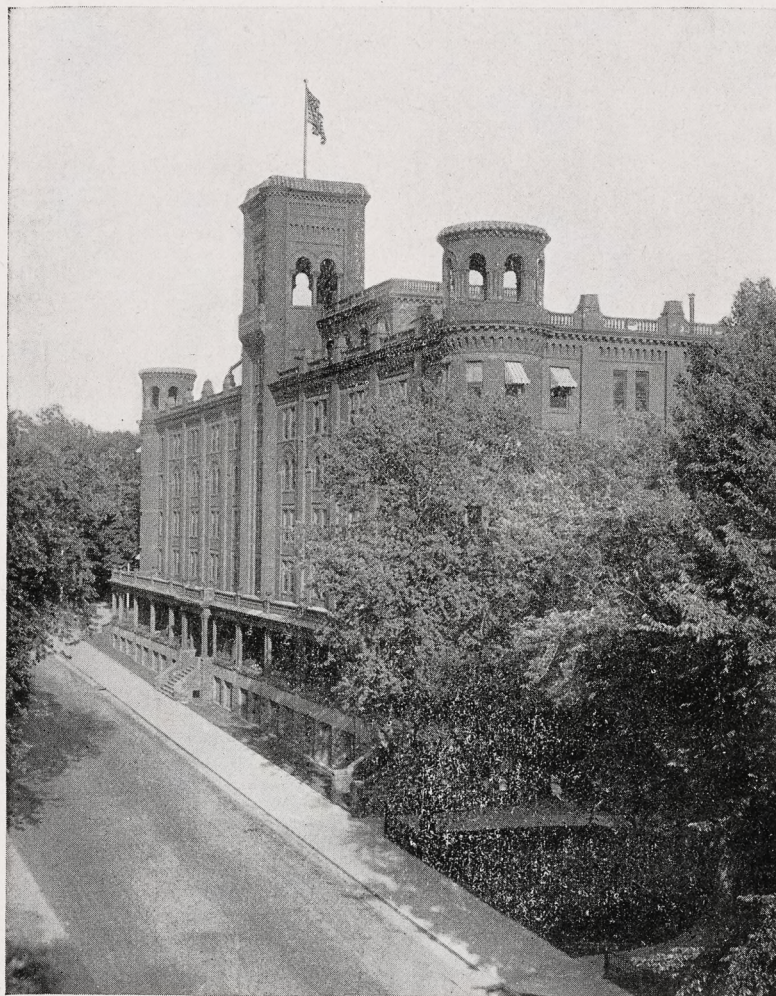


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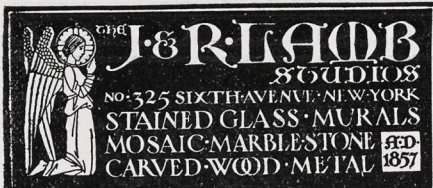
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TECHNOCRACY and the report of President Hoover's commission on national planning are the topics of the day. What can be done, if anything, to solve the problem of starvation in the midst of plenty? It comes down to this: is the nation a factory or a family? If it is a factory the waste must be eliminated, useless parts discarded and stern efficiency must rule. Men, women and children, no longer needed for production because of the increasing efficiency of the machine, must be disposed of quietly and efficiently. If the nation is a factory human beings must be subordinate to the machine. On the other hand if the nation is a family those not needed for production must be supported by the rest, with tenderness and affection. Machinery must be subordinated to human beings.

We have proceeded for years on the factory theory. Efficiency was the watch-word. We speeded up production; we solved the problem of waste by abolishing waste—all but human waste. Men displaced by machines, we have suddenly discovered, cannot be abolished so easily. We herd them into institutions, and then have the responsibility of caring for the institutions. One man at a new machine displaces ten, but we discover that nevertheless all must be clothed and fed, for they refuse to starve quietly. They throw stones and we are beginning to worry lest they throw bombs. The factory system will not work in a family. The superfluous members cannot be treated like broken parts of a machine and thrown away.

It is time for us to try the family system and recognize that the United States is one great household, that we are members one of another and that the welfare of each is the concern of all. The fundamental tenet of organized society is true—the possessions of society belong to the whole of society. One member of a family cannot lock up the pantry, another take command of the stove, still another of the water supply, and each exact tribute from the others by virtue of his possession. One member of the family who is strong is not, because of that fact, entitled to live off the labor of those who are weak. In a factory system this may be done. But we have been trying to work the factory system in a family. We are just beginning to see that the two are not the same. The objective of a factory is: pile up production; keep down the cost; buy cheap; sell dear. The objective of the family is: this is our home—let us share the work and the comforts. The two objectives cannot be reconciled.

Technocracy and the President's commissioners have shown us how the factory system and ideal has worked out, naturally and inevitably. Yet our increased mechanical skill cannot, and should not, be thrown away or stopped. The objective must be altered, that is all. We must adopt the family objective instead of the factory objective. Instead of saying: "Cut down the jobs, increase the output, cut down the costs," we must say, "Work for all; homes for all; comforts for all." We organized to fight a war abroad. We must now organize to fight a more deadly enemy at home—stupidity.

DEEP TRENCHES are being dug for a fight. There is to be held at Berkeley, California, this coming month a conference on Christian unity under the auspices of the Christian Unity League, an international organization. The pact of this organization has been signed by thousands of church people, representing nearly all of the 215 Christian communions of the country. In signing the individual promises to strive to bring the laws and practices of his communion into conformity with the principle that all Christians are equal before God, so that no Christian shall be denied membership in any church, nor the privilege of participation in the Lord's Supper, they further agree that no Christian minister shall be denied the freedom of any pulpit by reason of difference in forms of ordination. This conference at Berkeley, where there will be celebrated, supposedly, an open communion service, is sponsored by a strong committee made up of leading representatives of numerous churches, with our own Church represented by Bishop Parsons, Bishop Sanford, the Rev. W. R. H. Hodgkin of Berkeley, the Rev. L. B. Thomas of Oakland, the Rev. Charles P. Deems of San Francisco, Dean Gresham of San Francisco, the Rev. D. Charles Gardner of Stanford University, Mr. Louis F. Monteagle of San Francisco and General Robert H. Noble of the same city. Meanwhile a group of clergymen of our Church, calling themselves the Committee of Twenty-five, has circulated a petition, to be addressed to the House of Bishops, declaring that our clergy cannot participate in celebrations of the sacrament of the Lord's Supper by ministers who have not had episcopal ordination, and that such action will precipitate a crisis in our own Church, will break the fellowship of our Church with the Anglican Communion, and will endanger the hopes of Christian re-

union. Thus are the lines drawn and the trenches dug. Partisans are already manufacturing their poison gas and rallying by their standards. Meanwhile the majority of Episcopalians, unmoved by what seems to them to be a needless battle, continue their pilgrimage, keeping to the middle of the road.

DR. ERNEST THOMAS, Canadian correspondent for *The Christian Century*, makes a keen observation about the recent campaign of the Oxford Groups (Buchmanites) in Toronto. After explaining that absolute honesty, absolute purity, absolute unselfishness and absolute love are the standards preached by the group, Dr. Thomas writes: "Absolute honesty sounds dangerous in view of the exploitation of the term 'Oxford' to divert attention from the Buchmanite tradition, and to secure a hearing among classes not otherwise accessible." With Church people throughout the English-speaking world planning celebrations of the centennial of the Oxford Movement this year the capitalizing of the word "Oxford", often linked in speeches by Buchmanites with the word "Movement", is confusing to say the least. Dr. Thomas makes a further observation which is particularly pat today. "Absolute honesty appears to mean strict conformity with the established code of capitalistic commerce; and it is just this code that stands in need of Christian revision. It is well to reach the rich and wise; but are they, when reached, given just that ethical challenge which Christ gave to them?"

More About Church Schools

By

DU BOSE MURPHY

Rector of Christ Church, Tyler, Texas

MEMBERS of THE WITNESS family have doubtless read with interest the article by the Rev. John R. Crosby on Church Schools that appeared in the December first issue. Possibly the following case history would be equally interesting to them, in the light of the article mentioned.

The Reverend Azariah K. Pumble is one of the most forceful clergy in the diocese of Oudenopolis. Although not so old in years, he shows a soundness in the fundamentals of the true religion and a firm indifference to the twentieth century such as one rarely encounters. His experiences have all confirmed his own opinions, and his parish is an outstanding example of the sufficiency of the rector's knowledge and methods.

St. John's, Oudenopolis, is an unpretentious brick church in a growing residential suburb of the see city. There are about one hundred children in the parish. Every Sunday morning, fifteen or twenty of them assemble in the church for their catechism. Among them are three little ones who are likely to fall off the pew occasionally, but the rector does not believe in such concessions to human weakness as small chairs. And, on the whole, the catechizing is very effective. Visi-

tors say that it is inspiring to hear the children reciting the answers in unison, and it is lovely to see one youngster stand up and repeat "My Duty towards God" without a single slip. It is a pity, of course, that so many of the children of St. John's do not attend the catechizing; but that is the fault of the parents who do not obey the Church's plain teaching. Then, too, there are about fifty children who live within a mile of St. John's and do not go to any Sunday School; but that is really nothing which concerns the Rev. Mr. Pumble.

During the past few years, several things have happened in St. John's parish which might interest the reader. For example, there was the case of John T. John was an active boy of nine, who came to the church very regularly. He knew his catechism perfectly, and he had memorized all the collects for the Church year. One morning, Mrs. T. was surprised to receive a call from the principal of John's public school, and was shocked to learn that a number of petty thefts had been traced to John. In great distress, Mrs. T. went to see her rector, and the good man was pained and grieved. "I cannot understand it," he said, "John knows the Ten Commandments perfectly and only last Sunday he recited 'My Duty towards My Neighbor' without a mistake. I am sure that if Mr. T. gives John a sound thrashing, this deplorable sin will be eradicated." John got the thrashing, but the thefts continued. Then, one morning, Mrs. T. happened to read in the newspapers an address by the director of the child guidance clinic in Oudenopolis. That afternoon she took John to the clinic; and in a few weeks, John's problem was successfully solved. Mr. T. was very much impressed. "I don't expect every clergyman to be a psychiatrist," he said to his wife, "but I wish that our rector had known enough about psychology to know that the clinic could help us. And I surely am sorry that I gave John that whipping."

THEN there was the case of Mary S. Mary was a fine girl, twenty years old, attractive and popular, a natural leader. After her second year at college, she went to the Church summer conference at Birchwood Lake,—not because she knew much about it but because her room-mate was going for the third successive summer. As soon as she got home from the conference, Mary went to call on the Rev. Mr. Pumble and asked if she might help in some way with the Sunday School. The rector was very much surprised, and said, "Why, Mary, the Church places that responsibility entirely on me, and I do not see how I could let you do anything of that sort. Why do you want to do it?" And she replied, "At Birchwood I had the greatest thrill of my life. It really came in two ways. One of the courses I took was on the Life of Christ, with Professor H. of Eastern Seminary. And I learned for the first time in my life what an interesting book the New Testament is and what a wonderful person Jesus was. I found out how to read the Bible, and I'm reading it every day and enjoying it. Then, I happened to be in a little play that some of the young people put on. It was very simple, and we made the costumes and

scenery ourselves. But it helped me to feel that I could say things about God and religion, right out openly without stammering and getting embarrassed, and some of the lines that I learned are so beautiful that I shall always remember them and use them in my own prayers. Now I know that there are a bunch of girls who go with Bessie, my youngest sister, and I am sure that I could get them together into a class and study the Gospels, and perhaps we could even organize a Young People's Society. I do wish you'd let me try, because I do not think I am going back to college next year, and I want to be doing something useful."

"Well, Mary," said the rector, "I am sure that if those girls do not care enough about the Church to come to our regular services, there isn't much use in trying to get them to any other kind of meeting. And, of course, I could not let you or anyone else teach them, because as I said that is my duty and responsibility."

Now it happened a few months later that a friend of Mary's had to take a trip with her invalid mother, and Mary offered to substitute for her friend as a teacher in the Presbyterian Sunday School. And before long Mary became a regular teacher in that school and built up one of the largest young people's classes in the city. And the Rev. Mr. Pumble cannot understand why Mary still comes to the early service at St. John's every Sunday, when she obviously does not really care for her own Church at all.

Many other things have happened in St. John's which cannot be fully described here. The clergy of the diocese are all very fond of the Rev. Mr. Pumble, but there is one thing which puzzles them. Instead of the oil lamps which are the only means of illumination mentioned in the Bible, St. John's, Oudenopolis, has electric lights.

COMMENT BY DR. CROSBY

I HAVE just received "More about Church Schools" by the Reverend DuBose Murphy with a request for comments. I have not got any except unqualified agreement and endorsement. "Fools we have always with us" and unfortunately they are not always found in the pews.

My thesis was briefly this. That unless a Church School is adequately equipped and staffed to give a standard of education at least equal to that of the ordinary public school, it is better to have no Church School at all. That pageants, plays, clay modelling and directed plays are all admirable in their place, but are not, and cannot be, substitutes for the order of instruction laid down by, and enjoined, by the Church in the rubrics of the Book of Common Prayer. None of these things are substitutes for, or can excuse the non-performance, of the responsibilities laid upon the rector and the parents.

While I agree with Mr. Murphy that Mr. Pumble is an ass, and an ass in this country is a rare article—so rare that one wonders where all the mules come from—I still hold to my opinion that the ordinary system of religious education, especially in small parishes, is bound to be hopelessly inefficient, until the Church as

a whole takes the matter up in a serious, unemotional and scientific spirit. Until then give me the Catechism and the Office of Instruction. Let us hope that the National Council in appointing the successor to Dr. Suter in the Department of Religious Education recognizes this fact, and is guided to select a person who has had some practical experience in the training of youth and not a stage manager for ecclesiastical vaudeville entertainments.

Let's Know

By

BISHOP WILSON

A RESOLUTION

SOME people have a way of belaboring the Church for its cowardly acquiescence in the war system which has now become deservedly unpopular. We are often told that instead of leading the way, the Church waited to be pushed into a Christian attitude toward international peace. Perhaps you will be surprised to know that just forty years ago (in 1892) our Episcopal Church thru its General Convention addressed a petition on this subject to the Several Governments of the Christian Nations of the World to be presented to these governments thru delegates from their respective countries in attendance at the Columbian Exposition in Chicago the following year. The petition reads as follows:

"To (Here name of government addressed).

"The Protestant Episcopal Church of the United States of America wishes you grace, mercy, and peace.

"We, in cooperation with other Christian bodies, humbly memorialize you, as the guardians of your people, in behalf of peaceful arbitration as a means of settling questions that arise between nations. The spectacle that is presented of Christian nations facing each other with heavy armaments, ready upon provocation to go to war and settle their differences by bloodshed or conquest, is, to say the least, a blot upon the fair name of Christian. We cannot contemplate without the deepest sorrow the horrors of war, involving the reckless sacrifice of human life, that should be held sacred, bitter distress in many households, the destruction of valuable property, the hindering of education and religion, and a general demoralizing of the people.

"Moreover, the maintaining of a heavy war force, though war be averted, withdraws multitudes from their homes and the useful pursuits of peace, and imposes a heavy tax upon the people for its support. And, further, let it be borne in mind that wars do not settle causes of disputes between nations on principles of right and justice, but upon the barbaric principle of the triumph of the strongest.

"We are encouraged to urge this cause upon your consideration by the fact that much has already been accomplished; as, for example, by the arbitration of Geneva in the Alabama case and by the deliberations of the American Conference at Washington, not to

mention other important cases. It will be a happy day for the world when all international disputes find peaceful solutions; and this we earnestly seek.

"As to the method of accomplishing this end we make no suggestions, but leave that to your superior intelligence and wisdom in matters of state policy.

"We invoke upon your ruler and people the richest blessings of the Prince of Peace."

This resolution was adopted by the House of Deputies and approved by the House of Bishops. The record appears in the Journal of the General Convention of 1892.

Question—has the Church been forced to take a stand for international peace by secular pressure more Christian than the Church itself—or is the world gradually coming around to see that the Church was right forty years ago?

Casual Comment

By

BERNARD IDDINGS BELL

MAN is incurably a religious animal. Whatever is done to lure him into becoming a naturalist, a rationalist, he remains convinced that only by fanatic adherence to some great faith, some mighty hope, can he get anywhere, either racially or in terms of the individual. Ours is too hard a puzzle to be solved by reason alone. The pure rationalist always comes at last to a position that life is not worth living, gets nowhere, is a ghastly joke. Rightly or wrongly, the race will not admit that. We insist that life must be good, in terms of something quite beyond the present, something in which we may invest our souls.

The alternative facing our world is not one between religion and no religion, but rather one between two mighty faiths—Christianity and Bolshevism. Each holds out a great super-rational hope: Christianity, of a Kingdom of God wherein each individual is precious; Bolshevism, of a Paradise of mechanized man, wherein the individual is enthusiastically obliterated, in which every man is a "forgotten man." Christianity has a personal God to obey; Bolshevism, which boasts that it is Godless, has the Mass-man, the State, to obey. Christianity has Christ the King for its leader, to be unquestionably followed; Bolshevism has Lenin the Dictator. Bolshevism has even its Holy Sepulchre—the tomb of its Prophet in the Red Square of Moscow. Nobody understands modern Russia unless he perceives that Communism is not a mere system of government or economics or ethics, but a religion—a Godless religion, an inverted religion, a religion nevertheless. Quite literally, Bolshevism is anti-Christ.

The world of tomorrow will not be rationalist. It will be Christian or Bolshevik. It will have one kind of religion or the other. Real Christians—there still are some—and real Communists alike believe in something. That gives them power. If a man tells you, "I do not believe in such and such," ask him in what he *does* believe. If he can not answer you, forget him.

His significance and influence are nil. But if he positively believes in anything, take note of him. He matters—it may be for evil, or it may be for good. At any rate, he counts. The enemies of Christianity are not doubters, but believers—believers in something else. Bolsheviks are to be respected and feared and fought, by every Christ-man. But to combat them, we must make our own social system Christian. "Be ye clean, ye who bear the vessels of the Lord." Heaven knows we need a good wash.

Just Souls

By

C. RUSSELL MOODEY

Mediocrity is excellence—
If we labor on to attain;
And what is failure to the world
To the Christ is gain.

I GET everlastingly tired of the "just about." I am fed up on the "nearly"—and the "almost" eats out my heart. I am not exactly an "also ran," neither am I a "has been" nor a "never was." I am just a sort of plain person faced with mediocrity—that demon of interference that makes my efforts so puny, so futile. I have succeeded just far enough to hope for better things. I have failed in so many things that I face the future daunted by the fear of another setback. I am not going ahead. I am not at a standstill. I may be doing a stationary run. My heart is restless—chained to the facts it mounts in new beginnings only to be jerked back by my limitations. Mastery in any one line is something I have never realized, though I have tried industriously to attain. In work, in play I can get just so far and no farther. In foolish moments I curse the world. In saner hours I indict myself. It is I that have failed, not the world. I have myself to thank for the blundering, feeble efforts which have sent me on far enough to hope for something better and yet not far enough to gain excellence. I climb to the timberline only to find I cannot gain the top. I am the average man weighed down with mediocrity!

Did it ever occur to you—average man—that the Master Builder of the Ages sought out His workmen among the rank and file? He took a few fishermen who gambled with nature for a living and made them the trustees of His Kingdom. He brought down the mighty from their seat and exalted the humble and the meek. He spent His days—His ministry with the failures of the world—those struggling with the "just about," the "nearly" and the "almost." He came down to wrestle with imperfection, with human limitations, with mediocrity. When people came to Him with their story of attainment He sent them away to do something more. He preferred the unassuming to the braggart. He loved the sinner, hoping that by this love He could master Himself. He did not spare Himself but kept seeking the lost. And by daily contact and association He lifted the least and made them the greatest!

Witness Bible Class

Conducted by

IRWIN ST. JOHN TUCKER

THE SACRED LOT

Lesson Sixteen

HOW did they get all these Laws? That question, raised in the last lesson, must be answered. All law gathers around some basic agreement or fact. With us it is the Constitution of the United States. Any law in conflict with that compact is null and void. With the Hebrews it was the Nature of God as revealed to them at the Exodus and in the Covenant. "I will be your God; ye shall be my people" was the fundamental fact of all their legal system.

Such fundamental agreements must be applied to the case in hand. That is why we have courts of law. In the 18th chapter of Exodus is told the story of the creation of the courts out of which the body of law known as the Torah, the enactments of the first five books of Moses, grew.

Jethro, Moses' father-in-law, came to see him after the Exodus. He saw the people crowding around from morning until night, while Moses settled their disputes. Jethro cautioned him that this would overtax his strength. He advised him to select out of all the people "Able men, such as fear God, men of truth, hating unjust gain" and make them rulers over the people, by tens, fifties, hundreds and thousands. Moses did so. Every simple case they judged themselves, and every difficult case they brought to Moses. But when Moses did not know the answer—what then? How did he decide? One tent was pitched apart from all the others. It was known as the Tent of Meeting—wrongly translated "Tabernacle of the Congregation." To it went all those who desired to consult directly with God. Moses went there to pray, when he desired to solve a difficult case; and God "gave him the answer."

HOW did God give him the answer? Was Moses different from us? Did God speak to him in a different way? In later years they thought He must have. But that would mean we were going backward, instead of forward, in the pathway of revelation.

From many references spread throughout the Old Testament, scholars have brought the answer. In the tent of meeting, kept in a jewelled pouch worn on the breast of the high priest and called an "ephod," or breastplate of judgment was a sacred lot, known as "Urim and Thummim." (Read Exodus 28:30). On one side of this lot—a stone with flat sides—was engraved "Urim" and on the other "Thummim." One word appears to mean "Yes" and the other "No." So the priest would say a prayer, shake the ephod, and cast out the lot. Whichever side showed was taken as the decision on the question.

There is a case of this sort in 1 Samuel 14. According to the ancient texts, Saul inquired of the Lord, saying "If the guilt be in me or my son Jonathan, give Urim; but if the sin is in the people, give Thummim." Many other cases are given in which such inquiries were made. Simeon and Judah "inquired of

the Lord" in Judges 1:1; "Shall I go up?" and the answer was "Go."

In Proverbs there are two texts illustrating the use of the lot. Proverbs 16:31 says "The lot is shaken up in the breast-pouch, but the whole disposing thereof is Jehovah's." And in 18:18 it is written; "The lot causes contentions to cease, and decides disputes between the mighty."

Does this seem irreligious? Consider how much better chance a poor man had in such a decision than in a modern court of law, where his time and money are worn away in futile efforts to fight against the involved procedure which exists mainly to fatten lawyers. The decision of the lot was direct, simple and final; much more satisfactory than a five-to-four decision of the Supreme Court, or a twenty-year-long legal battle. A guilty man would not risk the decision of the sacred lot if he could possibly avoid it.

But surely, this was not the way the Divine Law grew up? No; this was only the Urim and Thummim, used in cases where no man could possibly know the answer. Cases of right and wrong or of equity were decided by the judges, in accordance with the nature of God as He had revealed Himself. They had been chosen when they were slaves, outcasts, poor and miserable. Therefore they felt absolutely necessary to protect the slaves, the outcasts, the friendless, and the miserable. They had recourse to the Urim and Thummim to settle points that no man could know. In this swift decision, a poor man had at least a 50-50 chance. But the Nature of God, Who had pitied the slaves in Egypt, was the Constitution at the basis of their Law. And in this the poor man had much more than an equal chance. As the prophets built up the popular conscience, this Nature of God, or "Name of the Lord", as they referred to the Divine Nature, impressed itself more and more upon their legislation.

* * * * *

The word Torah means "Casting"—i. e. the casting of the sacred lot. Read 1 Samuel 30:7. And David said to Abiathar the priest, Abimelech's son "I pray thee, bring me hither the ephod." And Abiathar brought thither the ephod to David. And David inquired of the Lord, saying "Shall I pursue after this troop? Shall I overtake them?" and he answered, "Pursue; for thou shalt surely overtake and without fail recover all."

Read also 1 Sam. 23:2 and 3; II Sam. 2:1, 5-9.

Read Judges 1:1.

NEXT WEEK: HOW THE LAW GREW.

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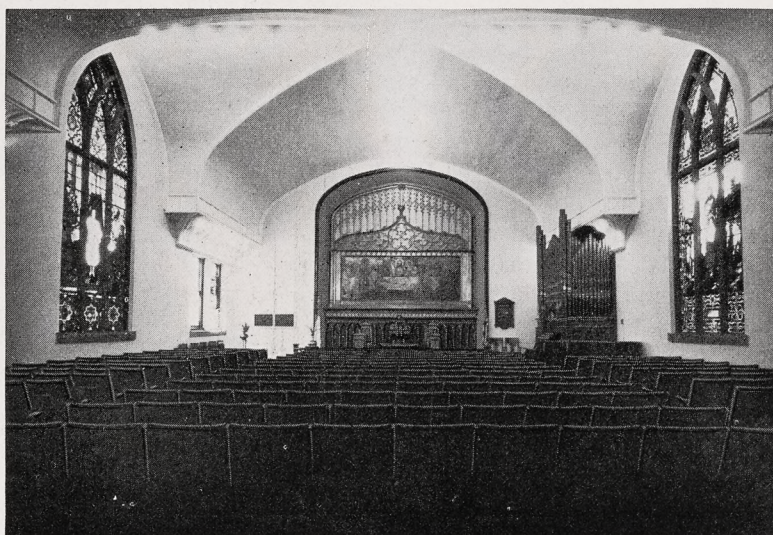
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CLIFTON SPRINGS SANITARIUM AND CLINIC

by J. B. Horton, Chaplain

AS WE write the word "Sanitarium" at the top of our page, the old well-worn Shakespearean question bobs up in our mind—"What's in a name?" And the answer is flashed back at once. Associations—indelible mental images and impressions associate themselves and are inseparably bound up with names. This name "Sanitarium" is one that is quite apt to awaken trains of reflection that kindle no particular pleasure in the mind of the one who sees it pendent at the head of this article. But it should be remembered, that while a name may be the *current* term for a particular place or object, it may not be altogether the appropriate term. When we write the words, then, "Clifton Springs Sanitarium", we feel like exclaiming with the poet Moore, "Oh! Call it by some better name!"

For, in truth, the first, and last, and most permanent impression received and expressed by the great procession that passes through this Institution from year to year, is, that the unwelcome and forbidding aspects that cling so closely to the words in the popular thought and imagination are entirely absent from the place.—"This Institution is absolutely unique in its way!" "I couldn't have believed there was just such a place functioning under the name of a Sanitarium!" "The place gives me the impression of a family hotel rather than a Sanitarium!" "Everybody seems anxious to do everything they can to make one feel comfortable and at home!" These expressions picked up incidentally from the lips of patients and guests, are typical of what the Chaplain hears as he visits in the several rooms or meets



THE CHAPEL

the people at the close of some Chapel Service.

A few selections taken at random from the sheaf of letters received from those who "came" and "saw" and *were* "conquered" will further illuminate conditions as realized in our house of healing and recuperation. This, from a professor in one of our State Colleges—"I often think of Clifton, and hope to come back sometime, just to feel the atmosphere again. You were all so nice to us, and we did receive such help." Or this, from a registered nurse—"I appreciated so deeply the combination of spiritual help, and expert clinical diagnosis at Clifton." Or this, from a young college president and his wife—"We shall never forget the kindness and the fine service which we received, and the deep sympathy

which was shown at our time of need. It meant more than we can say." Or this, from an industrialist of large business interests—"I enjoyed my stay at the Sanitarium, and I have very pleasant memories with regard to it." And again, from the pen of the wife of a College Professor—"As usual, on leaving Clifton, I carry with me a deep sense of peace and gratitude for having been here."

Yes! Clifton Springs Sanitarium and Clinic is "different", the patients themselves being judges! We use perforce, the term that is current for such Institutions, but would fain "Call it" with the poet, "By some better name!" This exceptional atmosphere is an inheritance which comes out of the far past "Like odors blown from unseen meadows newly mown. Founded in 1850 by Henry Foster, M.D., it has expanded from humble beginnings to rank with the very first of its kind in the world. Equipped with the most modern furnishings and apparatuses for the treatment of all forms of physical and nervous disorders, and staffed by an able corps of physicians, surgeons, and nurses, it offers unexcelled service on very moderate terms. It makes a special appeal to clergymen, missionaries and teachers, and others of modest means, though it ministers with equal acceptability to people of all classes and occupations. Its baths, electrical appliances, occupational therapy, gymnasium, library and reading room, and beautiful chapel with services conducted by the resident Chaplain, as well as its spacious parks, golf course, and tennis courts, all contribute to render the place an ideal resort both for those needing special treatment and others who desire only rest and recuperation.



THE CLINIC BUILDING

REVIEWS OF THREE BOOKS THAT ARE WELL WORTHWHILE

By GARDINER M. DAY

The University of Experience by Dr. Lynn H. Hough is the fourth in Harpers dollar Monthly Pulpit volumes of sermon-essays. In the earlier volumes Dr. Newton treated the mystical side of religion; Dr. Phillips, the institutional; and Dr. Bowie, the personal; while in this little book Hough deals primarily with the intellectual aspect of religious life in the twentieth century. A man who has already found plenty of readers for 28 books and is as well known a preacher and professor as Dr. Hough, hardly needs an introduction, but when one lays down as worthwhile a little volume as this it is reassuring to read Dr. Reinhold Niebuhr's testimony that "these sermons come from a soul in which the graces of a Christian and the virtues of a gentleman are as perfectly united as are the insights of the philosopher and the prophet in his message."

Each little sermon is such a compact unit of vital thought and terse, yes beautiful, expression that it is impossible to single out any one for quotation; but the mention of a few of Dr. Hough's own titles gives an unmistakable clue to the author's mind: "Finding Our Way in the Twentieth Century, The Life You Live in Your Mind, Making Our Ancestors Our Contemporaries, Giving the Franchise to the Unborn" and "Creative Fellowship."

I believe that it was Billy Sunday who remarked that "Jesus always put the cookies on the lowest shelf where the smallest child could reach them" and in *Christian Outlines*, Dr. Cyril Arlington, the Headmaster of Eton has done exactly that (Macmillan \$1.25). He has taken as his subject those "things which a Christian ought to know and believe to his soul's health", and has discussed them in terms simple enough for persons very young in their religious experience and thought to understand; and best of all in doing so has not sacrificed real depth of meaning. Unlike so many books written for those about to be confirmed it does not read as if composed for people who had never had a philosophic or theological thought, but deals unhesitatingly and clearly with the large concepts in a Christian philosophy of life.

The Treasure House of the Living Religions is an anthology of quotations compiled from the Sacred Scriptures of many religions by the well-known scholar of Oriental Religions, Prof. Robert E. Hume of the Union Theological Seminary. (Scribners \$3). Into a volume of approximately 500 pages, Dr. Hume has endeavored



BISHOP RHINELANDER
Host at Washington Conference

to collect quotations expressing the best thought of the 106,423 pages of Sacred writings of the religions which exist in the world today.

The quotations are brought together under three main headings: Faith in the Perfect God, Man in his Perfecting, and Man and His Social Relations. Each of the main headings are divided into numerous sub-headings, as for example under the first main section; The One Supreme God, The Divine Power and Wisdom, Worship and Prayer, Trust and Guidance, and some eleven others. Then under each sub-heading appear a series of the noblest sayings in each religion on that subject. Not only is a complete tables of references and an index given, but a forty-page bibliography adds greatly to the value of the book. Students and laymen interested in comparative religion will find this volume a veritable gold mine. In the arduous labor of composing this work Dr. Hume is surely to be congratulated, and doubly fortunate are those of us who are not students of Sanskrit, Pali, Chinese and other Oriental languages in that a man has done this work who is both a competent linguist and a sympathetic student of the world's living religions.

Books reviewed, as well as other books, may be secured from George W. Jacobs & Co., 1726 Chestnut Street, Philadelphia; Edwin S. Gorham, Inc., 18 West 45th St., New York City; Witness Books, 931 Tribune Building, New York and 6140 Cottage Grove Avenue, Chicago. A few cents should be added to the book price for postage.

IRVINE HILLER GOES TO MIAMI

The Rev. G. Irvine Hiller has resigned as rector of Emmanuel, Athens, Georgia, to accept the rectorship of Trinity, Miami, Florida.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

A group of bishops, priests and laymen met at the College of Preachers in Washington on December 29th and 30th to discuss economic and international problems and their solutions. It seems that some of the young parsons who have been guests in recent months at this Church institution have expressed concern over the lack of leadership shown by the Church in dealing with these pressing problems. Therefore Bishop Freeman and Bishop Rhinelander, the latter the head of the College of Preachers, brought together the experts with an idea of preparing another message for all to read, and particularly to put at rest the minds of these young men. The statement, as released to the press, states that isolation and self-sufficiency are not the remedy for our economic ills. "Unregulated competition between nations as a method of conducting the world's economic life is not adequate; such competition has in many respects become the death rather than the life of trade. The world must learn that all men are members one of another."

"The American people may find it difficult to learn this lesson. But they must learn it, for we live in a world which requires world-wide economic cooperation. The time has come when the tariff can no longer be regarded as solely a domestic policy but must be approached as part of a problem necessitating international agreement."

"They must learn that intergovernmental debts incurred for destructive rather than productive purposes are harmful to debtor and creditor alike."

"They must learn that armaments, being by nature offensive and not defensive, are always competitive, and that our nation should join with the other nations in a permanent effort to bring them to the lowest practicable level."

"The World Court is established, but we are not yet a part of it. The reign of law must be substituted for the reign of force."

The conference statement asserted that the depression had revealed certain weaknesses in the body politic and economic which need correction.

"Too often conditions," declared the statement, "under which it has been considered normal for men to seek their livelihood have fostered a supposed unlimited right to private profit and economic control divorced from social responsibility and a freedom to win great rewards

through privilege or to manipulate values to private ends which ought to be used for the public good. We believe them incompatible with the spirit of Christ. We affirm that the Christian conscience cannot rest until we have evolved conditions under which wealth shall be created and distributed not for the progressive enrichment of the few but for the enlargement of life for all. And we hold that the present interests of individuals and of institutions are subordinate to this ideal."

The statement further advocated the extension of social service and the freedom of organization for both employers and employees alike, better housing be available, slum clearance effected, adequate provision made to meet the problems raised in case of sickness, accident and unemployment, as well as pensions for the aged and health service for all.

"Meanwhile, there are certain immediate and practical tasks to be done," it said. "Every family must be fed, clothed, sheltered and so saved from fear of want. Even while we do these things, we must remember that relief is not enough. It is too uncertain and too destructive of self-respect. What our world supremely needs is the conservation of human values in consonance with the spirit of Christ."

Among those attending the conference were Bishops Freeman, Gilbert, Irving P. Johnson, Wilson, Rogers, Scarlett and McDowell. Priests: Spence Burton, Russell Bowie, Charles Clingman, Fleming James, Howard Melish, D. A. McGregor, Norman Nash, Frank Nelson, Henry D. Phillips, George Richardson and Bernard Iddings Bell. Laymen: Charles C. Burlingham, George W. Wickersham, Alanson B. Houghton, Jasper Davis and Henry Goddard Leach.

* * *

Buchman Brings His Followers to New York

Dr. Frank N. D. Buchman and his team of fifty Buchmanites, who now wish to be known as the Oxford Groups, arrived in New York over the week-end of New Years and held a big party at the Waldorf-Astoria, after which they packed themselves off for Briarcliffe-on-the-Hudson for one of their house parties. It was a swanky crowd, made the more interesting by the presence of a reformed bootlegger and a still more reformed communist. But on the whole it was a high-hat bunch, with admirals of the British Navy, Oxford professors and ladies-in-waiting to queens and empresses standing out well in the publicity for which they have a fine flair. Bishop Manning was announced as the official welcomer for this Waldorf-Astoria



S. M. SHOEMAKER, JR.
He Leads a Big Party

party but he had to tell them in the afternoon that he would be unable to be there. However he sent his best wishes. So the meeting was hailed by others besides bishops, with messages read from all parts of the world, including a cable from Paris stating that "Paris Pioneers Praying for Pentecostal Power."

Dr. Buchman stated that the movement, international in scope, would save the world from its present condition. We have the plan to cure the world's trouble today. There has not been enough of God in the world. I have just been reading the report of President Hoover's committee, and it confirms what I say. There is no direction. That is what we get just by asking God for it."

He spoke of the success of the movement in South Africa, Holland, Canada and England. "God is far from the United States," he said, "for this is a material country, but it will come."

Meanwhile the Rev. Samuel Shoemaker, first lieutenant to Dr. Buchman and rector of Calvary, New York, preached a sermon on the significance of the Oxford Groups before his congregation on Sunday. Mr. Shoemaker is on a six months' leave of absence from his parish in order to travel about the country with the groups on what they call "a trek for Christ," but he was in his own pulpit this one Sunday since the group was in the city.

"Ten years ago," he said, "it was easy for many to shrug their shoulders and say the Oxford movement was just another mushroom cult

for personal religion, and would go down as quickly as it sprung up. But as the years have gone on there is mounting evidence that talk like this is childish.

"One hates to think what Christian history would be if stripped of its special awakenings—it might be a sorry spectacle. Yet each time one of them comes along the Church goes through much the same uncertain reactions. First they say it is all emotion, then they say it is contrary to the Church and the Bible, then they say it is just what all of us have believed all along!

"Do you want this group to get out of this Church as we let John Wesley get out 200 years ago to our everlasting detriment and shame?

"There is only one honest course for the Church to take here, as it has taken in Canada, and that is to identify itself with this movement because it is obviously being blessed by God.

"As the Church can contribute to the group its own inherited experience and wisdom, its conservation of the basic truths of Christianity, the Sacraments, the organization of the Church, so let us not forget that the group has also a contribution to make to the Church. This contribution lies along the line of sharpening the sense of personal need and sin, of an emphasis upon personal responsibility for the condition of the world and of a personal way out."

All of which sounds to me as though Brother Shoemaker considered this movement led by himself and Dr. Buchman a bit bigger than the Church. Anyhow I haven't in my travels run into anyone who wants to kick them out of the Church. On the other hand we hope they will let the rest of us string along with old Mother Church even if we can't go with them whole-hog.

* * *

Brooklyn Bringing The Races Together

A six months' demonstration in neighborliness is being tried in Brooklyn, N. Y., this winter to introduce fourteen nationalities and races to one another.

The community project, which has as its purpose to discover and make known the wealth of culture which the different foreign communities have contributed to that large section of Long Island, is being arranged in a series of meetings which started in November and will end in April in a folk festival in which all groups will take part. The unique plan is being carried out under the slogan, "The World in Brooklyn."

Among the programs which are designed to acquaint the neighboring groups are Sunday afternoon concerts in which church choirs sing folk songs and sacred music; Satur-

day afternoon children's nationality fetes; a series of exhibitions at which handwork, antiques, embroideries, linens, national dress and books, both ancient and modern, are on display; descriptive and interpretative lectures on countries and national outlook; showing of lantern slides, and folk dancing.

The fourteen groups taking part in the community-wide program include Syrian, Polish, Italian, Spanish, German, Lithuanian, Armenian, Negro, Norwegian, Swedish, Danish, Jewish Greek and Russian.

* * *

Mission of Help to Have Anniversary

The Church Mission of Help is having a dinner this evening, January 12, to celebrate the 22nd anniversary of the founding of the work in New York. It is being held in New York City and the speeches are being made by Miss Frances Perkins, state industrial commissioner, the Rev. Henry Sloane Coffin, president of Union Seminary and Bishop Charles K. Gilbert.

* * *

Conference on Crisis in Boston

A conference of ministers and social workers of Boston is being held on February 20th to consider the economic crisis. It is under the auspices of the Greater Boston Federation of Churches of which the Rev. George L. Paine is the secretary.

* * *

Bishop Sumner Resumes His Work

Bishop Sumner of Oregon wires us that both he and his diocese have been embarrassed by a bit of news that appeared here to the effect that he was seriously ill. He has been ill and was in the hospital for a considerable time. He wires: "I have been attending to diocesan affairs since returning to Portland in September, including all correspondence. I also held confirmation last month at both the Cathedral and Trinity Church." That's fine. I'm sorry if my report was exaggerated. He says he is well again, and he ought to know.

* * *

Guest Preachers in New York City

The pulpits of several New York parishes were occupied by guest preachers last Sunday. Bishop Moreland was the preacher at St. Mary the Virgin's; the Rev. A. B. Kinsolving, chaplain of West Point, preached at the Incarnation, the rector, the Rev. H. Percy Silver, taking the service at the Point where he was formerly the chaplain. Canon Grensted of Liverpool, who is in this country with the Buchmanites, preached in the morning at the cathedral and in the evening at Grace Church. At the Little Church-Around-the-Corner the preacher was

the Rev. Eustace H. Wade, chaplain of Downing College, Cambridge, England, who is also in this country with the same group. Bishop Manning confirmed and preached at the Epiphany, the occasion being the 100th anniversary of the parish. It also marked the retirement of the Rev. W. T. Crocker as rector.

* * *

Rhode Island Parish Cares for Its Own

St. Paul's, Pawtucket, R. I., determined at the beginning of the depression to take care of its own people without assistance from the city, and thus far it has done so—which is something to write about for a parish that is a large one and located in an industrial city that has been extremely hard hit. One method used is the distribution of "Share Your Food" boxes to parishioners, which they return filled. The Rev. R. A. Seilhamer is the rector.

* * *

Conference for Albany Clergy

A conference and quiet hour for the clergy of the diocese of Albany was held on January 4th at the cathedral, with sixty attending. The clergy by resolution committed themselves to daily intercession for one another and the diocese. They also agreed to hold regional group meetings for spiritual fellowship and study. It was further resolved to make a special effort to bring people to church during Lent, and to hold a week's mission in every church, preferably during Passion Week.

* * *

New Dean for Wyoming Cathedral

Bishop Schmuck of Wyoming has appointed the Rev. A. Abbott Hastings as dean of St. Matthew's Cathedral, Laramie, the formal installation to take place on January 15th. Formerly in charge of Indian work in the district, Mr. Hastings became the rector of the Cathedral Schools at Laramie, student pastor at the university and executive secretary of the district on September first, 1932. Thus the appointment as dean is the further development of Bishop Schmuck's plan of unifying the work of the district in the interest of efficiency and economy.

* * *

Council Clergy Bureau is Discontinued

The clergy bureau at the Church Missions House, New York, which for the past ten years has furnished parishes with clergy supply when needed, has been discontinued.

* * *

Anniversary of Rhode Island Rector

The Rev. Arthur J. Watson, St. Luke's, Pawtucket, R. I., observed his 15th anniversary as rector on January first. He has a notable rec-

ord. The church was a small mission when he took charge but in three years it became self-supporting and in 1926 a fine church was built. He has presented 905 persons for confirmation.

* * *

Bishop Mann to Have an Anniversary

Bishop Mann of Pittsburgh will be honored at the 68th convention of his diocese which is to be held in Pittsburgh on the 24th and 25th, it being the 10th anniversary of his consecration. The convention preacher is to be Bishop Davis of Western New York, a life long friend of Bishop Mann. There is to be a reception and also a dinner when Bishop Mann will be the guest of the Church Club.

* * *

General Alumni to Meet

The Rev. Frank Gavin of the General faculty is to preach on the development of religious thought during the one hundred and seventeen years of the seminary's life, at the choral celebration which is to open the midwinter reunion of alumni, to be held at the seminary on January 17th. Luncheon at one, then at three the centennial exercises are to be held with Bishop Matthews of New Jersey presiding, when there will be an address by Dean Fosbroke and the Rev. Creighton Spencer-Mounsey. There is a tea at four, and the alumni dinner at seven when the addresses will be by Dean Fosbroke, Bishop Urban and Dean Milo H. Gates.

* * *

Protest Against Open Communion

A group of clergymen of our Church calling themselves The Committee of twenty-five are circulating a petition addressed to the House of Bishops declaring that "our clergy cannot participate in celebrations of the sacrament of the Lord's Supper by ministers who have not had episcopal ordination." They state further that they "feel bound to state that if celebrations of the Lord's Supper by ministers not episcopally ordained are permitted in our churches this will precipitate a crisis in our own Church, will break the fellowship of our Church with the Anglican Communion, and will endanger the present hopes of Christian reunion." In a letter circulated with the petition it states: "But in our zeal for reunion we must not lose sight of the fact that reunited Christendom must be built upon the foundation of a common faith and a common order, and that the supreme privilege of communion together at a common altar must be the goal and the achievement of reunion, and not the means thereto. Until the day comes when corporate reunion is accomplished each Christian body must

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continue to be true to its own witness and its own order." The letter is signed by the following clergymen: R. S. Chalmers, Winfred Douglas, A. I. Drake, F. W. Fitts, Frank Gavin, E. F. Gee, Thomas Haldeman, Frederick Henstridge, George Hirst, W. D. F. Hughes, S. C. Hughson, Reginald Mallett, W. P. McCune, W. H. Nes, E. J. M. Nutter, H. M. Ramsay, G. L. Richardson, B. L. Smith, H. A. Stowell, D. E. Strong, Charles Townsend, J. T. Ward, E. S. White and C. H. Young. The secretary of the group is J. Wilson Sutton of Trinity Chapel, New York City.

* * *

Worker's Communion at Brooklyn Parish

Last Sunday a corporate communion of workers was held at Holy Trinity, Brooklyn. The invitation went to doctors, social workers, teachers and all those who are building into their work the love of man and God.

* * *

Senior Curate Likely For St. James

The Rev. Sidney T. Cooke, for the past eight years the senior curate of St. James's, New York City, is being seriously considered for the rectorship of this parish, vacant since early fall. Mr. Cooke has been in charge since the death of the Rev. Frank W. Crowder.

* * *

Plan Large Conference On Foreign Missions

Steps looking toward new and closer cooperation between American foreign mission boards were taken at the sessions of the Foreign Missions Conference held recently at Briarcliff, New York. The action was in line with the recommendations of the Laymen's Foreign Missions Inquiry. First they voted to call in the near future a general conference of mission boards in this country and Canada for the consideration of co-operative activities. "Cooperative activities" was not defined but in the announcement it is stated to mean "federation of churches or institutions overseas, new agreements regarding territorial divisions, cooperative approach to the colleges for missionary candidates, cooperation at home in presenting the cause of missions to churches and communities."

* * *

Wisdom From a School Child

A small child in the Church School of the Chapel of the Incarnation, New York, was asked to write an essay on "Why a Christian Should go to Church every Sunday." There was much wisdom contained in the brief essay but I like this sentence particularly: "As I once heard, if we go to church we ought to have our eyes fixed on the cross, knees on the floor, mind in heaven and heart in

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church; this certainly is a good piece of advice to follow because we will have good Christians and a quiet church."

* * *

To Have Pageant On Oxford Movement

A historical pageant depicting the history of the Anglican Church is to be held in Chicago next fall in connection with the celebration of the Oxford Movement Centenary. The Rev. Morton C. Stone, chaplain at the University of Illinois, is to be the director. The cast will number five hundred and the performance will be staged either in the Chicago Stadium, a downtown theater or the chapel of the University of Chicago.

* * *

Dedicate Chapel In Albany

Bishop Oldham dedicated the new chapel of St. Alban's Mission, Albany, N. Y., on January first. It is located in a rapidly growing part of the city. The Rev. William Garner of Rensselaerville is in charge, with Miss Ruth Pember director of the Church school and parish visitor. There was a capacity congregation at the service of dedication.

* * *

Chicago Churchman Is Honored

Mr. Edward L. Ryerson, well-known Churchman of Chicago, has been honored by having bestowed upon him the Rosenberger medal of the University of Chicago. The award is in "recognition of his distinguished leadership and unselfish public service in the organization and administration of the agencies engaged in unemployment relief in the state of Illinois."

* * *

Christmas in Chicago

Christmas trees were scarce and expensive in Chicago this year. At the Holy Nativity, Beverly Hills,

Chicago, they decorated one of the growing spruce trees in front of the church. In the morning it was gone. Probably some unemployed man with an ax was determined that his children should have at least a tree.

* * *

Open Shelter For Women

The diocese of New York has opened a shelter for older women. Here fifty women will be able to get supper, lodging and breakfast for 35c, and they can get it for nothing if they are broke. Later the establishment may be enlarged to provide for 125 women.

* * *

The Midnight Mission In Los Angeles

Perhaps one of the happiest Christmas events in the sixteen year history of the Midnight Mission at Los Angeles was the home coming party, staged on the Monday after the usual celebration, for men who had received help at the great welfare institution. Thirty-five men, who had held jobs for at least one year secured for them through the mission employment department, came back to greet Mrs. David Covell the executive secretary and tell their stories of their way back to a permanent place in society. Included among the thirty-five were two former members of the staff who are now resident in an old folk's home and two men who are patients in convalescent homes. It was a real home coming celebrating and the goose hung high. Mrs. Covell, who is known in social welfare circles in California as Mary Covell, is the wife of Rev. David R. Covell of the national field department. Hundreds of cards from all parts of the world received in the Christmas mail testi-

fied to the imprint made on the hearts of men who have passed through the portals of the Midnight Mission. Each year these cards grow more numerous and tell stirring stories of men who found inspiration in the work of the "house of homeless men" that put them back in the race of life. Accredited as the welfare agency handling the greatest number of men in the eleven Western States the Midnight Mission served over one million free, hot meals in 1932. Although the institution operates its large plant at 396 South Los Angeles street largely on public donations its budget for the 1932 fiscal year of \$97,745.86 has been balanced, an achievement for which Mrs. Covell has received the congratulations of civic and welfare leaders.

* * *

Here Is a New Depression Yarn

Something of the farmer's plight today may be gathered from the following letter written to a weekly magazine by a farmer in Iowa: "I heard something a couple of years ago or so how they were going to change the size of dollar bills, making them smaller. Did they, or didn't they?"

* * *

Enlarge Work of Fort Valley School

Gradual improvement in public schools for Negroes in Georgia and the increasing number of high schools have made it imperative that a few of the better equipped schools give more attention to teacher training. The Fort Valley School, one of the schools of the American Church Institute for Negroes, has for the past five or six years been stressing this kind of work. The trustees have now changed the title accordingly

This Unemployment

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New York

from Fort Valley High and Industrial School to Fort Valley Normal and Industrial School. The industrial work of course goes on as before.

Last year was one of the hardest in the school's history, and this year is worse. None the less, at the Thanksgiving Rally, every student and teacher and an unusually large number of friends, white and colored, from the town and country around made special offerings and pledges amounting to \$1,626.34. Little children from the country districts, in many cases underfed and scantily clothed (they have had freezing temperature three times this winter), brought their little gifts of pennies, eggs, potatoes or other vegetables, for the school which stands high in the esteem of its own community. The school has helped in the administration of state and federal relief.

* * *

Called to Parish White Plains

The Rev. J. Reginald Mallett, rector of Christ Church, Chattanooga, has been called to the rectorship of Grace Church, White Plains, New York. The White Plains parish has been vacant since last summer when the rector, the Rev. Frank Simonds lost his life by drowning.

* * *

Lectures on Travel At New York Parish

Travelogues are being given on Sunday evenings at St. Mary's Church, Manhattanville, New York City. Last Sunday Dr. Wallace B. House showed moving pictures of the Holy Land and Egypt and next Sunday there are to be motion pictures of our mission work in Alaska. The rector, the Rev. Charles B. Ackley is also to lecture, with motion pictures and colored slides, on Norway and Sweden, the Rhine Country, and the English cathedral towns.

* * *

The Boys Get Funny Questions

Curious questions come to the directors of our student centers. One in the Southwest works among students who until coming to college never heard anything of the Episcopal Church, or never heard anything but error. Not infrequently they say, "What sort of a church is it anyway? Of course I know that Henry VIII started it. I learned that in history. Is it a branch of the Catholic Church? I should really like to know."

Another student remarked, "Our town has a Baptist Episcopal Church." This was a new one to the director, but it proved to be a church with an unpunctuated sign reading: St. John the Baptist Episcopal Church.

A man who was not one of the students came to the door on an errand one day, and when that was

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finished he said, courteously, "I wish you'd tell me about what you folks believe." The Creed was repeated for him and when he heard the reference to the Holy Ghost his face lighted up and he said, "So you believe in the Holy Ghost! So many do not. Do you believe in the work of the Holy Spirit in human life?" Reassured on this point, he said, "Well, I didn't know our churches were so much alike." He belonged to the Assembly of God, more commonly known as the Holy Rollers.

* * *

No New Churches In Small Towns

The recent annual meeting of the Minnesota Church Federation in Minneapolis backed with a resolution a practice, begun two years ago, of refusing denominational mission aid to create a new church organization in a community of less than 1000 people where a church of one of the other bodies is located.

* * *

Death of Louisville Clergyman

The congregation of Trinity Mission, Louisville, had a sad Christmas, owing to the absence of their rector, the Rev. Robert S. Nash, who had been missing since the previous Thursday. Mr. Nash was a great lover of the outdoors and frequently took long, lovely rambles through the city parks. When he did not return to the Church Home and Infirmary where he was resident chaplain, the evening of December 22nd, the matron became alarmed and notified the police who instituted a thorough search. However, it was not until nearly a week later, the following Wednesday noon, that he was discovered, lying unconscious in a ravine in the neighborhood of Iroquois Park, stiff from cold and exposure. He was rushed to a hospital, but died that same evening without regaining consciousness, due to exposure and a cerebral hemorrhage.

* * *

Senior Priest of Kentucky Dies

The diocese of Kentucky has lost its senior priest in the death of the Rev. Mortimore M. Benton who died in Lexington on December 18th. He was in his 92nd year. He was the founder of the Advent, Louisville; was later a professor at Sewanee, after which he returned to Kentucky where he served as archdeacon until he retired in 1925.

* * *

Called to Trinity, Monroe, Michigan

The Rev. Charles W. Hughes, formerly of the Advent, Lakewood, Ohio, has accepted a call to Trinity, Monroe, Michigan, where he succeeds the Rev. Ralph B. Putney, now the rector of St. Paul's, Lansing, Michigan.

Services of Leading Churches

Cathedral of St. John the Divine

New York City
Amsterdam Ave. and 112th St.
Sundays: Holy Communion, 8 and 9;
Children's Service, 9:30; Morning Prayer
and Litany, 10; Holy Communion and
Sermon, 11; Evening Prayer, 4.
Week Days: Holy Communion, 7:30
(Saints' Days, 10); Morning Prayer, 9:30;
Evening Prayer, 5 (choral).
Saturdays: Organ Recital at 4:30.

Calvary Church, New York

Rev. Samuel M. Shoemaker, Jr., Rector
Rev. J. Herbert Smith, Associate Rector
21st Street and Fourth Ave.
Sundays: 8, 9:30, 11 and 6.
Thursdays at 8 P. M. Meeting for
Personal Witness in Calvary Hall.

Church of St. Mary the Virgin

New York
46th St. between 6th and 7th Aves.
Rev. Granville M. Williams, S.S.J.E.
Sunday Low Masses, 7, 8, 9 and 10.
High Mass and Sermon, 11.
Vespers and Benediction, 8.
Week-day Masses, 7, 8 and 9:30.
Confessions, Sat. 3 to 5; 8 to 9.

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 Com-
munion, 11:45.

The Heavenly Rest and Beloved

Disciple, New York
Rev. Henry Darlington, D.D.
Fifth Ave. and Ninetieth St.
Sundays: Holy Communion, 8 a. m.
Church School 9:30 a. m. Morning Serv-
ice and Sermon 11:00 a. m. Vespers 4:00
p. m., Evening Prayer 8:00 p. m.
Saints' Days and Holy Days: Holy Com-
munion 10:00 a. m.

The Incarnation

Madison Avenue and 35th Street
Rector
Rev. H. Percy Silver, S.T.D.
Sundays: 8, 10, 11 a. m.; 4 p. m.
Wednesdays: 10 a. m.
Daily: 12:20 p. m.

St. Bartholomew's Church

Park Ave. and 51st St., New York
Clifton Macon, Minister-in-charge
8 a. m., Holy Communion.
11 a. m., Morning Prayer and Sermon.

Little Church Around the Corner Transfiguration

1 East 29th Street
Rev. Randolph Ray, D.D., Rector
Communions, 8 and 9 (Daily 8.)
11—Missa Cantata—Sermon; 4—Vespers.

Trinity Church, New York

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

St. Paul's Church

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

St. Mark's, Berkeley, California

Bancroft Way and Ellsworth Street
Near the University of California
Sundays: 7:30, 11 a. m.; 7:45 p. m.
Wednesdays: 10:30 a. m.

Grace Church, Chicago

(St. Luke's Hospital Chapel)
Rev. Wm. Turton Travis
1450 Indiana Ave.
Sundays: 8, 11 a. m. and 7:30 p. m.
Week Days: 6:40 a. m., except Monday.
Holy Days: 10:30.

St. Paul's Cathedral

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

Al Angels' Church

West End Ave. at 81st St.
New York City
Rev. Geo. A. Trowbridge, Rector
Holy Communion, 8:00 a. m.
Morning Prayer and Sermon, 11 a. m.
Choral Evensong and Sermon, 8 p. m.
Church School, 11 a. m.
Holy Days and Thursdays: Holy Com-
munion, 10:30 a. m.

Christ Church Cathedral

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

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

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

Church of St. Michael and All Angels

Baltimore, Md.
St. Paul and 20th Sts.
Sundays: 7:30, 9:30, and 11 A. M.; 8
P. M.
Week Days: Wednesdays 10 A. M.,
Thursdays and Fridays 7 A. M., Holy
Days 7 and 10 A. M.

Church of St. John the Evangelist

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

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.

Gethsemane, Minneapolis

Rev. Austin Pardue
4th Ave. South at 9th St.
Sundays: 8, 9:30, 11 and 7:45.
Wed., Thurs., and Holy Days.

St. Peter's Church

3rd and Pine Sts., Philadelphia
Rev. Edward M. Jefferys, S.T.D., Rector
Sundays: 7:30 a. m. Holy Communion.
11 a. m. Morning Services, Sermon and
Holy Communion.
8 p. m. Evening Service and Address.

Rhode Island

St. Stephen's Church in Providence

114 George Street
The Rev. Charles Townsend, Rector
Sundays: 8 and 9:30 a. m. Holy Com-
munion. 11 a. m. Sung Mass and Ser-
mon. 5:30 p. m. Evening Prayer.
Week Days: 7 a. m. Mass, 7:30 a. m.
Matins, 5:30 p. m. Evensong.
Confessions Saturdays: 4:30-5:30 p. m.
7:30-8:30 p. m.

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