

FAITH AND KNOWLEDGE by Bishop Johnson

The **WITNESS**

CHICAGO, ILL., JANUARY 23, 1930



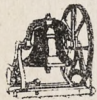
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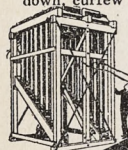
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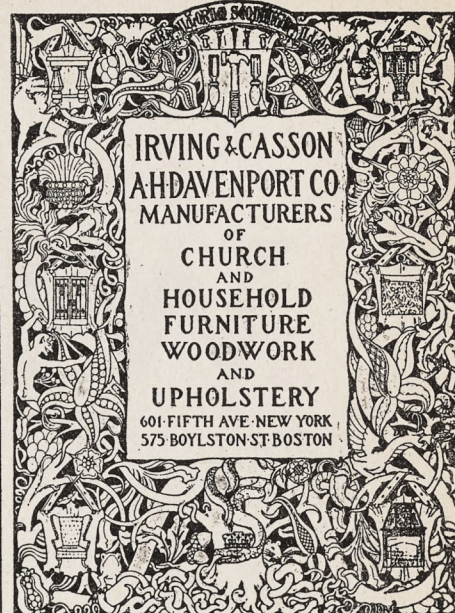
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FAITH AND KNOWLEDGE

By

BISHOP JOHNSON

THERE seems to be a wide-spread impression that because the Church does not correct all the evils of this world, the Church is, therefore, ineffective. There is no more reason for expecting such a result than to expect that our educational institutions would give us a high degree of universal culture. The Lord knows that we have enough churches and schools to accomplish these results. As a friend of mine said, "When I was a boy it was generally supposed that crime was the product of ignorance and superstition. Now we have universal education and a society that denies the supernatural and we have more crime and less real culture than ever before."

What becomes of the theory of our youth? We might as well recognize three cardinal principles that seem to be inherent in creation. First there are certain human values that are as much dependent upon man's response as they are upon God's beneficence. He gives us the raw material only. The final product in ultimate values is due to man's use of that material. The world went without electrical appliances for centuries until men developed the capacity to appropriate this hidden treasure.

"Verily thou art a God that hidest thyself." God does not donate an appreciation of the true, the beautiful and the good until men seek and strive to acquire it.

Second, this attainment of high intellectual and spiritual talents is the result of the faith and courage of a very small percentage of mankind, supplemented by personal effort and very seldom has been honored by contemporaries. It has to overcome inertia and suspicion in mass formation.

Third, this or any other aspiration cannot hope to secure results that it is not honestly striving for, at any cost. Is the mind of our people set upon righteousness? Is that what our intelligence is really working for? Do these mechanistic, behaviorist and humanistic theories spring from a hunger for righteousness or

are they the alibi for selfishness and self-indulgence? Is the eye that is in them full of light or is it blurred by the desire to accommodate righteousness to human conduct?

In other words, are these theories the product of unbiased search for goodness or are they an effort to harmonize God and Mammon? Of course, when they make God in man's image, they do not make a loveable God whom anyone really wants to worship or a self-respecting God who has any control over the creatures whom He has made.

Do these philosophies have any power to create an atmosphere of peace and good will among men? Do they in any way promote kindness and self-sacrifice? Have they a salutary effect upon the great mass of the population who merely accept their findings without any ability to evaluate their arguments? Would these apostles of the God-of-Things-as-They-Are have had any desire or any power to lift our savage ancestors to any higher plane than they already had reached?

Humanism in all its forms is the product of the civilization in which it originates, but this civilization could not have been the product of humanism, for that has no ideals beyond what is already demonstrable to the intelligence of the period in which it flourishes. It has no power of reproduction as a seed; rather it is merely clinging to something already existing, like a parasite. It is a cistern and not a well. Claiming to be scientific, it is most unscientific, for it refuses to use hypothesis or faith as the basis of future development.

In the ascent of life from the amoeba to man, there has always been the principle inherent in the organism that the seed may rise to a higher species through power inherent in itself. The real and vital question is not that the ape became a man, but how and why? Surely not by following the lead of anthropoid behaviorists. They would have told their disciples to

enjoy life as they found it, and that it was the height of folly to become something that had never been before.

The truth of the matter is that the development was not the product of human philosophy but the unfolding of qualities within the organism itself. It is really puerile to compare living organisms to machines. You cannot plant a Ford and in the process of time exhume a Rolls Royce; neither can you plant a Buick and gather several hundred Buicks in the harvest; neither can you procure a Cadillac and have it a bigger and better Cadillac by cultivation. An organism in no way resembles a machine. They represent utterly different processes. In producing grain the Creator puts together a few simple elements, endows them with a power utterly unknown to man, called life, and lo! the seed becomes a granary. A machine is a human contrivance. Its creation is a very laborious and complicated process, but after it has been once made, you buy it and lo, it goes eventually to the junk pile.

Living things have unfolded successive qualities from an internal power. Growth, reproduction, sensation, motivation, consciousness, intelligence, abstract reasoning, benevolence, religious aspiration, worship. Then man comes to study this miraculous organism, and he says, "If you will allow me to ignore this mysterious power and to treat it as a machine, I will tell you all about it." But that is just what he can't and doesn't do. He leaves out the most interesting factor; deals with the chassis and the wheels and then dogmatizes about the power.

He objects seriously to anything Christ may have said about life, because it is not scientific. Yet it has this advantage over his theories. If Christ is not scientific, neither is he, but somehow what Christ said has enlightened a dark world and warmed human hearts, and motivated human action, while his theories have remained a dud, giving out no light, or heat, or energy.

Nobody knows what electricity is, but some men have shown us what it could do. I must be pardoned if I am more keenly interested in the inventions of these ignorant men than I am in the academic theories of some learned professor as to electricity.

When man is unable to analyze a product of the Creator, he is still justified in believing in it and going ahead to see what it will do.

For the life of me I cannot see what the humanists and behaviorists have done but encourage discord in the home to the blighting of children's lives, discontent in society and justification for any behavior that suits the individual. In a world that has been evidently created, they ignore the Creator by hypothecating a miracle. They believe that inanimate electrons produced human personality. My credulity isn't equal to their assumptions—it seems far more reasonable to believe that in the beginning God created the Heavens and the earth and if He did then He is still at least a silent partner in the enterprise. The same insatiable thirst which led men to discover treasures on earth is leading men to seek God if haply they may find Him.

I prefer to believe that the instinct which animates

us is just as much the work of the Creator as the treasures that have been and are still hidden in the universe for men to find. I agree that it is faith and not knowledge, but it is a choice of beliefs, for the other is not knowledge either, since you cannot solve this equation when you have eliminated the most potent factor, which is human personality, which craves not merely self-expression but also new adventure.

Negro Education

By

GEORGE FOSTER PEABODY

MAY I call to the attention of men and women and their lawyers, who are drawing wills, to an oversight which I cannot but believe is in very many cases due to a lack of knowledge of actual conditions respecting most worthy and, even more so, most needy subjects for wise consideration in the matter of bequests.

I have noticed for a long time now, in reading the reports of wills probated and the distribution of estates, that very few of the decedents leave anything for Negro education and, alas, the few who do, leave so small sums that it seems evident to me that there has been no realization, on the part of those making the will, of the vital importance to the United States as a whole of the education of the ten per cent of our population sharply assigned by custom and law to the Negro Race.

We may recall Booker Washington's notable saying that the "Negroes were the only people who came to the United States with a most urgent invitation that they were not free to decline." Following this, their condition of slavery of both body and mind practically meant their being set free in the midst of a devastated land wherein the dominant White Race was but slightly better off materially than they. Apart from the ownership of the land and even as to that usually "land poor" and certainly equally poverty-stricken by the deadly incubus which the ownership of slaves puts upon mind, conscience and heart.

It is the fact that today the vast majority of the White population in our Southern States is poor in worldly goods and, therefore, poor in educational opportunities. Alas they are not helped by this, to be "poor in spirit." This possession of power by the Ignorant who are dominated by its vigorous child Prejudice is, of course, equally dangerous to those having it and subject to it. Therefore, it restricts the educational opportunities for both the dominant and the unprivileged population.

As thirty per cent in round figures of the population of the United States resides in these Southern States and of that thirty per cent nearly one-third are of the Negro Race, the relation of this Negro citizenship to the future of the country is one of immeasurable importance because they, in effect, dominate

through a White Primary all the political activities of these sections and largely eliminate all fundamental political issues from consideration by the voters. Only in the instance of sumptuary legislation is there manifest a definite consideration of issues from election to elections.

I think readers of this will realize that money wisely left for aid to the education of Negroes serves not **only the beneficent impulses** but also greatly serves the future welfare of our country. There are, of course, many efforts for educational assistance that are not wise because of the uncertainties of continuance. Therefore, aid that reaches unto the strengthening of the noble and ever more widely spreading efforts of the materially poor Southern people in the education of the Negro is of largest benefit and eliminates the risk of waste most surely.

The Rosenwald Fund, Jeanes Fund, Slater Fund, Phelps-Stokes Fund, American Church Institute for Negroes, the many Baptist, Methodist, Presbyterian colleges and other Church schools that cooperate with the state and local educational officials afford a wide selection for the lover of his country and **humanity** to provide for this, I believe, most needy and most important subject of beneficence—the education of the Negro ten per cent of the population of the United States.

For sixty years I have had the privilege of active relationship with many education boards and, therefore, have personal knowledge which I believe justifies my urging the consideration of this subject by all of those who are making wills and very particularly those who are privileged to draw the wills for their clients.

Let's Know

By
BISHOP WILSON

CRUSADES

THE so-called de-bunking activities of the pseudo-historians and biographers continue to go merrily on. It must be a strange state of mind that can find delight in unearthing only the detestable things of past history and presenting them as a complete story. Such writers are no more accurate than the chronic white-washers and far less wholesome.

I have been nauseated once again by reading a book on the Crusades by Konrad Bercovici in which he does this very thing. If we are to believe him, the Middle Ages were an unrelieved welter of universal corruption, the Crusades were meaningless adventure of total depravity, and every Crusader was a spiritual degenerate.

Now, it is quite true that the Crusades represent one of the most puzzling episodes in Christian history—a confusing admixture of chivalrous idealism and lofty purpose together with jealousy, treachery, and bitter cruelty. It is one of those scenes from which one may select **only glorious adventure or disgusting intrigue**

without departing from the record, but of which neither one by itself gives anything like a true picture. In this case the writer is too violent to be convincing. In his desire to blacken the Templars, he accuses them of perfidy in the first Crusade which was twenty years before the Order of the Temple was organized. In his effort to obliterate all Christian purpose, he tells how multitudes of former Christians turned Moslem out of disgust with the crusaders and formed their sons into the shock troops of the Saracens known as Janizaries, when as a matter of fact the Janizaries were not organized until two centuries later and consisted of levies of Christian boys taken by force from their Christian parents. Indeed, he says on one page that the crusaders, learning a bitter lesson from their defeats, had become expert in military organization and commissariat and then five pages later says that “everywhere, at every point, there was waste, carelessness, and criminal thoughtlessness.” Apparently any stick will do to beat the crusaders.

The opening section of this book presumes to give a general sketch of the first thousand years of Christian history, as introductory to the crusading period. Everything in it is dirty, depraved, vicious and thoroughly pagan. Up to the time of the Norman conquest, says the author, Saxon England was not even nominally Christian. Evidently he never heard of King Alfred or St. Dunstan. He seems quite ignorant of St. Ambrose, of the fine Christian martyrs in Spain during the Moorish invasion, of St. Boniface and St. Anskar; he has no word for the invaluable and imperishable work of the monastic orders before the period of their demoralization. Some people will read this book and believe it who would swell with indignation over a picture of American life in which nothing appeared but crazy jazz, unlimited boot-legging, and desperate gunmen. The parallel is fairly close.

At the end of the book the author gives a list of authorities which he describes as “only a small quota of what I have read before I embarked upon my work and which I tried hard to forget while moving the oars that brought me to shore.” Certainly he succeeded in forgetting many things.

Cheerful Confidences

By
GEORGE PARKIN ATWATER

TIM

TIM was the Village cobbler. He had a little shop down by the post-office and worked near the window so that the passerby could see his handicraft. Tim often whistled or hummed as he slipped a delapidated boot over the last, and pegged away. The shop was redolent of the odor of leather, but that did not deter Tim's friends from entering to exchange a little gossip.

Tim was very useful in his community and among his parishioners. He not only made heavy boots for the farmers, but a good grade of shoes for the business men along the street. But for the kiddies Tim was a

godsend. He patched up shoes whose only possible future seemed to be to adorn the village hack when a bride and groom drove away from the parson's to catch the 2:57 train to the city. In the Fall Tim put cleats on shoes for the boys so that they might play football. He stretched a tight new pair so that a boy in school could give an untormented attention both to the geography of New Guinea, and to the girl with the red hair ribbon. Tim patched up footballs, sewed up baseballs, and made long whips and sketchy sets of harness. The whole community leaned on Tim, and he was happy and useful and contented.

As an avocation Tim learned to play a fiddle, and he did it well enough to satisfy the cravings of his own soul.

Then with the growth of the countryside, and the development of other communities nearby, the passion for community uplift and concerted effort to do something, no matter what, siezed the unimaginative, and affairs of various sorts were arranged. Someone got the idea that it would be fine to have a chance to see what a good cobbler could do in a strange community, where he didn't know the feet. So Tim was asked over to cobble, as a demonstration, in a section known as Saints Rest. He went and did his best, and the people looked on, and said pleasant things, and "Thank you," and "It was very kind of you to come."

Tim was pleased to visit Saints Rest and enjoyed the experience. But soon a perfect epidemic of demonstrations sprang up. Tim found that after a hard day's work with his flock he had to eat a hasty supper and spend part of the evening doing what he had been doing all day.

After a while this got on Tim's nerves. He realized that to do any one thing to excess demoralized one's enjoyment of it. He grew impatient. He faced his day's work growling instead of whistling. He grew thin and irritable. He began to dislike his work and to envy the blacksmith across the street.

The old village Squire noticed this change in Tim and looked into it. Being a sagacious old chap he soon discovered what was the matter. He realized that Tim was working too much at one kind of thing. So he quietly began a reformation. He arranged that an invitation should be sent to Tim to go to Saints Rest, and bring his fiddle, not his cobbler's tools. Tim went with alacrity.

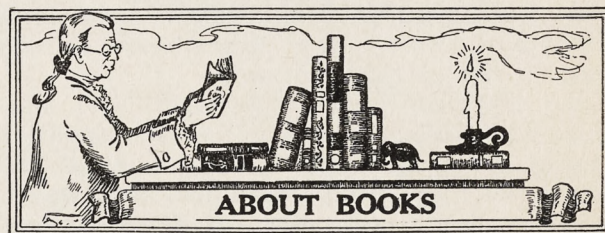
It was a joyous occasion. Tim unburdened his soul in "Turkey in the Straw," "O Susanna, Don't You Cry for Me," "Waltz Me Around Again, Willie," and "After the Ball Is Over." One cynic said that Tim was stimulating the people to dance, so that they would wear out their shoes more rapidly.

The next day Tim felt better. The kiddies began to come in with more confidence. Then Tim stopped demonstrations, and went only where he could play his fiddle and refresh his soul. And taking a box of tacks he outlined a motto on the wall of his shop. It was Tim's philosophy, set forth in a crude but telling phrase.

MORE THAN ENOUGH IS TOO MUCH.

Now don't go and get mad, old chap. Tim never in his life gave a thought to parsons and Lent.

But when the local parson came in to have his shoes repaired, Tim noticed that he was pale and nervous. The parson admitted that he had been concentrating too much on one thing. It appeared to Tim to be a case of excessive cobbling. So Tim advised the parson to get a fiddle. The parson understood. He did not try a fiddle, but he developed an avocation (referred to in lighter moments as a hobby) and realized the value of not trying to live on one kind of diet.



THE NEW AMERICAN PRAYER BOOK, ITS HISTORY AND CONTENTS. By Rev. E. Clowes Chorley; The Macmillan Company; \$1.50.

There are two men who might write this book. One is Bishop Slattery, who was chairman of the revision committee. The other is Dr. Chorley who, as historiographer of the Church, certainly is the man of authority to do the job. This is a brief book of hardly more than one hundred pages, but it does answer, clearly and simply, the questions which the average Churchman will ask about the changes that have been made. It would be a fine book to use in study groups during Lent, except that \$1.50 a copy knocks it out for most parishes. Perhaps the publisher will hustle out a special paper-covered edition—especially to serve this trade. But don't wait for it. Buy this if you are interested in the subject, for it isn't probable that anyone will do a better job.

W. B. S.

* * *

RELIGION IN SOVIET RUSSIA. By W. C. Emhardt; Morehouse Publishing Company, Milwaukee, 1929; \$4.00.

The jacket blurb declares that "this book is a thorough study of religious conditions in Russia . . . based largely on official documents." Morehouse publicity thereby anticipates the reviewer's function. Could religion in medieval Europe be described by a collation of papal bulls? Or the French Restoration by the broadsides of a Paris parliament? Obviously not. Mr. Emhardt has approached his subject with the intention of showing that the "workers" government is anti-Christ; his book is history with a purpose. Commisariat and Sobor proclamations, almost always issued with a double and triple purpose beyond controlling ecclesiastical affairs, are marshalled side by side, to prove that the Soviet aimed at a "reign of Godlessness." Social history seems a thing beyond the author's ken. A book of this kind does very little good, either as history or anti-Soviet propaganda. Its

only real value is that of a reference, since the author has been indefatigable in gathering together the official government, Orthodox or Living Church pronouncements since 1917. The appendix is an interesting, though antagonistic, essay on the Living Church by Professor Sergius Troitsky, Master of theology at Kiev.

Joseph F. Fletcher.

Notes on Worship

By

IRWIN ST. JOHN TUCKER

THE FLAG IN THE CHURCH

MOST churches have a national flag, which is carried in procession on national holidays. All churches offer prayers for the country as part of regular worship. If the flag is used to illustrate the prayers, a profounder meaning is lent to both.

In school, the children are taught to salute the flag, repeating the pledge of allegiance. But in church the flag itself is brought for judgment before the altar of God. It is not enough to salute the flag; the flag—that is, the nation which the flag represents—must be worthy of our allegiance.

The Prayer for the President and all in authority is more than a prayer for their well-being. It says:

"Replenish them with the grace of thy Holy Spirit, that they may always incline to thy will, and walk in thy way. . . . Grant them wisdom and strength to know and to do thy will. . . . That they, knowing whose ministers they are, may above all things seek thy honor and glory."

In the Versicles, we say, "O Lord, save the state (it should be "the nation"); and mercifully hear us when we call upon thee."

In the Litany: "That it may please thee to bless and preserve all Christian rulers and magistrates, giving them grace to execute justice and to maintain truth."

In the Prayer for the whole state of Christ's Church: "Direct and dispose the hearts of all Christian rulers, that they may truly and impartially administer justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion and virtue."

These prayers imply more than mere loyalty to the government. They imply that the government must be kept loyal. To impress this obligation, the following is the custom of the Order of the Sangreal, on national occasions:

After the personal prayers, the collects for peace and grace, the congregation rises and sings one or more verses of a national hymn. Meanwhile the flag is brought to the foot of the altar, on the epistle side, either by an acolyte or by one of the young men of the congregation, accompanied by a guard of honor, which may be composed of a boy and a girl. The priest, standing facing the altar, offers the prayer for the President and all in authority.

Then a hymn of the church is sung. The processional cross is carried to the foot of the altar on the gospel side in like manner, and held there while the prayer for the church is offered.

On Thanksgiving Day and the Fourth of July the flag is laid upon the altar, and a prayer of blessing on the nation is offered.

Care should be taken to impress upon the congregation that our respect for the flag is not idolatrous. The flag itself must be kept clean, and presented before the throne of God for judgment.



WHAT is meant by Determinism?

Determinism is the belief that all we do is determined by what has gone before. It says that everything is the effect of a cause and that that cause is only the effect of another one before it. It denies that there are in us any originating or first causes. The definition in the Oxford Dictionary is, "The theory that human action is not free but determined by motives regarded as external forces acting on the will."

How do you reconcile God's foreknowledge with our free will? Surely, if He knows all things beforehand, He makes them happen.

If by "reconciling" you mean understanding, in my mind I can't reconcile the two. But knowing that a thing will happen and making it happen are two quite different things. It is an essential part of our idea of God that He knows all, and it is an essential part of our idea of man that he has free will. We must be content to leave it at that. As all philosophers know, we often have to leave apparent contradictions unresolved. As Dr. Johnson said, "All theory is against the freedom of the will; all experience for it."

Doesn't it say that God hardened Pharaoh's heart?

Yes; and perhaps the writer meant that God made Pharaoh act as he did to get the opportunity of showing greater works and leading the Israelites altogether out of Egypt. Others have interpreted it as meaning that God works by general laws, one of which is, that if a man persists in sin he grows callous, so that God may be said, in a sense, to harden his heart. But more likely it was merely the Jewish way of speaking. The Jews, with their strong sense of a living God, spoke of everything as due to His direct action; but obviously the writer did not mean that Pharaoh was really compelled, or he would not have blamed him for what he did.

Doesn't man depend on the Grace of God?

Yes, certainly. All comes from God, including our power of willing; but man has to accept God's gifts. Just as it takes two to make a quarrel, so it takes two for the giving of a gift. God gives, but we must accept.

NEWS OF THE EPISCOPAL CHURCH

Edited by

WILLIAM B. SPOFFORD

A PARSON who has twice been elected Bishop, and who might have been elected again to the Episcopate in the not far distant future, has been elected vicar of the Chapel of the Intercession, New York—the Rev. Frederic S. Fleming, rector of St. Stephen's Church, Providence, Rhode Island, known affectionately to many as "Fritz" Fleming. Dr. Fleming entered the Church after a successful business career with a nationally known concern. He was the rector of the Atonement, Chicago, for a number of years and developed it into one of the strongest parishes in the country. It was while here that he was elected, in one week, to the bishoprics of the dioceses of Northern Indiana and Olympia, both of which he declined. About three years ago he was called to be the rector of St. Stephen's, Providence, where he has carried on a most successful work, endearing himself to Churchmen of all schools. Dr. Fleming is greatly in demand as a Lenten preacher, being heard each year in St. Louis; the Epiphany, Washington; Cincinnati; Rochester; Buffalo; St. Paul's, Baltimore, and New York. This coming Lent he is to be a Lenten preacher at Trinity, New York. He is also well known for his work at summer conferences, having been on the faculty of the Wellesley, Gambier, Blue Mountain and Racine Conferences. He is closely associated with the College of Preachers in Washington, and is frequently called upon to teach there.

Dr. Fleming is a member of the Standing Committee of the diocese of Rhode Island and has been a deputy to two General Conventions. He holds a doctorate from Western Theological Seminary, from which he graduated, and has also studied at Oxford University.

Trinity Parish and the Chapel of the Intercession are to be congratulated in selecting such an eminent Churchman to fill the hard place left vacant by his distinguished predecessor, Dean Milo Gates of the Cathedral of St. John the Divine. I ought to add that Dr. Fleming has accepted the call and will be at the Intercession before Easter.

* * *

It was alumni day last Tuesday at the General Theological Seminary. Dean Fosbroke was welcomed home again, the other speakers at the dinner in the evening being Dean Gates and the Rev. John Rathbone Oliver, priest, psychiatrist, professor, and

lots of other things. Dr. Oliver had just completed a busy week-end at the Cathedral in Garden City where he preached twice on Sunday and held innumerable conferences. But to get back to the General, there was a pow-wow all day long, papers being read by the Rev. Professor Donald F. Forrester and the Rev. Professor Howard C. Robbins.

* * *

As I suggested here last week the clinics on Family Relations, which our department of Christian Social Service is advocating, is sooner or later going to get us to the thorny subject of birth control. So I thought I would hurry to that question by putting to Dr. Lathrop, executive secretary, a hypothetical case. I rather had an idea that he might duck the question. After all it is not one that a person in an official position such as his likes to answer. Most of us, I rather imagine, would dodge it somehow or other were we sitting behind his particular rolltop desk. But not so Dean Lathrop. He answered my first letter in full. Then when I put to him, in a second letter, a straight question back came a straight answer—bing—just like that.

Well here is what it is all about; I wrote Dean Lathrop about a father of five children, ages eight years to six months. He is earning \$20 a week. He is thirty. His wife is twenty-seven. He wants, as a good Episcopalian, sound Christian teaching on the subject of "family relationships." I asked Dean Lathrop just how the man's rector should handle this case. This is his answer:

"1. I take it for granted that he is connected with some parish. The rector of that parish with some of his good women ought properly to be behind him, with delicate and considerate and sympathetic backing. For instance, they ought to see that this family is properly clothed. My father, when I was a boy was in a somewhat parallel situation. A large family who were wealthy used regularly to give my mother the clothes their children had outgrown.

"2. There should be also if necessary money help. It ought to be possible to make plain to this man that when he is receiving help, he is receiving it because he has the possibility of making through his children, a great contribution to the Church. I once met a parallel situation in my own parish, where I had the opportunity to explain to the

father that his inability to do much in money gifts to missions, etc., was far more than balanced by the possibilities of contributing through his children in a greater way than money could ever contribute, for the power and advancement of Christ's Kingdom. The situation is parallel here.

"3. The rector, and through him members of the parish ought to be stirred to make some effort to find this man a more lucrative position.

"4. As he and his wife need instruction and suggestions in connection with the care of the children and their own relations the rector ought to know enough to direct them to proper books or people from whom they can receive such instructions.

"5. The situation in which he finds himself is a social injustice, and there could be a very useful project study from his situation, by which members of the parish could be brought to appreciate the iniquities and failures of our present system.

"A brotherhood that should exist throughout society is certainly of obligation in the Church. If he has no anchor, as is too often the case, and therefore no deep associations in a local parish, then it devolves upon you as a priest in the Church to endeavor to accept the responsibility and to arrange a means by which the end can be accomplished. I should be glad to be of every possible help in making such an arrangement."

This is a full and complete letter, but it did not seem to get at the particular point I wished cleared up so I wrote Dean Lathrop again to ask whether this man and wife, as good Church people, have a right to practice birth control. "If the Church gives them the right will the Church also give them the necessary information? Of if the Church cannot give them the necessary information, because it may be illegal to do so, will the Church cooperate in an effort to change the law so that such information can be given? If, on the other hand, the Church tells them that birth control should not be practiced, is the Church prepared to assume the responsibilities for the proper care and upbringing of the family."

His reply to this inquiry was as follows: "I am busy now trying to get up a statement on my position on birth control. I am then going to ask a priest who is a close friend of mine to answer what I present. Our positions are diametrically op-

posed. I believe that birth control is morally wrong. I believe this is the teaching of the Church. He believes that it is morally right. Yes, I think the Church ought to accept the responsibility of doing its part for the proper care and upbringing of any family. It is not the business of the Church to give people information about birth control. Neither is it the business of the Church to cooperate in an effort to change the law. It seems to me distinctly the duty of the Church to face facts. Birth control is an important fact in the lives of people. As a matter of fact, the whole subject of marriage has been neglected to an extraordinary degree in the Church. We have no literature and we have no positions. We are finding already the reluctance of our clergy to face the problems. I have a letter from a clergyman who feels that the matters of marriage are so delicate and personal that the Church should not intrude. Shortly I hope to have ready for publication a more detailed statement of my position."

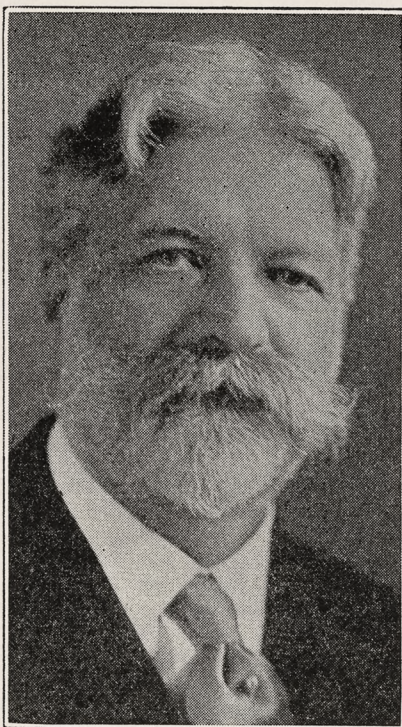
Fair enough, what? Disagree as much as you like, but we must admit that there is no dodging there. We await the more detailed statement.

* * *

Elections to bishoprics and to large and desirable vacant parishes are the real sporting events of the Church. If they were held more frequently it would be possible to devote a page to them, with comments, box scores and all. It would compensate in some degree for that sporting page which a Church weekly so badly needs. It comes to mind just at the moment since Chicago is agog over the election of a Bishop Coadjutor the first of next month. Already I have received several letters informing me just who is to be elected, written with all the heat and enthusiasm of the letters I see in the daily papers about whether or not Babe Ruth is worth \$100,000 a year to the Yankees. Too bad they can't be printed—very frequently the most interesting stuff that comes to my desk can't be. For example I have been told by one very well informed person that one priest already has forty votes pledged to him. Another gentleman, perhaps even better informed, tells me that it will be a three cornered ballot, and he names the men who will be in the corners. But his guess is that it will all result in a deadlock and that a fourth will finally be elected. Well we shall see what we shall see.

* * *

The Rev. J. Howard Melish, rector of Holy Trinity, Brooklyn, said



GEORGE FOSTER PEABODY
Pleads for the Negroes

last Sunday that the falling away in Church attendance began with the so-called Liberal Churches.

"The liberal churches declared that prayer was just as efficacious outside of a church," declared Dr. Melish, "so many walked out of the door never to return."

Although prayer might be said in solitude, Dr. Melish stated, it was essentially a social act. "We must get away from individualism to a social conception of Christianity. God is the sum-total of all."

* * *

Bishop Creighton of Mexico, preaching at his former parish, St. Ann's, Brooklyn, declared that the Church simply was not doing its job if it neglected missions.

Bishop Creighton delivered an earnest plea for a Catholic type of Christianity to include all races and nations and urged Christians in civilized and metropolitan communities to interest themselves in the lives, hopes and aspirations of those who live under less favorable conditions.

* * *

Just another word or two about Marion, North Carolina. I do not want to ride this subject to death, but what is a fellow going to do when he receives almost every day telegrams and letters from responsible folks saying "Please help." For instance this very morning I received a telegram from the Rev. James Myers, industrial secretary

of the Federal Council of Churches, who has again returned to Marion. It reads: "I am visiting Marion and find conditions distressing. Funds for but one week of relief with nine hundred men, women and children dependent for daily food upon the Quakers who are doing splendid relief and nursing work. Will appreciate quick and substantial assistance." I haven't anything substantial to send quick. If you have please send it to Mr. Myers at 105 East 22nd Street, New York City.

Then when the mail man drops around he hands me a letter from Bill Ross, the representative of the union in Marion. He tells me of Roy Price, who is the local head of the union. I spent an afternoon with Price when I was down there. A fine fellow, devoted to his mountain people who honored him by making him president of their little local union. Price came out of the mountains a number of years ago, a typical mountain product. He worked in the mill on that twelve hour shift for a few dollars a week. He told me that he had weighed 175 pounds when he first started. He hardly weighed 100 pounds when I saw him a couple of months ago. I remember asking him myself if he had seen a doctor—he looked bad and he has a nasty cough, "Yes, I saw one some time ago. He said my blood pressure was low and that I needed rest and good food." Then he laughed. He knew how silly it was for a doctor to tell him to get rest and good food. Now this letter from Ross in which he says: "Roy Price is in bad physical condition. I had him examined by a doctor who said that one of his lungs is in very bad shape. He said that he ought to get away somewhere for a rest and proper food. I wonder if you know where I could get the money. He has none of course. He lost every cent during the strike, his wife died, and now he is trying to manage for his two little kiddies. I don't know how much it would cost but with \$100 assured he could get a start."

Well, there it is. A young man about 25, without a cent, wife gone, two children to care for, with an infected lung. It is not easy to write down there that he can't have a chance to get well because \$100 can't be found. If you want to help make the check payable to Roy Price and I shall see that he gets it in a hurry. My address is 931 Tribune Building, New York City.

* * *

Bishop Manning, the Hon. George Wharton Pepper and the Hon. George W. Wickersham are to be the speakers at the annual dinner of the Church Club of New York, to

be held at the Hotel Biltmore on the thirtieth.

* * *

The Rev. Elmer P. Miller, beloved rector of the Church of the Beloved Physician, Saranac Lake, New York, died in St. Luke's Hospital, New York City, on January 5th.

* * *

The adolescent boy's psychology, the development of his personality, the responsibility of the Church toward growing boys, were discussed by leaders and authorities in boys' work, at a conference of the Brotherhood of St. Andrew especially for leaders in boys' work, meeting at Church Missions House, New York, on January 9 and 10. The methods and resources of the Brotherhood, especially the Junior Brotherhood, filled the latter half of the session.

Prof. Erdman Harris, psychologist on the staff of Union Theological Seminary, Henry Wade Hough of the Scientific American, Capt. Richard H. Ranger, engineer and inventor, now of the Radio Corporation of America, A. J. Gregg of the national Y. M. C. A., were among the speakers, together with Bishop Thomson, a number of clergy, lay workers in religious education, officers of the Brotherhood, diocesan and national, with the national president, H. Lawrence Choate of Washington, D. C.

Next month in Indianapolis a similar conference is to be held, and a third some time in March, in Los Angeles.

* * *

St. Peter's Helena, Montana, where the Rev. Henry Daniels is rector, has purchased a centrally located lot upon which they hope to build a splendid new church.

* * *

Archdeacon Everett W. Couper of Minnesota died very suddenly at his home in Minneapolis on January 6th. He was the dean of the Cathedral at Duluth from 1918 to 1923, when he was chosen Archdeacon to organize the rural work of the diocese. He was president for two years of the National Organization of Rural Clergy.

* * *

Oh yes, I was going to write a nice story about the Church in 1929, but I just didn't get at it. It would require a great deal of help. For instance what one individual did the most for the Church during last year? Maybe it isn't too late for that article at that, so send in your nomination. What was the most important event of 1929? The funniest Church event? The most impressive event? The most ridiculous? I suppose most of us would want to name Bishop Brent as being the one who did the most for the Church.

Certainly if we were to name the one who had done the most during the last decade it would have to be this great Bishop-Statesman. Then of course Bishop Murray immediately comes to mind. But I do not want to write the story until I have your ideas on the subject. Send them along.

* * *

The Rev. Samuel Harrington Littell is to be consecrated Bishop of Honolulu at St. Andrew's Cathedral, Honolulu, February 27th. He will be consecrated by Bishop Burleson, with Bishop McKim of North Tokyo and Bishop Restarick, retired, acting as co-consecrators.

* * *

Last week we had a paragraph about a crusade launched in Baltimore by a lot of reformers against the playing of baseball on Sunday afternoon. As a result of this attack by the Lord's Day Alliance, or some such bunch, several of the parsons of Baltimore used their pulpits to tell their folks that morals cannot be enforced by legislation. Among those to speak on the subject, was the Rev. Charles E. McAllister, pastor of St. Michael's and All Angels, who said that "the present crime wave is indicative of a general disregard of law which has grown rapidly since the effort to enforce pseudo righteousness by legislative methods. The prohibition law and other enactments of the same type have become the football of politicians, bringing the really sincere supporters of prohibition in disrepute.

"I have no sympathy with persons who take advantage of the present situation to debauch morals, especially of the younger generation; but I have even less sympathy for those who assert that it is in Christ's name that methods are employed which are essentially un-Christian."

* * *

An eminent Roman Catholic clergyman said that the censoring of books by societies like the Watch and Ward Society of Boston, and the Society for the Suppression of Vice did more harm than good. Righto. But what, Father, about your Index?

* * *

Believe it or not, Miss Marion Oaks of Trinity Church, Oshkosh, Wisconsin, the Rev. Joseph Barnett, rector, has had a perfect Sunday School attendance for twenty-five years. She was honored at a special service a Sunday or so ago. Then there is little Jane Dickmann in the same parish. Jane is but eleven years old but she has a perfect record covering nine years. Imagine that.

* * *

Over a hundred people attended

a recent "Houseparty" of the First Century Christian Fellowship, held at Briarcliff, N. Y. under the direction of Frank N. D. Buchman. A service of the Holy Communion was the first service, held at All Saints, the Rev. Henry A. Dexter, rector, celebrating, assisted by Archdeacon Harris of Durban, Natal, South Africa.

* * *

Thousands heard an address on January 5th by Bishop Gailor, delivered in the Auditorium, Memphis, Tennessee. His subject was "Universal Peace." Mayor Overton of Memphis shared the program with the Bishop, the music being by the massed choirs of the city, under the direction of Ernest F. Hawke of St. Mary's Cathedral.

* * *

The Rev. E. D. Tibbits, the founder of Hoosac School, Hoosick, N. Y., died unexpectedly on January 9th while on a vacation at Atlantic City. He was seventy years of age.

* * *

Rev. Cameron J. Davis is to be consecrated Bishop Coadjutor of Western New York on January 23rd at Trinity Church, Buffalo. Bishop Anderson is to be the consecrator and Bishop Fiske of Central New York the preacher.

* * *

The Rev. William H. Wolfe of the diocese of Eau Claire went to the Philippines to be associated with the Rev. E. A. Sibley at Bontoc. He writes home that he got the shock of his life the first Sunday at Bontoc—a congregation too big for the church. "The church was full and the village people were kneeling on the steps and away out in the yard in the blazing hot sun."

* * *

Bishop Anderson recently confirmed a class of 68 at St. Augustine's, Wilmette, Illinois, the second or possibly the third largest class ever to be presented in the diocese. Since December, 1928, this fast growing parish has added 125 persons by confirmation alone. The parish also has one of the finest Church schools in the diocese. The Rev. Hubert Carleton is the rector.

* * *

The Book of Genesis is the subject of six lectures to be given by the Rev. Henry Scott Miller of Trinity Chapel, New York City, on Sunday afternoons beginning January 19th, in Trinity Chapel. The lectures follow Evening Prayer and begin at a quarter to five.

* * *

A new and larger railroad station has been built at Auburndale, in the eastern part of Flushing. This item would have no place in

a church newspaper, but for the fact that the old station, which is still a sound structure, is to be moved and made over into a chapel for St. Mary's mission, an off-shoot of St. John's Church, Flushing. The congregation of St. Mary's has been using a vacant store until now, and it is believed the old station will make a useful chapel.

* * *

The Brooklyn City Mission Society recently celebrated the one-hundredth anniversary by a special service at St. Ann's Church. This was particularly appropriate since the society was founded in St. Ann's, by the Rev. C. P. McIlvaine, rector, afterwards Bishop of Ohio. The Hon. Wm. C. Redfield, a vestryman of St. Ann's, is now president of the society.

* * *

If I were really on my job I would have reported something about the Lay Reader's League of the diocese of Newark long ago, for I was told about it weeks ago by a clerical gentleman during a golf game—that gives you an idea of how long ago it was. Anyhow there is a thriving League over there in Newark, and they had their annual meeting in December, with the Bishop of the diocese and the Rev. Warfield Hobbs, editor of The Spirit of Missions for the speakers. Now they are having courses of lectures on Church History, the meetings being held in the three districts on the same evenings. The lecturers are the Rev. W. O. Kinsolving of Summit, Rev. G. W. Dawson of West Orange, Archdeacon Ladd of Rutherford, Archdeacon Elmendorf of Hackensack, Rev. John E. Bailey of Glen Rock and Rev. C. S. Armstrong of Ridgewood.

* * *

Mr. George W. Wickersham, speaking in Grace Church, New York, last Sunday declared that the peace of the world was dependent on the honor of nations.

"We must rid ourselves of the idea that it is cowardly to avoid war. We must cease thinking our wealth and power is such that we can dare to fight. The last war showed that even the winners of wars are losers in an economic sense.

"This document is based on sound economic and moral foundations. We must develop the will for peace among all peoples."

Mr. Wickersham declared that with the realization that controversies arising out of the struggle for markets would lead to world-wide wars the necessary mechanics for preserving peace must be perfected.

"The more highly perfected, the

better chances this mechanism has of adjusting the controversies," he said. "Fundamentally, the most successful method is conference in the League of Nations. There the adjustments can be made before the questions reach the stage of controversy."

While attaching considerable importance to conciliation by commissions set up by the league, to the processes of arbitration, and to the World Court, Mr. Wickersham said the peace pact had "revolutionized the thought of the world on these problems."

* * *

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pastor of City Temple, London, was the preacher last Sunday at St. Paul's Cathedral, Boston.

* * *

What is believed to be a record for the parish, and one that few other parishes have equaled in a similar period, has been established in St. James' Church, Danbury, Conn., where Rev. Hamilton H. Kellogg, the rector, has officiated at 108 baptisms during the past eleven months.

* * *

The Rev. Samuel M. Shoemaker, Jr., rector of Calvary Church, New York, and a leader in the First Century Christian Fellowship, (Buchmanites), is to be married to Miss Helen D. Smith of Princeton, New Jersey. Miss Smith for the past two years has been a volunteer worker at Calvary.

* * *

Did you ever figure out your favorite Bible passage, if any? Some enterprising soul went to the trouble of asking all sorts of notables the question with rather interesting results. Here are some of them.

The most general choice is the Twenty-third Psalm, named by seventeen persons. Among them are Dr. W. J. Mayo, Secretary James J. Davis, Gov. Roland A. Hartley of Washington, Dr. Nicholas Murray Butler. The Beatitudes were named by eleven as among their favorites, while the Sermon on the Mount is designated in whole or in part a total of twenty-five times by such men as Henry Ford, Booth Tarkington, and Col. Edward M. House. These three chapters, Matthew 5, 6, and 7, may therefore be

taken as the most universally appreciated of the longer passages.

Thirteen persons found their verses in the Gospel according to St. John, and six of these from the beginning of the fourteenth chapter: "Let not your heart be troubled."

Four Governors quote the Golden Rule as their favorite verse: Gov. Clyde M. Reed of Kansas, Gov. R. C. Dillon of New Mexico, Gov. William Tudor Gardiner of Maine, and Gov. Harvey Parnell of Arkansas. "The Golden Rule," Gov. Parnell comments, "fits admirably into the life of every one almost every moment of every day. The very fundamentals of our social and business standards are based with a psychological effect upon the true meaning and intent of this wonderful passage."

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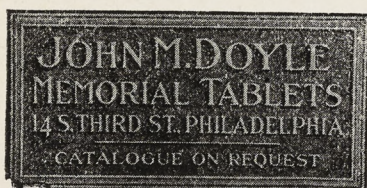
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I. Corinthians 13, is quoted by "Pussyfoot" Johnson, prohibition lecturer; Zona Gale, novelist; U. S. Senator Arthur R. Robinson, of Indiana; and Roger Babson.

Besides these few general favorites, the verses chosen show surprisingly little duplication. Many choices are highly individual. Some are colored by a man's profession, by his hobby, or by some personal recollection. A famous woodsman likes best the verses with an outdoor setting. A juvenile court judge refers to this verse as an inspiration to him in his work: "I delivered the poor that cried and the fatherless, and him that had none to help him." A leading woman psychologist recalls that, when she was thirteen years old, the bishop preached her confirmation sermon from the text: "Thy shoes shall be of iron and brass, and as thy days, so shall thy strength be." All her life, she writes, this verse has been her guide.

"Choosing a favorite passage from the Bible," writes James J. Corbett, "is almost like looking for something better than the best. The Bible is a marvelous history of the times and has never been duplicated or excelled. Every passage carries a thorough moral lesson." Of course anyone who would say that shows pretty clearly that he hasn't read it, but we'll let that go. "Gentleman Jim" ought to have found plenty of Old Testament passages that would suit one of his profession.

"Every time I pick up the Bible, and I pick it up frequently in the course of a busy life," writes William Allen White, editor of the Emporia Gazette, "I find some new quotation which I use until I pick it up again. The Bible is to me an eternal spring of wisdom and joy. Its English is beautiful and helpful and its philosophy is comforting."

As one who often has to speak in public, Mrs. John F. Sippel, president of the General Federation of Women's Clubs, says she is thankful that a part of her early education

was the memorizing of many portions of the Bible.

Hamlin Garland is one of numerous writers who acknowledge their debt to the Bible. He says, "Without doubt the noble simplicity of its English has been of very great help to me as a writer, for as a boy I heard it almost daily uttered eloquently by my two grandsires, the one a Methodist, the other an Adventist. Both loved the poetry of its psalms and the splendor of its prophecies. Grandfather McClintock rejoiced in the wisdom of John and Grandfather Garland in the lamentations of Job!"

"I don't see how any one can be called educated who is not profoundly read in the Bible, both the Old and the New Testaments," writes Mary Austin. A similar conviction is voiced by Dan Beard, scouting expert and writer: "I could get along better without a dictionary than I could without the Bible, but of course its greatest value to humanity is its spiritual quality."

Well I guess that will be about all. Only stop for a moment and recall what is your favorite passage. I am sure that mine is "Thy Kingdom come on earth."

* * *

Mr. Samuel A. McPhetres of St. John's College, Greeley, Colorado, was ordained deacon in Christ Church, Canon City, by Bishop Ingley on January 5th. He was presented by the rector of the parish, the Rev. L. A. Crittenton, and the sermon was preached by the Rev. A. H. Lindsay of the St. John's faculty.

* * *

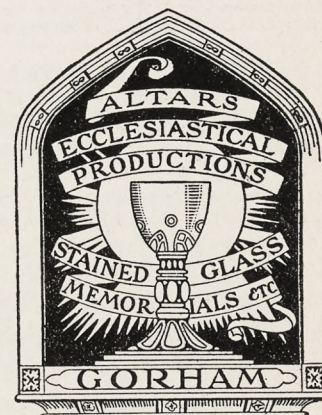
The presentation of a missal to a church is hardly news. But when the missal is presented by a group of seven men who had been in a

Sunday School class together back in 1896 it certainly deserves mention. It happened at Grace Church, Galesburg, Illinois, where the Rev. R. Y. Barber is the rector. They have also just started a branch of the Guild of St. Barnabas there also, with every nurse in the local hospital a member.

* * *

Visiting Sagada and its outstations in November, Bishop Mosher confirmed 52 at Sagada, 45 at Suyo, 100 at Tanulong, 96 at Bagnen, 73 at Bila, and 18 at St. Anne's, Besao.

At Suyo, 200 in all were confirmed during the year, and this is an outstation where the Church has no building at all. Instructions and services are held under a mango tree. At Bila, the village elders begged for a school and a teacher, but unless some one can undertake the whole cost for three or four years, the Bishop has no money for it, although there are good reasons why it is particularly needed there.



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* * *

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* * *

Fighter, peace-maker, statesman, philosopher, Jan Christiaan Smuts, visiting America for the tenth anniversary of the League of Nations, has been winning friends for himself and Africa—not to mention the League—by his genuineness. Newspapers and radio have carried his speeches far and wide, while men and women within reach of him during this, his first visit, have crowded to see him. Scarcely another living man is so great a world hero both in war and in peace,—general in the Boer War, commander of the allied forces in east and west Africa during the World War, Prime Minister of the South African Union, with Woodrow Wilson and Lord Cecil one of the foremost leaders in drafting the League of Nations Covenant, creator of the mandate system.

"The Christian missionary has done a work of untold good in Africa," said General Smuts to the twelve hundred men and women who came to hear him at a Foreign Policy Association luncheon in New York on January 10th. He was not discussing missions, more than to say that Africa had hitherto been left largely to them, and the present rapid development of the great continent demanded larger resources than the missionaries could command, larger, even, than any single government could command.

Africa, with its population of perhaps a hundred and thirty to a hundred and fifty million, in mineral resources richest among continents, a land of entrancing beauty, bears within itself "one of the greatest problems in human contacts which

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history has ever seen." It presents the urgent necessity of guiding the development of the African people along their own native lines, not making Europeans of them, not making western individualists, but preserving and developing all that is good in their tribal ways, their fundamentally social life. Side by side with the native life, great centers of white civilization are growing up. General Smuts urges the people of the United States to do their part with the rest of the world in meeting the problems presented by these "immense situations."

* * *

The new prayer book of the Episcopal Church in Scotland has been published, completing the partial revision made in 1912. Leaders of the church feel great satisfaction in the new book and believe that the revision is being used as a model for changes in many places throughout the Episcopal world. Says Canon Wilkinson of the new book: "The Scottish Communion office is the source of the liturgy of the church in America; it has penetrated into the wilds of Borneo and Sarawak, of which an Aberdeen graduate, Dr. Logie Danson, is bishop; the new (or comparatively new) Canadian prayer book gives many evidences of the last Scottish revision; and it has been said with a degree of truth that had there been no Scottish office, the Communion service in the alternative English book would have never been possible." In the new book the word "obey" is omitted from the marriage service; prayers for the departed are made quite definite; provision is made in the office for the visitation of the sick for "anointing and the laying on of hands"; reservation of the Communion for the sick is permitted; and the thirty-nine articles are relegated to a place in another publication—the new code of canons. A large number of new prayers and thanks-

givings combine to enrich the liturgical value of the book. The Episcopal Church in Scotland is not established and therefore does not have to depend upon the sanction of a Parliament which is largely Nonconformist in making any changes desired.

Rev. Nelson B. Gildersleeve, Locum tenens of St. Judes Church, Brooklyn, expects to take up the duties of rectorship of St. Agnes Church, East Orange, N. J. about February 1st. He was formerly rector of St. Michael's Church, Auburn, Maine, from 1924 to 1928.

Services of Leading Churches

Cathedral of St. John the Divine, New York

Amsterdam Ave. and 111th St.
Sunday Services: 8, 9, 11 A. M. and 4 P. M.
Daily: 7:30 and 10 A. M. and 5:00 P. M.

The Incarnation

Madison Avenue and 35th Street
Rev. H. Percy Silver, S.T.D., LL.D.
Sundays: 8, 10, and 11 A. M., 4 P. M.
Daily: 12:20.

Trinity Church, New York

Rev. Caleb R. Stetson, S.T.D.
Broadway and Wall St.
Sunday, 7:30, 9, 11, and 8:30.
Daily, 7:15, 12 and 4:45.

The Heavenly Rest and Beloved Disciple, New York

Rev. Henry Darlington, D.D.
Fifth Ave. and Ninetieth St.
Sundays: 8 and 11 A. M.

Grace Church, Brooklyn Heights

Rev. George P. Atwater, D.D.
Hicks St., near Remsen, Brooklyn, N. Y.
Sundays: 8:00 A. M., 11 A. M., 4:30 P. M.
Church School: 9:45 A. M.

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.

St. John's, Waterbury

Rev. John N. Lewis, D.D.
Sundays: 8, and 10:30 A.M., 7:30 P.M.
Holy Communion: Wednesdays and Holy Days, 10 A. M.

Gethsemane, Minneapolis

Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
Sunday: 7, 8, 9:30, 11:00 and 7:45.
Wed., Thurs., Fri., and Holy Days.

St. Paul's, Milwaukee

Rev. Holmes Whitmore
Knapp and Marshall Streets
Sundays, 8, 9:30, 11, and 4:30.
Holy Days and Tuesdays, 9:30.
Wells-Downer cars to Marshall St.

St. Mark's, Milwaukee

Rev. E. Reginald Williams
Hackett Ave. and Bellevue Place
Sundays: 8, 9:30 and 11.
Gamma Kappa Delta: 6 P. M.
Holy days: 10 A. M.

St. James, Philadelphia

Rev. John Mockridge
22nd and Walnut Sts.
Sundays, 8, 11, and 8.
Daily, 7:30, 9, and 6.
Holy Days and Thursdays, 10.

Trinity Cathedral, Cleveland

Dean, Francis S. White, D. D.
Sunday, 8, 11 and 4. Daily, 8, 11 and 4.

Grace Church, Chicago

(St. Luke's Hospital Chapel)
Rev. Robert Holmes
1450 Indiana Avenue
Sundays: 6:45, 11:00 and 7:45.

St. Paul's, Chicago

Rev. George H. Thomas
Dorchester Ave. at Fiftieth St.
Sundays: 8, 9:30, 11 and 5:00 P. M.
Holy Days at 10 A. M.

The Atonement, Chicago

Rev. Alfred Newbery
5749 Kenmore Avenue
Sundays: 7:30, 9:30, 11 and 5.
Daily: 7:30, 9 and 5:30. Also Friday, 10:30.

St. Luke's, Evanston

Rev. George C. Stewart, D.D.
Sunday, 7:30, 8:15, 11 and 4:30.
Daily, 7:30 and 5. From Chicago, off at Main, one block east and one north.

The Ascension, Atlantic City

Rev. H. Eugene A. Durell, M.A.
Pacific and Kentucky Aves.
Sundays, 7:30, 10:30, 12 and 8.
Daily, 7:30 and 10:30.

Christ Church, Cincinnati

Rev. Frank H. Nelson
Rev. Bernard W. Hummel
Sundays, 8:45, 11 A. M. and 7:45 P. M.
Holy Days, Holy Communion 10 A. M.

St. Matthew's Cathedral, Dallas

Very Rev. R. S. Chalmers, Dean
Rev. Edward C. Lewis
Sunday, 8, 9:30, 11:00 and 7:45.
Week days, 7 A. M.

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MEMORIAL

Louise Foster Cutter McClure, wife of the Rev. Alfred J. P. McClure, died January 2nd, 1930 at her residence in Ventnor, N. J. The interment was in the family plot in the cemetery at Princeton, N. J.

Mrs. McClure was a sufferer for a great many years with a very agonizing facial ailment but she lived to celebrate the Fiftieth Anniversary of her wedding.

She was a woman of great sweetness of character and beloved by many friends who admired her courage and fortitude in the midst of much pain.

She was born in Calais, Maine, in 1850 and therefore was eighty years of age when she died.

She left two sons, a daughter, six grandchildren and her husband who was formerly well known and beloved throughout the church for his work as Secretary and Treasurer of the old General Clergy Relief Fund.

SHALL THE CHURCH RETREAT ?

Must the Gospel Be Withheld?

Must Hospitals Refuse Patients?

Must Schools Refuse Pupils?

THE answer will be announced by the National Council on February 12th, but the Council will only speak as the mouthpiece of the people of the Church.

YOU, through your representatives in General Convention, have ordered your National Council not to spend more than its expected income.

PRESENT estimates of income for 1930 indicate that a reduction of \$250,000 must be made to balance the Budget.

THE present Budget is no larger than the one for 1923, notwithstanding continuing success and consequent growth of the work. No room for cutting now without sacrifice of vital work!

GENEROUS gifts or pledges, over and above your contributions to the parish quota, sent to your Bishop and reported to the National Council before February 12th — This is the only way TO AVOID RETREAT.

What Is Your Answer?

THE NATIONAL COUNCIL
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