the Church, Christian Unity, faith healing and world peace.

* * *

"The root principle of nationalism," said the Rev. Selden P. Delany in his sermon from the pulpit of St. Mary the Virgin's, New York, last Sunday, "is an ambitious national selfishness and it is opposed fundamentally to the claims of God. The articles of its creed are competition for the markets of the world, the perpetuation of national hatreds, the erection of high tariff walls and an ever-increasing enlargement of armies and navies. It has its lobbyists and its special pleaders. This religion of nationalism must be destroyed, root and branch, before we can have world peace."

* * *

The newspapers certainly hand out a lot of hokum on the subject of Church Unity. A commission of our Church, headed by Bishop Parsons of California, has met with commissions of the Methodists and Presbyterians. They decided, at a luncheon held at the National Arts Club, New York, and which lasted at the most two hours, to study how far moral and social questions cause existing divisions. These commissions will meet again in June to discuss this very important matter. But as important as it is it hardly justifies the headline that appeared in a New York paper last Monday morning: CHURCHES PLAN MERGERS, with the story stating that "The

Episcopalians, Methodists and Presbyterians have been particularly active in the merger negotiations."

* * *

The same paper ran an account of a row in the Church because the Rev. Karl Reiland had given permission to the Rev. Henry Sloan Coffin, Presbyterian and president of the Union Seminary, to celebrate the Holy Communion in St. George's, New York, as the final service of a Christian Unity Conference to be held there. High Churchmen say it is against the canons; low churchmen counter by saying that the Russians held a service at the Cathedral last year; the "highs" come back with; "but theirs is an apostolic church; their clergy are priests, not ministers." Then the "lows" again: "So is the service of Benediction, held in many of your high churches, against the rubrics and canons." All of which leads the rather poorly informed person to suggest that some time might be devoted to Episcopal Church unity before we tackle the problem of union with any other denomination. This particular scrap ended by Bishop Manning requesting that the service be held elsewhere, and by Dr. Chafee declining to celebrate because of the rumpus.

* * *

That women are taking a growing interest in race relations is evidenced by recent activities of the church women's committee of the Federal Council's Commission on Race Relations. On October 30, this committee sponsored a women's conference in New York City with more than two hundred delegates in attendance; these represented all the major Protestant denominations, with white and colored women in nearly equal numbers. The purpose of the gathering was to present the need for interracial work in New York City and some of the projects which might be undertaken by a women's committee. The group was enthusiastic in its decision to authorize a permanent committee, which will meet in the near future to perfect its organization. Some of the suggestions made for its work are securing new economic opportunities for Negro women and girls; especially among church organizations which employ clerical help; increasing knowledge of the better side of Negro life through trips to Harlem, and cooperation in the annual exhibit of Negro art at International House; securing opportunities for speakers on race relations at church meetings and promoting a yearly conference of white and colored church women for discussion and inspiration. In undertaking this work, New York is following the example of other cities, north and south, which have discov-

ered that the most effective way of promoting better Christian race relations is through cooperative work on the part of both races.

* * *

Under the direction of Bishop Dallas, the Protestant churches of Concord, N. H., have conducted a community-wide mission the past week. Beginning Sunday evening last with a community service in the First Congregational Church, the program has included Holy Communion daily at 7:15 a. m., in St. Paul's

Church, with intercessory services at noon; classes in personal religion in the Pleasant Street Baptist Church; children's mission services in Baker Memorial Church, at 3:15, and preaching services at 8 p. m.

* * *

With a celebration which included a parade through the east side of the city to the music of a brass band, the corner stone of a new addition to St. Paul's Church, Hartford, Conn., was laid. Bishop Brewster and Dean S. R. Colladay, of Christ

First Mortgage 6% Serial Bonds

Secured by

Land and Modern Office Building

A choice location in the business center of a large city. The bonds represent less than 58% of the security value. Approximately 75% of floor space rented before completion. Five floors leased by leading American Utility Company. Earnings, on independent estimates, over 2.5 times interest. Ownership and management in strong and experienced hands.

Price 99 and Interest, to yield 6.10%

Ask for Circular 1307-W

PEABODY & CO.

10 South La Salle Street
CHICAGO

The Bundle Plan

UNDER the Bundle Plan ten or more copies are sent each week to one address. The papers are sold at the church at a nickel a copy. You are sent a statement each three months at three cents a copy. The form below is for your convenience. Please fill it out and mail it today.

THE WITNESS,
6140 Cottage Grove Avenue, Chicago

Enter my order for copies of The Witness,
under the Bundle Plan.

Name

Street

City

Selections From the Fall Religious List of Henry Holt

CONFLICTS IN RELIGIOUS THOUGHT

By GEORGIA HARKNESS
Elmira College

In this book, religion speaks the language of ordinary speech rather than the language of philosophy. The Religious Book Club, in recommending CONFLICTS IN RELIGIOUS THOUGHT, said of it:

"The profoundest problems as to the meaning of life are thoroughly studied, yet always in the vocabulary of the 'intelligent but philosophically uninitiated layman'."

"A simple, interesting, competent, and wholesome introduction to the most vital problems of philosophy." Professor D. C. Macintosh, *Yale Divinity School*. Ready, \$2.00

THE SOCIAL SOURCES OF DENOMINATIONALISM

By H. RICHARD NIEBUHR
Dean, Eden Theological Seminary

What caused the Protestant sects and denominations?

Professor Niebuhr shows that the causes of schism have always been more sociological than theological.

His book may be described as a social history of the major denominations. Or as a critical account of the secularization of Christianity. Or, more briefly still, as the story of schism.

Ready, \$2.50

MIRACLE IN HISTORY AND IN MODERN THOUGHT

By C. J. WRIGHT
Penzance, England

Dr. Wright treats the problem of miracles first historically, then theologically, and next philosophically. His treatise guides the reader unhesitatingly through the difficult evidence concerning miracles.

He has attempted first of all to defend "the concept of the supernatural." But he has been concerned also to "show that the miracle concept as propounded and defended in the main body of apologetic during the past centuries is entirely unacceptable in the light of modern knowledge."

January. Probable price, \$4.00

HENRY HOLT and COMPANY

Incorporated

One Park Ave., New York

Church Cathedral, were among those who presided. The rector of St. Paul's Church is Rev. Paolo Vasquez.

* * *

Rev. Stanley Light, mute Boston clergyman of the Church, is conducting "silent services" for deaf mutes of Bridgeport, Conn., in the Burroughs Memorial Chapel of St. John's Church. During the services, Sunday last, the congregation "sang" in sign language. Following a complete sermon, delivered by the same method, Holy Communion was administered.

* * *

A representative of the National Council for the Prevention of War was to have been one of the speakers at a peace meeting at St. Paul's, Milwaukee, on November 10th. But the Daughters of the American Revolution and the boys of the American Legion didn't like her so she was taken off the program. But perhaps it didn't matter over much since President Hoover the following night told millions of people over a nationwide radio hook-up just what this National Council speaker would have told the few people in Milwaukee. The Daughters of the American Revolution haven't yet told the President of the United States that he must stop talking about peace and disarmament. But don't be surprised if they do. Isn't there anything that you sensible people in the Daughters can do to prevent your officers from being so silly?

* * *

Here is a communication from Mr. Louis B. Franklin, treasurer of the National Council:

"It is good to be able to report a better situation with regard to collections on the budget quotas of the current year as during the month of October we made up \$55,500 of the decrease from last year's receipts. There is still more ground to be gained in the last two months as the receipts for the year to No-

vember 1st show a decrease as compared with last year of \$82,242. As the dioceses have told the National Council to expect slightly more in 1929 than in 1928, the task of collection for the remaining two months is a bit heavier than it was last year.

"Only thirteen dioceses and districts are now in the 100 per cent class as compared with sixteen in 1928 and twenty in 1927. The most serious feature of the situation is that instead of a constant growth in missionary giving there has been for the past three years a recession from the record mark reached in 1926. As a result the work is suffering. The natural result of life is growth. The Church's Mission is a living thing, a successful enterprise, and with life comes growth and with success ought to come expansion. Life can be killed by stopping growth and success can be turned into failure by a refusal to permit natural expansion.

"The remedy for the situation is three-fold: First the payment of all that has been pledged for 1929; second, a pledge for 1930 equal to the full budget quota of every parish and of every diocese; third, the adoption by the General Convention of 1931 of a budget sufficiently large to permit of seizing opportunities for new work now being passed by.

"We should ask ourselves not only 'How much is our quota?' but also 'How much does the Church need to do its work efficiently, and how much of that can I give?'"

* * *

There is a lot every week here about men of the Church, clerical and lay. Well here is something about women, sent to us by Earl Howell of Los Angeles. Dr. Miriam Van Water, President of the National Conference of Social Work and referee of the Juvenile Court of Los Angeles County, is also a teacher of a large class of adolescent girls



THE ALTAR SERVICE

According to the New Standard
Oxford Edition

THE new standard edition of The Altar Service, with chancel prayer books and hymnals to match, are now ready. These beautiful volumes are made in accordance with the usual Oxford standard of bookmaking. The Altar Service from \$13.00 to \$55.00; the chancel Prayer Books from \$4.75 to \$35.00; the chancel Hymnal from \$5.75 to \$36.00. Circular sent upon request. At your bookseller's.

OXFORD UNIVERSITY PRESS
114 FIFTH AVENUE
NEW YORK

CLEARTYPE PRAYER BOOKS



LEATHER
—
DUROTEX
—
ENTOMAX
—
CLOTH

MOREHOUSE PUBLISHING Co.
MILWAUKEE

in St. Marks Church School, Glendale, of which Rev. Philip Kemp is rector.

Jessie Dean, of the supervisors in the county welfare department, is on the diocesan social service commission and president of the "Servers". The "Servers" is a Club for active social service workers, communicants of the Church. It was organized several years ago by the Rev. David R. Covell, executive secretary of the diocese, who believes so heartily in good fellowship. The Club meets quarterly; its object to promote fellowship and knowledge of the Church.

Miss Margaret Norewood, case worker employed by the Church welfare commission, is doing a pioneer service in the Juvenile Court and is a member of St. Paul's.

Miss Margaret Holzinger, is doing a unique service in charge of the Good Hope Fund in connection with the Good Samaritan Hospital.

Miss Louise Drury, as executive of the children's protective association, is well versed in the problem of youth in the county, and is making history in child saving. She has several Church women on her staff.

Mrs. Margaret Sirch, of the state welfare commission, is a loyal Church woman and active in Church work.

Another Churchwoman to enter the ranks of civic social service is Mrs. David R. Covell, who some six months ago was persuaded to undertake the reorganization of the Midnight Mission, one of the largest rescue missions for men in the country. It has sleeping accommodations for 500 men and serves 1,800 to 3,000 meals a day.

The mission has lost its Los Angeles City social service commission endorsement and was about to lose its Community chest appropriation.

The mission had as its motto, "Everything free, everybody welcome and no questions asked." Needless to say there were many and varied problems that confronted the new executive. After six months of hard work, breaking down prejudices, making structural changes costing

Washington Cathedral

A Witness for Christ in the Capital of the Nation

THE CHAPTER appeals to Churchmen throughout the country for gifts, large and small, to continue the work of building now proceeding, and to maintain its work, Missionary, Education, Charitable, for the benefit of the whole Church. Chartered under Act of Congress.

Administered by a representative Board of Trustees of leading business men, Clergymen and Bishops.

Full information will be given by the Bishop of Washington, or the Dean, Cathedral Offices, Mount St. Alban, Washington, D. C., who will receive and acknowledge all contributions.

Legal Title for Use in Making Wills:
The Protestant Episcopal Cathedral Foundation
of the District of Columbia

\$6000, installing registration, medical examination, follow-up systems, inaugurating an odd job and employment bureau, the board was gratified to see the Mission receive its re-endorsement and a community chest increased appropriation of \$8000.

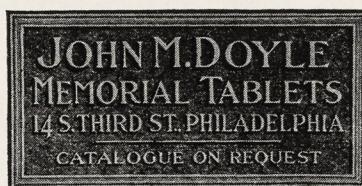
Mrs. Covell evidently believes in Christian unity. The resident male nurse is a Romanist; the registrar, a Churchman; the office secretary, a Presbyterian; the social worker, a Methodist; the cook, a Romanist; the



**BRASS GOODS and
DRAPERIES for ALTARS
PAINTINGS and CHURCH
FURNITURE.**

Send for designs and prices.

The Klagstad Studios
225 S. 5th St.
Minneapolis, Minn.
Dept. C.



CHRISTMAS MONEY

Sell holly wreaths and other Christmas decorations. A profitable and pleasant means of raising funds for church societies. Every home a sure prospect. **NO CASH INVESTMENT REQUIRED.** In territory not taken by church societies we offer this plan to individuals. **WRITE AT ONCE** for full information.

JONES, The Holly Wreath Man
Milton, Delaware

FREE TO ASTHMA SUFFERERS

**Free Trial of a Method That Anyone
Can Use Without Discomfort
or Loss of Time**

We have a method for the control of Asthma, and we want you to try it at our expense. No matter whether your case is of long standing or recent development, whether it is present as occasional or chronic Asthma, you should send for a free trial of our method. No matter in what climate you live, no matter what your age or occupation, if you are troubled with asthma, our method should relieve you promptly.

We especially want to send it to those apparently hopeless cases, where all forms of inhalers, douches, opium preparations, fumes, "patent smokes," etc., have failed. We want to show everyone at our expense, that our method is designed to end all difficult breathing, all wheezing, and all those terrible paroxysms.

This free offer is too important to neglect a single day. Write now and begin the method at once. Send no money. Simply mail coupon below. Do it today.

FREE TRIAL COUPON

FRONTIER ASTHMA CO.,
733J Frontier Bldg., 462 Niagara St.,
Buffalo, N. Y.
Send free trial of your method to:

MEMORIAL TABLETS

"of enduring worth
and attractiveness"
in genuine cast bronze.
MODERATE IN PRICE - BOOKLET ON REQUEST
ELLISON BRONZE CO. INC.
JAMESTOWN, N. Y.

CHILDREN'S HOSPITAL

in New York. Sisters of St. Mary (Episcopal), 405 W. 34th Street. Accredited School of Nursing, two years and eight months. Major subject children. Adult and maternity nursing in affiliated hospitals. Single rooms. Full maintenance and allowance. Write for booklet.

Hospital of St. Barnabas SCHOOL OF NURSING

Offers 2½ years course leading to R. N. Degree. Classes enter Feb. and Sept. Enroll now.

For full information, address
DIRECTOR, SCHOOL OF NURSING
Hospital of St. Barnabas
Newark, N. J.

CHURCH LINEN

We import direct from the weaver and specialize in extra fine quality Pure Irish Linen for Altar and Vestment use. Lengths cut to order. 10% discount on orders over \$25.00. Samples and Prices on request. Mary Fawcett Co., 350 Broadway, New York.

CATHEDRAL STUDIO, WASHINGTON AND
London. Church embroideries, also chasubles, surplices, exquisite Altar linens, Altar hangings, etc. Stoles with crosses, \$7.60 up, burse and veil, \$15 up; Silk damask cope, \$120; Silk damask chasuble, \$40 up; Silk damask Mass sets from \$60, imported duty free, if for the Church. Miss L. V. Mackrill, 11 W. Kirk St., Chevy Chase, Washington, D. C. Tel Wisconsin 2752.

Hannah More

DIOCESAN SCHOOL OF MARYLAND
Founded 1832

A Country School for Girls, fifteen miles from Baltimore. College Preparatory and General Course. Music. Art. Supervised Athletics. Terms \$600 to \$800.

Principal **MISS LAURA FOWLER, A.B.**
Box W, Reisterstown, Maryland

Mediterranean 57 DAYS ~ \$495

An all-expense cruise. Other tours, Europe 37 days, \$295.00. Bermuda 13 days, \$106. Book of over 200 tours. Sent free on request.

ALLEN TOURS, Inc.
154 Boylston St. Boston, Mass.

RHEUMATISM

I want every sufferer from the pain and soreness of muscular and sub-acute (swelling at the joints) rheumatism to try my "Home Treatment." Don't send a cent; simply mail your name and address and I will send it free to try. After you have used it, and it has proven itself to be that long-looked-for means of relief, you may send the price of it, One Dollar, but understand I do not want your money unless you are perfectly satisfied to send it. Isn't that fair? Why suffer any longer when this treatment is thus offered you? Don't delay. Write today.

MARK H. JACKSON
131-133 N. State St. 150-P Syracuse, N. Y.

night clerk, a Mormon; the religious secretary, a Nazarene. In fact, one can find all sorts helping at the Midnight Mission. When Mrs. Covell is not job-hunting for one of her proteges, you will find her in the Christian Conference room talking Christian tolerance with the various religious groups that come to assist in the Gospel services.

A great job—I am glad a Church woman saw the vision.

* * *

Any interested in church architecture should send for a copy of a very attractive illustrated booklet showing examples of recent American Churches. It may be had I believe for the asking by addressing the Indiana Limestone Company, Box 749, Service Bureau, Bedford, Indiana.

* * *

The Rev. John Ernest Carhartt, rector of St. Alban's, Cleveland, whose picture is on the cover this week, has accepted an appointment to become the field representative of Washington Cathedral. Mr. Carhartt was secretary to Bishop DuMoulin for several years and an assistant at Trinity Cathedral, Cleveland. He is to take up his duties in Washington January first.

* * *

Influential churchmen in the Pacific Northwest have become so concerned over the so-called Centralia affair that they have appealed to the Research Department of the Federal Council of Churches to make an investigation of the circumstances attending the incident which resulted in the killing of certain members of the American Legion by members of the I. W. W. on Armistice Day, 1919. The Puget Sound Conference of the Methodist Episcopal Church took the initiative in urging the study. The Washington Conference of Congregational Churches also made a similar proposal and individual churchmen like Rt. Rev. Arthur S. Houston, Bishop of Olympia, and Dr. Marvin O. Sansbury, President of the Seattle Council of Churches, have also expressed an intense interest in the matter. Announcement has just been

made that the Federal Council of Churches, the National Catholic Welfare Conference and the Central Conference of American Rabbis will jointly make the study, with the active cooperation of church groups in the State of Washington. The reason for undertaking the inquiry is that new evidence has appeared which raises the question whether the seven men who were convicted of second degree murder and sentenced to terms of from 25 to 40 years may have been unjustly imprisoned.

* * *

Bishop Bratton of Mississippi held a preaching mission at St. Paul's, Savannah, Ga., from October 27th through November 4th.

* * *

Bishop Reese of Georgia dedicated the chancel and a memorial tablet of St. James', Pooler, Ga., on All Saints Day. Both are in memory of Mrs. Kate Anderson Wilson, for years a devoted member of the parish.

* * *

The famous pioneer work of John Eliot as a missionary among the American Indians has been called freshly to mind by the discovery of the original Old Testament which he had translated into an Indian language. The discovery was made in Exeter Cathedral, England, by Rev. W. W. Rockwell, Librarian of Union Theological Seminary, New York, in connection with a recent visit to England. He recognized the volume as a result of his having

seen a copy of it in the Seminary library.

The book is dated 1661, and is the earliest known instance of the Old Testament's having been translated into a foreign tongue as a means of missionary evangelization. John Eliot's Bible is also supposed to have been the first Bible printed in America and the first book printed in an Indian language.

* * *

In an Armistice Day address broadcast from the Bethlehem Chapel of Washington Cathedral over a nation-wide network, the Right Rev. James E. Freeman, Bishop of Washington, denied that

THE D'ASCENZO STUDIOS

Philadelphia — 1604 Summer Street

Designers of

HISTORICAL WINDOWS

Washington Memorial Chapel
Valley Forge, Pa.

Clerestory Windows

St. Thomas Church, New York City

Stained Glass, Mural Decorations,
Glass Mosaics

SURPLICES

Custom Made in
New York - \$6.00

CASSOCKS

from \$20.00

CLERICAL SUITS



CHOIR VESTMENTS

Embroideries

Altar Linens, Silks, Ready-
Worked Designs—Fringes,
Etc.

Materials cut to
measure

Eucharistic Vestments

Specialists in Church Vestments and
Embroideries for Half a Century

Cox Sons & Vining, Inc.

131 East Twenty-third Street
NEW YORK



Religious

Christmas Cards

Imported

Write for circular to

The Girls' Friendly Society

386 Fourth Avenue
NEW YORK CITY

1680

1929



JAMES POWELL & SONS
(Whitefriars) Ltd., London,
England

STAINED GLASS

Distributor ADRIAN A. BUCK
665 Fifth Ave. New York City

The General Theological Seminary

Three-year undergraduate course of prescribed and elective study.

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

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

ADDRESS

THE DEAN

4 Chelsea Square New York City

Episcopal Theological School

CAMBRIDGE, MASSACHUSETTS

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

TERM BEGINS SEPTEMBER 23RD

For Catalogue Address the Dean

Berkeley Divinity School

New Haven, Connecticut

Affiliated with Yale University

Address DEAN W. P. LADD
80 Sachem Street

DIVINITY SCHOOL IN PHILADELPHIA

Undergraduate and Graduate Courses
Privileges at University of Pennsylvania

Address:

DEAN BARTLETT, 42nd and Locust Streets

SEABURY-CARLETON

THEOLOGY LIBERAL ARTS

Best Training—Minimum Cost

For information and catalogue write

REV. FREDERICK KRAMER, Ph.D., D.D.
Seabury Hall, Faribault, Minn.

The Protestant Episcopal Theological Seminary in Virginia

For catalogue and other information
address the Dean

REV. BERRYMAN GREEN, D. D.
Theological Seminary Alexandria, Va.

HOBART COLLEGE

Geneva, N. Y.

A Church college for men, founded 1822. Four year liberal arts course, leading to the degrees A.B. and B.S. High Standards; faculty of thirty. For catalogues and information address

REV. MURRAY BARTLETT, D.D., Pres.

Trinity College, Hartford, Conn., has one of the best pre-medical courses in the country; its excellence is proved by one-third of this year's entrance class preparing to study medicine. Of the nine honor men of a late graduating class at Yale Medical School, four of the nine honor men were Trinity College men who took the Trinity pre-medical course.

St. Albans's SYCAMORE, ILL.

A progressive Episcopal school for boys from 5th grade through High School. Now in its fortieth year. Non-military. Limited enrollment. Thorough college preparation. Fully accredited. For catalog and information address
The Rev. Chas. L. Street, Ph.D., Headmaster
718 Somonauk Street Sycamore, Ill.

men can be made good through legal enactments and warned that the nation faces a situation of peril unless Christian culture and refinement continues to hold a place of eminence and influence in thought and practice. He proclaimed the belief, however, that the high hopes and expectations that came with the first Armistice had not failed of fulfillment, and pointed out that the mind of the world is constantly crystallizing about methods and policies that make for peace.

* * *

Alanson B. Houghton, former ambassador to Germany and Great Britain, has accepted the chairmanship of the commission on international justice and good-will of the Federal Council of Churches, succeeding Mr. George W. Wickersham who has served for the past four years. Both Mr. Houghton and Mr. Wickersham are Episcopalians.

* * *

His Lordship, the Bishop of Winchester, England, was the preacher at the Cathedral in Albany, N. Y., on November 3rd. In the afternoon he preached at St. Peter's. The day before he addressed a large number of people who met under the auspices of the Foreign Policy association, and on Monday was the guest of Bishop Oldham at a luncheon attended by the clergy of the diocese.

* * *

Close to 3000 people attended the Armistice Day service at the Cathedral of St. John the Divine, New York, under the auspices of the Greater New York Federation of Churches.

Besides Bishop Manning, President Nicholas Murray Butler of Columbia University and George W. Wickersham, chairman of the Hoover Commission on Law Enforcement, spoke in behalf of world peace movements.

Bishop Manning urged his hearers to believe that it is possible for men to live as brothers, and for peace to reign an earth. He ended with a special prayer of thanksgiving, for "the new hope now stirring among us that the vision of brotherhood may be fulfilled."

Dr. Butler, the second speaker, stressed the power for world peace inherent in the pact of Paris. After reading the names of the signatory nations and two of its provisions, Dr. Butler said:

"Weigh these names and these words and the fact that being signed by the United States it becomes, constitutionally the law of the land, and take note of what has happened. It is so vast an achievement, so complete a revolution, that men, governments and public officials are

ST. STEPHEN'S COLLEGE (Columbia University)

A College of Arts, Letters and Science definitely and officially of the Episcopal Church but with no ecclesiastical restrictions in the selection of its student body; incorporated into the educational system of Columbia University and conferring the University degree.

It combines the advantages of University education with small college simplicity and inexpensiveness.

The College, founded in 1860, is equipped to teach men who, after graduation, are going into business or into post-graduate schools of medicine, law, journalism or theology, or into classical, scientific, social or literary research.

The fees are: For tuition, \$300 a year; for furnished room, \$150 a year; for board in hall, \$300 a year. There are some competitive scholarships and a few bursaries for men contemplating Holy Orders.

Address: Bernard Iddings Bell, D.D., Warden
ANNANDALE-ON-HUDSON, N. Y.
(R. R. Station: Barrytown)

St. Albans The National Cathedral School for Boys

Thorough Preparation for Leading Universities. Splendid equipment, unexcelled location on Mt. St. Alban overlooking Washington. Eight years' course. Athletics for Every Boy.

Address: REV. ALBERT H. LUCAS,
Head Master, Washington, D. C.

KEMPER HALL

KENOSHA, WISCONSIN

Under the care of the Sisters of Saint Mary. An Episcopal school for girls on North Shore of Lake Michigan, one hour from Chicago. College Preparatory and general courses. Music, Art, Domestic Science, Outdoor and Indoor Sports. Address, The Sister Superior.

Virginia Episcopal School Lynchburg, Virginia

Prepares boys for college and university. Splendid environment and excellent corps of teachers. High standard in scholarship and athletics. Healthy and beautiful location in the mountains of Virginia. Charges exceptionally low. For catalogue apply to Rev. Oscar deWolf Randolph, Rector.

ST. KATHARINE'S SCHOOL



A thorough preparatory school for a limited number of girls. Recommended by leading colleges. Beautiful grounds. Outdoor sports, riding and swimming. Catalog.

2021 E. 10th St.,
DAVENPORT, IOWA

HARVARD SCHOOL Los Angeles, California

A school for boys under the auspices of the Episcopal Church. Fully accredited. R. O. T. C. 30th year opens September 17th. Outdoor sports in a fine climate. For all information, address the Rev. Robert B. Gooden, D.D.

ST. MARY'S SCHOOL

MOUNT ST. GABRIEL

Peekskill-on-Hudson

BOARDING SCHOOL FOR GIRLS

Under the care of the Sisters of St. Mary. College preparatory and General courses. New modern fireproof buildings. Extensive recreation grounds. Separate attention given to young children. For catalog address THE SISTER SUPERIOR.

MARGARET HALL

Versailles, Kentucky

Accredited Church School for Girls, in the Heart of the Blue Grass. College Preparatory and General Course; High Standards; Music; Supervised Athletics; New Indoor Swimming Pool.

SARA McDOWELL GAITHER, A. B.
Principal

slow to appreciate it. They will think in terms of a day gone by.

"They still talk of self-defense. There can be no defense if there is no attack, and every nation in the world is pledged not to attack. They still talk of freedom of the seas. The seas are free and can no longer be put in danger, any more than the trade route of the Ohio or Mississippi Rivers. They talk of parity. If there is to be no war, what difference does it make how the police force of New York compares with that of London, or Paris with Rome? Shall we suppose that other nations, or ourselves, in signing the pact were guilty of falsehood or deceit?"

Mr. Wickersham reviewed the efforts for peace on the part of various statesmen following the World War, and after declaring that peace can be secured only through the will of the people to have it, spoke hopefully of the leaders by whom the work is being carried on.

"The press of a day or two ago," he said, "contained an account of a wonderful new invention which enables an airplane to maintain its flight under automatic control for hundreds of miles, undeflected from the direction upon which it was set. So with as sure an accuracy is the progress toward peace of the enlightened modern statesman of the civilized nations.

"The eyes of these pilots are fixed upon the dawn of a new era; the determinations of their governments and of the peoples have set their courses. Woe to those who would stay their flight or deflect them from their destination. They are moving forward with inexorable and unchangeable intent to the broader civilization of a permanent, sane and Christian peace."

* * *

The Rev. Granville M. Williams, rector of St. Paul's, Brooklyn, was the missionary at a ten day preaching mission recently concluded at Grace Church, Albany, New York. He was assisted by the Rev. Sheafe Walker.

* * *

They are celebrating the 75th anniversary of Christ Church, Hornell, N. Y. this week. Many facts of interest are connected with the history of the parish. Perhaps that which is most unique is that during its entire history it has had but six rectors, and during the first fifty years it had but three. During all this time but few changes have been made in the membership of the vestry. Two objectives mark the anniversary services, personal evangelism and an increase of the endowment fund. The Rev. John G. Spencer is the present rector.

* * *

Bishop Capers of West Texas re-

cently conducted a preaching mission at Christ Church, Little Rock, Arkansas. Two special features of the Mission was a service particularly for the women of Little Rock conducted on the Wednesday afternoon of the Mission. This service was full of inspiration, largely attended and the Bishop gave a powerful message on the "Responsibility of Women in the Life of Today." The other special feature was a service particularly for the men of the city held on Sunday afternoon, October the 27th. This was well attended, music was furnished by a men's choir and the Bishop preached a strong sermon showing the essential place of the Church in the highest civilization of man.

* * *

Bishop Darlington, the Rev. A. G. W. Pfaffko of Blue Ridge Summit, the Rev. Hiram R. Bennett of Williamsport and Mrs. Caleb S. Brinton, president, were the speakers at the fall meeting of the Auxiliary of the archdeaconry of Harrisburg, held October 31st at Trinity, Chambersburg, Pa.

* * *

Bishop Hall of Vermont was the guest of honor at a celebration of the centennial of St. James', Arlington, Vermont, on October 26th and 27th. He spoke at a banquet on the evening of the 26th and preached on the Duties of Laymen the following morning. The Rev. George Robert Brush is the rector.

An Offer and Appeal

Help your Auxiliary by helping St. Luke's Studio, American Church Mission, Nanking, China.

Our aim is to promote Chinese Christian Art. Our Christmas cards, designed by Chinese artists, and colored by hand, provide work for destitute Christians.

If you will help us sell these cards we will make you the following offer:

- | | |
|--|---------|
| (a) 100 cards with envelopes, at 10c each | \$10.00 |
| or | |
| (b) 40 cards with envelopes at 15c each or 2 for 25c | 5.00 |
| 50 cards with envelopes at 10c each | 5.00 |
| | \$10.00 |

Either (a) or (b) to Auxiliary Branches for \$5.00 cash, plus postage.

We so enable you to make \$5.00 for your local branch on every order. Cards must be sold at regular retail prices.

Four designs: Magi, at 15c; Madonna, Shepherds, Old Tile at 10c.

Samples sent on application
Order from

Miss Lucy Kent
CHINESE CORNER

(Room 704) 22 West 48th Street
NEW YORK

**In the beginning, God...
In the end, God.....
In between, God.....**

You will be differently minded and fill in those three blanks above differently after reading

WHAT DO WE MEAN BY GOD?

C. H. Valentine

Valentine ignores any and all offers of what profess to be superhuman aids. He does not look to Scripture or to ecclesiastical tradition for his arguments. Instead he delves into the study of human experience on its various levels of apprehension. Religion is to him essentially a response between personality and reality.

Price \$2.00

THE PRIMITIVE CHURCH

By Canon B. H. Streeter

Author of "Reality," etc.

The first is perhaps the most interesting and certainly the most critical century of the Christian movement. That story brought up to date is worthily presented here by an eminent scholar in a thoroughly readable style.

Price \$2.50

FOUR SQUARE

By John Rathbone Oliver

Author of "Victim and Victor."

However you got into the line of work by which you earn your living you have not been able perhaps to get out of it since. How you long sometimes to make your life over into a four-track, broad-gauge existence. Do so vicariously and have a bully time doing so by reading all about how Oliver leads such a fourfold existence in twentieth century America.

Price \$2.50

SCIENCE AND THE UNSEEN WORLD

By A. S. Eddington

Author of "The Nature of the Physical World"

Read what the foremost living exponent of the knowledge which comes into the human mind over the wires of the nerves—knowledge of the seen—has to say of that other kind of knowledge which comes in by wireless—knowledge of the unseen. Illuminating in the extreme with tonic properties for your faith which you must not miss. Small in size and price, but immeasurably cheering in content.

\$1.25

PALESTINE: TODAY AND TOMORROW

A Gentile's Survey of Zionism

By John Haynes Holmes

A most fair-minded description of the very forces which led to the vast upheaval at the end of the Summer in Palestine. Stephen Wise says of it, "the most understanding book that has been written about Palestine."

Price \$2.50

At your bookstore or from

THE MACMILLAN COMPANY

111 FIFTH AVENUE

NEW YORK CITY

GIVE those friends The Witness for Christmas. An acceptable gift that will be appreciated all the year. Also helps solve your shopping problem.

Simply send names and addresses. The card above will be sent to them announcing the gift as coming from you. The subscription will start with the Christmas number. Single subscription, \$2.00; three for \$5; five or more at \$1.50 each. Send the list of names with addresses with a check and we do the rest.



The arrival at Bethlehem

Wishing You a Most Joyful Christmas

*I hope that you will enjoy THE WITNESS
which you are to receive each week,
for the coming year, as much as I do.*

(YOUR NAME HERE)

T H E W I T N E S S
6140 Cottage Grove Avenue, Chicago

How Do You Read the Bible?

—Open it at random and read? Read it by books? Start at Genesis and read through to Revelation? Or follow the Lectionary or some plan of selected passages? To find new treasure, whole vistas of truth, inspiration and help, try the plan in 1930 of using

The Churchman's Calendar
of

DAILY BIBLE READINGS

Thousands of Church people already know and use it. One hundred thousand copies were ordered in 1929. Other thousands of Church people will find it equally helpful in gaining Bible knowledge.

This year the Readings are uniform throughout with a thought-provoking and devotional comment on a Scriptural selection for every day in the year.

The organizations and co-operating agencies of the Church are all urging systematic Bible reading as a means of spiritual growth. Bishops and rectors are ordering these Readings in hundreds for Christmas distribution among their people, many of them making the gift an intimate bond of fellowship with them by sending it with their personal Christmas message.

Place your order now! Recommend it to your friends! Use it as a gift!
10c per copy, \$7.50 per hundred.

ORDER FROM

THE BOOK STORE
Church Missions House

281 FOURTH AVENUE

NEW YORK, N. Y.