

The **WITNESS**

CHICAGO, ILLINOIS, JANUARY 26, 1933



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THE WITNESS

A National Paper of the Episcopal Church

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BORRIOBOOLA-GHA

By

JOHN R. CROSBY

Rector of St. Luke's, Seaford, Delaware

ARE we an ecclesiastical Mrs. Jellyby? We all remember the lady in Bleak House, who neglected her own family, husband and household duties because she hoped to have, "This time next year from a hundred and fifty to two hundred families cultivating coffee and educating the natives of Borrioboola-Gha, on the left bank of the Niger."

I suppose that the word "vision" is used more by clergymen of this Church, and by members of the staff of the National Council than by any other body in Christendom. I regret to say that, forgetting the respect due to dignitaries, a colleague and myself used to hazard a small wager as to the number of times a respected prelate would refer to it in any given address, coupling it usually with the holding up of the effigy of a dollar curiously divided into parts. Once, after a peculiarly moving appeal to a gathering of diocesan Sunday schools, I asked a small child what she meant by "vision." The immediate reply was "The Bishop's dollar," and I don't know that the child was so far out.

Now Vision—with a capital V—is a fine thing, but I am given to understand by oculists that there are several kinds of vision. There is one variety that can see at long distances, but observe nothing directly under its nose; there is another that reverses the operation and can distinguish nothing more than a yard away. I understand that there is yet another variety called "confused vision" that appears to notice everything and notice it all wrong. The normal vision would seem to be that which takes in everything in view, and sees them in just proportions. I wonder if our Church wants spectacles.

Nobody attempts to minimize or sneer at the missionary responsibility of the Church of God. There is not a bishop, priest, layman, or woman of this Church who is not anxious to carry out his or her share of the great commission, "Go ye forth and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost." Every one realizes that the corporal works of mercy that accompanied the earthly ministry of our Lord and His apostles must be imitated by His disciples of the present day.

The immediate question before us is not the importance and the necessity of missionary work but as to

whether we are neglecting the very definite task that he has given us to do. We have in this country a unique problem. No other Church in the world has our enormous area; the weltering mass of foreign born fellow members of the Catholic Church poured into our dioceses; our colored problem; the Indians, Mexicans, Chinese and orientals; the poor whites; and the massed forces of crass and material evil hemming us in on every side. What have we as a Church done towards attempting to deal with these problems? We claim to be the indigenous branch of the Holy Catholic Church in this America of ours; we proclaim to high heaven our desire for unity with the great body of the Eastern Churches; we are the only non-Roman body of American Christians who can give these people the sacraments, the teaching and the form of religion that they can accept. What have we done?

Sooner or later we shall have to give an account of our stewardship at the judgment seat of the Most High. Shall we be held guiltless of the hundreds of thousands of souls lost to God and His Church in our own country, because we can point to a hospital in Japan or a secular educational system in China?

SAINT PETER was told that he himself must be converted before he strengthened his brethren; we are all told to remove the beam from our own eye before extracting the mote from our brother's eye; if there is anything in the fourth commandment we have a definite responsibility towards the stranger within our gates; and the great point of the parable of Dives and Lazarus is that the beggar lay at the rich man's gate. Can it be that the divine commission begins at home? In view of recent events in New York and Arkansas, can we honestly preach in Liberia? When we see and realize the lack of hospital accommodation in at least ten of our most backward states, are we justified in building a million dollar hospital in one of the richest, largest and most progressive cities in the world? When we look at the illiteracy, ignorance and superstition of our own poor whites and negroes, are we carrying out our responsibilities in maintaining an elaborate system of higher education for the non-Christian inhabitants of China?

Take the case of the Tokio hospital. It was deliberately put over in a time of prosperity, to members of this Church by one of the most efficient publicity campaigns ever carried out by any religious body. The only possible excuse for an undertaking of this size would be its erection as the spontaneous act of a great Church as an act of gratitude to Almighty God for His mighty works in the mission fields of Japan. As a matter of cold fact it was nothing of the kind. There was not the faintest reason why the great city of Tokio, and the mighty empire of Japan could not have built a three million dollar hospital if they had required it. A nation that can build a five million dollar temple to celebrate the three hundredth anniversary of a dead emperor can build its own hospitals. It was the grandiose scheme of one man, adopted by acclamation by the National Council in a time of unexampled prosperity, and put over by the most brazen publicity campaign since the days of Liberty Bonds. The remaining pledges and its maintenance are a veritable old man of the sea, not only to the general Church but to many dioceses. What could the Church have done with that million?

WHAT are we as a Church doing in our own country? In this peninsula on the Eastern Shore we have parts of three states and three dioceses. We have a colored population of over one hundred thousand. In 1861 there were over fifteen thousand colored communicants of this Church. We have now—in the city of Wilmington—one colored mission with 76 communicants. In the county in which I am writing there were in 1861, from four to five thousand communicants of the colored race, now we have four individuals. Thank God, however, that we realize our responsibility to Liberia.

A hundred years ago, a shipload of African slaves, mostly Mahomedans from round Tunis, were wrecked a few miles below Lewes. They intermarried with the local Lanape Indians and produced a peculiar tribe known as the "Moors" or "Moriscoes." These people do not associate with either the negroes or the whites. They have no definite religion, and are practically an isolated ethnological entity. What have we as a Church done for them? Nothing whatever. Thank heaven, however, that we have still realized our responsibilities towards the Nestorian heretics of Mosul.

In the city of Philadelphia, there is a Hindu community, of some 200 souls, Sihks, Jains, twelve Parsee families, six hundred Chinese. What has the Church done towards seeking these souls out? Nothing. Thank God that we have realized it to be our duty to start work in Dornakal, British India, to the tune of fifteen thousand dollars a year.

We have not down here a hospital to which we can send either poor whites or colored with the definite assurance that they will be admitted. In fact the hospital situation is a disgrace to a Christian country. What are we as a Church doing to cope with this situation? Nothing. All I can do is to lend the patients the Spirit of Missions, in order that they can read how well looked after they would be if they did not live in a

Christian country, and urge them to thank God that we are a Church blessed with "Vision."

It is pretty hard when one's whole heart is sick with trying to alleviate the sorrows and troubles of your people, and when you have been trying your best to get a little, only a little, of the crumbs that fall from the rich man's table, to find that the crumbs are going to meet the pledge towards Tokio's million dollar hospital, while Lazarus right here is starving at our gate.

Nobody is trying to minimize or to evade the responsibilities of this Church towards the preaching of the Gospel of Christ to those who sit in darkness. WE have that responsibility and must meet it to the full. But is it not nearly time that this Church began to get away from vision and evaluate its missionary activities with a view to realizing its responsibilities at home?

Certainly we must have vision, but it is well to be sure that the vision is true. St. Francis had the vision that it was his mission to convert the Mahomedan world, but when his eyes were opened he found Christ in the form of the leper at his feet.

I suppose this is all very brutal and probably entirely due to my own lack of vision, but I seem to see, as in a dream, our Church preaching the Gospel in China, Japan and the far off countries, while the inhabitants of China pay their own biology teachers and the Japanese their own doctor's bills. Perhaps then some of the clergy in small places, who after all are the backbone of the Church, might get enough salary to send their own children to school; some of our poor children might get their tonsils attended to, and perhaps our own colored and heathen learn something of God and His Church.

Confidences

By

JOHN RATHBONE OLIVER

THE writer has had an experience that may be of some interest. He happened to go to a neighboring city in order to consult an important personage. He found this important personage in the midst of a still more important conference. The conference was composed of other important personages, Bishops, Judges, Business Men, Representatives of the Federation of Labor and several delightful specimens of that new type of humanity called Technocrats. The conference had been called to discuss the present economic situation and the relation to it of the Church. The writer sat in a shady corner and listened. The longer he listened the more discouraged he grew. Apparently "the Church" was one closely defined social group, the laboring classes were another social group, the manufacturers and the capitalists formed another social group still. All these different social groups were like ivory billiard balls butting into each other, repelling one another and trying to score off one another. The red ball of course was the social group of labor. The grey ball with the black spots was the capitalist group while the pure white ball was the Church. These various groups only touched one another on the surface and each group

became only conscious of another when that other barged into it and pushed it somewhere where it did not wish to go. It was evident that the red ball would like not only to move the ball with the black spots, but to smash it up entirely and to remove it from the billiard table. The whole picture was a hopeless one. The only hope one had was that the man who was playing the billiard game and using an invisible cue to make caroms or to pocket a ball was of superior intelligence and knew what he was doing. One often feels that this invisible player was not really playing any definite game, but simply banging the balls around just to amuse himself.

In all this there was not even an echo of the real concept of the Christian Church. Of the Church not as a hard round billiard ball, not as a closely defined social group, but as a leaven, a permeating force that stretches out far beyond its own bounds and impregnates its whole environment with its vital influence. There was no concept of Catholic Christianity as a life lived, instead of a system accepted or dogmas believed. Being Christians and Catholics does not mean calling ourselves Church people and Christians. It does not mean belonging to a definite billiard ball social group. It means a certain type of life lived on a spiritual plane and drawing its strength from those things that we call the Sacraments. Christ living in us and we in Christ.

The Roman Empire was not converted by any social group. It was converted by a new type of life. Our own immediate duty therefore under the present difficult circumstances is not merely to belong to a certain social group that we call the Church, but to live a certain type of life, the influence of which will extend far beyond the hard circumference of our particular billiard ball and will impregnate and soften the circumferences of the other battling billiard balls until these same hard surfaces are broken down and billiard balls cease to exist altogether.

Witness Bible Class

Conducted by

IRWIN ST. JOHN TUCKER

QUESTIONS AND ANSWERS

I AM interrupting our lesson this week in order to take up a number of questions that have come to me, thinking that all may be interested.

Miss L. L. Robinson, Louisville, Ky., asks:

"Where does history begin in Scriptural record? If Adam and Eve were not historical characters (as now widely questioned) then likewise were neither Cain, Abel, nor Seth, nor the long list of descendants so carefully chronicled, including Enoch, though the latter is mentioned three thousand years later, unquestioningly, by the Apostle Jude, as 'the seventh from Adam.' If no Enoch, then no great-great grandson Noah. If no Noah, no (descendant) Abraham, Isaac, Jacob, the twelve patriarchs, founders of the Hebrew race, leading up to the abode in Egypt, the work of Moses,—and so on, indefinitely. Then where does Scriptural history begin?"

So far as we are concerned, history began the day we were born, as church history began the day we were baptized. Jesus' continual answer to those who brought up questions about history was: "Let the dead bury their dead; but come, follow thou me." The doctrine of the Virgin Birth contains this startling truth that we are ALL born directly from God, and that our physical descent matters nothing at all.

Our Catechism begins with the direct personal question: "What is your name? Where did you get this name?" And not until half-way through the Creed do we get any reference to history. To me, and also to you, history is valuable only because it tells how I got here, and what I am expected to do, now that I am here.

As far as the historicity of the Genesis accounts is concerned, we are finding out more and more of the background by discoveries in Asia and Africa. We find that Amraphel, of Abraham's time, was the emperor, Hammurabi, who ruled Babylon in majesty and splendor. But in studying history of any nation or period, we find it differs violently, according to who wrote it. The story of the World War varies all the way from white to black, according as we read the German or the French accounts of it. So the history of any transaction which is the basis of a lawsuit looks very differently through the plaintiff's eyes from the way it looks to the defendant.

So the Hebrews wrote their own history, and the Babylonians wrote theirs, and the Egyptians wrote theirs, and the Greeks wrote theirs. But the Hebrews never called their books "History." They called them "Prophets"—their idea being that it did not matter so much what happened, as it mattered what use they made of what happened.

My Bible Lessons are directed toward one point; it does not matter so much what happened to people of ancient times as it matters what we are going to do now, today, with the task to which God has called us. We are the chosen people, and this is the promised land. We must let the dead bury their dead, and must go out and found a new civilization, based in righteousness and justice. That is what I mean by saying that the greatest chapter in history is about to open. It is OUR chapter, and WE are going to write it.

Summed up in a sentence, my answer to the question "When does history begin?" is this: "All that went before is preliminary; HISTORY BEGINS TODAY."

* * *

Miss Sallie Dooris, London, Ohio, asks, "What is the First Covenant? In the lesson on the Covenant of the Rainbow, this is referred to as the Second Covenant."

The promise to the woman, that her child should bruise the head of the serpent, which should bruise his heel, is ordinarily referred to as the "First Gospel" or "First Covenant." It is taken as a prophecy of Christ's triumph over the evil one.

Mrs. Anna E. Physick writes: "I have always thought of the sacrifice of Isaac as a test of Abraham's faith. Why do you leave God out of the story?"

Research in comparative religion has shown us that

the sacrifice of the first-born, either by fire, by the knife or by burying alive, was a common observance among the people among whom Abraham lived. For God to tell Abraham to kill his son just to see whether he would do it may have seemed quite natural for childish minds and races; but to us, who have grown to understand a little better the infinite majesty of the Divine Mind, such a view of God is unworthy. Remember that the Hebrews were a very primitive people at the time these stories were written.

Another request for information asks, "How were females admitted to the covenant of Abraham?" A woman had no standing in the covenant of Abraham except through her father or her husband. Great stress is laid on the case of the daughters of Zelophehad and the daughter of Caleb, because of the unusual situation of a woman inheriting anything. The Jewish religion was very largely a male religion, like Islam today. The woman had no share in the covenant, except as mother or daughter. That is why Jesus' reply to Martha, when Mary desired to learn at the Master's feet with the disciples, was so startling. "Mary hath chosen the good inheritance, which shall not be taken away from her."

Casual Comment

By

BERNARD IDDINGS BELL

LAST month I preached a sermon in a certain New England College. My message was that: (1) Christ has revealed that the God-intended life for men is based on love rather than on avidity for privately owned wealth; (2) modern civilization is based strictly on greed; (3) we must mend our ways or perish.

What was my surprise to find that many of the folks who heard me insisted that I had shown myself a Socialist! Undergraduates said it, which indicates that the teaching of social philosophy in that college must be, to put it mildly, negligible. The rector of the local parish, a fine young man who is an avowed Socialist and ought easily to recognize that I am not one, went about classifying me with Mr. Norman Thomas. And so on.

This is a little disconcerting to one who in his extreme youth was a Socialist, until life taught him the gross incompetence of the average man, and until observation and reason both persuaded him that a group of incompetents is even more incompetent than its incompetent components. Socialism is a sort of sentimentalized communism. Both presuppose a level of general mentality which does not exist. That is why Bolshevism in Russia promptly produced the present iron-fisted dictatorship. Men will always be ruled—by Stalins or Mussolinis or bankers or engineers or parsons or somebody. These must boss decently. If they become too greedy, the people will cry, "Off with their heads," and set up some new bosses. But that is all they will or can do. They will never boss themselves, in the Socialist style. It is no part of Christianity, therefore, to set up an effective democracy, for that

may be a thing against nature. It is the part of Christianity to insist upon men loving rather than exploiting one another. To jump out of greed-rotted capitalism into an equally materialistic and selfish Socialism, which has the added disadvantage of being incompetent, is indeed to hop from frying-pan into fire.

But these vague-minded collegians know nothing of such matters. To them Economics means how to gyp your neighbor, and Politics how to get the offices and hold them. By such persons anyone who says our present social system is rotten must be classed as a Socialist. Of course; and the Pope is the chief Socialist of us all.

Just Souls

By

C. RUSSELL MOODEY

"ZIGZAG" is a funny word given to a funny fence. At least it looks funny to the average eye. And sounds funny to the average ear. This species of enclosure is fast becoming extinct and I am afraid that in a few years it will be gone. Our forefathers didn't think it was so funny, in fact they were rather proud of their zigzag fences. They had a right to be because in this method of fence construction they hit on some basic facts. One was economy in cost and labor. No posts and no post-holes were needed and thus time was saved as well as work. Then again the zigzag fence, set up as it was, defied the law of gravity and laughed at the gale and the storm. On the side-hill it could hold its own.

Man carried this principle over into mountain climbing and zigzagged his way to the top. I am writing now about real mountain ranges such as seen in the Alps. The road or the path invariably zigzags as the map indicates. Even treading the side-hill you and I know that it is easier to move laterally at an acute angle than going straight up. And after we have gone quite a way bearing to the left then we swing off and up to the right. Back and forth we go until we have reached the summit.

Religion is best illustrated by mountains. So we must learn the art of climbing. The ideal bids us go straight up. In the moments of high hopes many people set out to climb the steep ascent of heaven. No sooner are they under way than they begin to feel exhausted and ready to quit. And many do. The wiser ones recognizing their human limitations and realizing that they can reduce the grade by zigzagging, set out to master the mountain. They know that they cannot go straight up even though their heart is set on rapid ascent. Day by day they plug along humbly and courageously and little by little they mount to the top. They conquer where others fail. The Christ advocated the zigzag policy for He knew that the sure way to succeed is to mount above failure and change our way. Day by day and little by little we master our ideals and the heights they rest upon. Be zigzag Christians and yours is the Kingdom of Heaven.



NURSES AT WORK IN THE LABORATORY

ST. AGNES HOSPITAL

By

MRS. FRANCES A. WORRALL, R. N.

Superintendent

ST. AGNES HOSPITAL was founded in 1896 and owes its inception to Mrs. Sarah B. Hunter, the wife of the then principal of St. Augustine's School. It now is proud of the fact that it is a part of St. Augustine's College and therefore, its training school for nurses is one of the schools fostered by the Church Institute for Negroes, whose sympathetic aid has helped it to its rating as a "Class A" school.

The hospital, started in a small way because Mrs. Hunter saw the need for colored nurses to care for their own people as well as for hospitalization for these people, demonstrated, early, its usefulness. It soon outgrew its quarters and in 1908 the present building was opened. It is built of native stone, quarried on the grounds and it is said that the late Bishop Delany was very proud of having laid the first stone.

It is, today, much the same as when first built, although a fire in 1926 made it possible to do some remodeling, notably the roof which changes the contour of the main building. It now has an annex built in 1924 as a memorial to Dr. Mary L. Glenton who had been the superintendent for some years before her death in 1923.

The present buildings have room for one hundred patients, for the most part charity cases. The low

prices paid for cotton and tobacco have made it almost impossible for the patients to pay for hospitalization and where once two-thirds, at least, of our patients were paying their way, today less than one-third pay anything.

In spite of our poverty we have managed so far to keep open and no one needing care has been turned from the door because of our lack of funds. We try to believe that we are no worse off than many other hospitals, better off than some for we do have the Woman's Auxiliary to look to for linen and surgical dressings.

The building of our new Nurses' Home in 1930, the home for which the Woman's Auxiliary gave thirty thousand dollars that was supplemented later by gifts of fifteen thousand dollars each from the Duke Endowment and the Julius Rosenwald Fund, made it possible to remodel the old Nurses' Home for a clinic and internes' quarters. Perhaps it would not be amiss here to quote from a letter written at that time by Dr. W. S. Rankin, Director of the Hospital and Orphan Sections of the Duke Endowment, to Dr. Michael Davis of the Julius Rosenwald Fund.

"We regard St. Agnes' Hospital as one of the best colored hospitals in the State; not best in equipment

but, for their means, one of the very best in operation. I may say in this connection that the hospital has a splendid local reputation in Raleigh and it takes care of the sick Negroes not only for the City of Raleigh and the County of Wake but for the contiguous Counties north, east and west. I regard it as a most deserving institution. If you can give them any help, you will contribute to a worthy cause and to an agency that can make a dollar do service of a high type."

The Julius Rosenwald Fund did aid, and has continued its aid in the form of fellowships to two of our nurses for advanced study, one having a course in Hospital Administration, in Baltimore, Md., where she studied under Dr. A. J. Lomas of the University of Maryland Hospital, observing at Johns' Hopkins Hospital and returning to become Assistant to the Superintendent; the other going to Columbia for a course in Nursing Education and returning to us as Director of the School. That the Julius Rosenwald Fund is still interested in this hospital is clearly shown by an article appearing in the October number of the *Modern Hospital* by Miss Mary Ross of the Fund who says among other things of a more technical nature: "The lawn, trees and sub-

(Continued on page 15)

RELIGIOUS NOVELS LEAD THE LIST OF BEST SELLERS

By GARDINER M. DAY

We are not given to reading novels to that extent which would probably be essential for a well balanced literary diet, but as we had seen the *Magnificent Obsession* by Lloyd Douglas (Willett, Clark \$2.50) advertised so long in the religious press we felt we ought to discover for ourselves what the obsession is. Other unusual facts about the book piqued our curiosity. Dr. Douglas is not primarily a novelist, but a Congregational minister of prominence who came into that denomination some years ago from the Lutheran. The reason for the novel's existence we may state in his own words: "We preachers should write books that will embody the precepts of the Church but which, through the telling of a story—which was what the gospel did—will reach people that the Church fails to find." The novel was first published in October, 1929 and it required only two printings that year and two in 1930, but since then it has reached its twentieth. Not the least astonishing of all is that in the last three months of 1932—almost two and one-half years after publication—its sale has exceeded that of its entire first year.

Several factors strike us as partial explanations of this peculiar history.

At first many novel readers looked askance at a "religious novel" written by a clergyman, but then deciding to glance at it, they remained to read it through. Again it looks as if the book's history indicates that a considerable portion of the novel reading public has become fed up with the general run of "sexy" novels and are glad to welcome one that can be advertised as clean and inspiring. In any case the novel is of real merit and holds the reader's interest until the last chapter. There is no doubt of Dr. Douglas' success in achieving his purpose. Many persons will unquestionably read the book who have little knowledge or concern with the teaching of the Church and learn in a helpful way the power which can come to a personality who gives himself in service. The theme of the book is, in the words of one of the characters, "To lose a friend in whom one had invested something of one's personality was, I discovered, to have lost a certain amount of one's self."

More recently Dr. Douglas has published a second novel, *Forgive Us Our Trespasses* (Houghton-Mifflin \$2.50) in which the evil effects of the poison of hate in a life and the opposite good effects of the power of

the forgiving spirit in expanding that life is portrayed in a story of less weirdness than that of the earlier novel.

It has not been our custom to review children's books in this column, partly for lack of space and partly because of the fact that THE WITNESS is read largely by adults and in consequence the publishers have not sent us juvenile books. But the other day in walked *Adventures in the Air*, a boys book, by Archer Wallace (Harpers \$1) and we spent a delightful hour renewing our youth with it. In 110 pages Mr. Archer tells in a most fascinating way the history of man's conquest of the air from the time that Etienne and Joseph Montgolfier on June 5, 1783 in the market place of Annonay gave a public demonstration of their "fire-bag" which ascended six thousand feet until the completion in 1931 of the largest dirigible ever built, the U. S. N. Akron. We do not see how this volume with its breezy narratives can fail to interest boys or modern girls and at the same time, like the reviewer, they will learn a host of amazing facts about the history of flying. We are personally sorry not to have seen the Archer books before, as some of the titles, such as "Hands Around the World," "Heroes of Peace" and "Overcoming Handicaps" look even more appealing to us than this fine little book on flying.

YOU CAN BORROW SLIDES FOR YOUR LECTURE

Notwithstanding the current popularity of motion pictures, the day of the lecture illustrated with lantern slides is still here and is not declining. A Pennsylvania Young People's Fellowship reports good meetings and real interest in a program with a lecture on one of the Church's mission fields, illustrated by slides rented from the collections at Church Missions House and shown by a mere "toy" projector. The cost of borrowing the Church Missions House collections is about two dollars a lecture plus transportation, and replacement cost if damaged. There are about thirty lectures to choose from, with 50 to 75 slides in each; also half a dozen smaller sets for children; also a number on Church or Bible subjects. A collection of sixty slides on Christian symbols is a popular one. Many men prefer to work up their own lectures and use the slides to illustrate as they please, but full lecture notes are furnished with each set of slides. Further information about slides or motion picture films is obtainable from Miss M. L. Condict, 281 Fourth Avenue, New York. Make your plans early, well in advance of the pre-Lenten and Lenten seasons.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

A conference on the general subject, "The Technique for the Building of a Christian Social Order" is to be held at Grace Church, New York City, February 21 and 22, under the auspices of the Church League for Industrial Democracy. The first session is to be devoted to a discussion of "The Fundamental Principles upon which a Christian Order of Society must be built," with the opening addresses by the Rev. Julian Hamlin, rector of the Advent, Boston, and Bishop Scarlett of Missouri. The Rev. J. Howard Melish, rector of Holy Trinity, Brooklyn, is chairman, and will lead the discussion that is to follow the addresses.

The afternoon of the first day the conference is to divide into groups, each to consider one of the following topics: "What are the elements in the present system which might be built into the new"; "what elements must be discarded in a Christian order of society"; "The Christian Attitude toward property"; "The method of love in social change vs. the method of coercion." In the evening chairmen of these groups will present the findings at a meeting of the whole, with general discussion under the chairmanship of the Rev. Frank Gavin of the General Seminary.

On the 22nd, following a corporate communion, the groups will again form for discussions of the general subject, "A Technique for Action," with the following sub-topics: "Difficulties encountered by Pastors"; "What should be the attitude of the clergy toward labor organizations and political parties"; "What the Parish should do toward building a new social order"; "What should the National Church do toward building a new order." The findings of these groups will be presented at a meeting of the whole which is to follow the group meetings, with Mary Van Kleeck as chairman.

The conference is to close with the annual Washington's Birthday luncheon at which the Rev. J. Howard Melish will present the findings of the conference, to be followed by an address by Dr. Harry F. Ward, professor of the Union Theological Seminary, on "What the Church can learn from Russia." Bishop Charles K. Gilbert will be the toastmaster.

Among those who have accepted invitations to attend the conference are Dean Sweet of St. Louis; Don Frank Fenn of Baltimore; Bishop McConnell of the Methodist Church; Reinhold Niebuhr of the Union Sem-

inary; Russell Bowie of New York; Donald Aldrich of New York; Vida D. Scudder of Boston; Francis Creamer of Detroit; A. C. Lichtenberger of Cincinnati; Harry W. Laidler of the League for Industrial Democracy; Tagart Steele of Baltimore; Mary Simkhovitch of New York; Elizabeth Gilman of Baltimore; A. J. Muste, head of Brookwood Labor College; Ernest Johnson, research director of the Federal Council of Churches; Dr. William Keller of Cincinnati; Alfred Baker Lewis, executive secretary of the Socialist Party in Massachusetts; Norman Nash of the Cambridge Seminary; Guy Emery Shieler, editor of *The Churchman*; Spencer Miller Jr., consultant on industry of the National Council; Gardiner M. Day of Williamstown; Dean Foscroke of the General Seminary; Frederick Lauderburn of the General; Edmund Chaffee of the Labor Temple, New York; Joseph Ware of Cincinnati; Carl Grammer of Philadelphia; Joseph Titus of Jamaica, N. Y.; Lester Leake Riley of Douglaston, N. Y.; Samuel Tyler of Boston; Bradford Young of Brooklyn; Worth M. Tippy and Samuel Cavert of the Federal Council; C. Rankin Barnes, social service secretary of the National Council; Fleming James of the Berkeley Divinity School; Gilbert Pember of Philadelphia; Adelaide Case of Teachers College; Marguerite Marsh of the Church Mission of Help; William Russell of West Englewood, N. J.; Lawson Willard of Elmhurst, N. Y.; Ernest Manderville, news editor of *The Churchman*; Theodore Ludlow of Orange, N. J.; Felix Kroman of New York; Gerald Barry of Delhi, N. Y.; Walcott Cutler of Charlestown, Mass.; N. C. Powell of Baltimore; Ernest Sunderland of the City Mission, New York; George F. Taylor of New York; S. H. Bishop of New York; C. A. Barrow of Ansonia, Conn.; Smith Owen Dexter of Boston; Edmund Sills of New York; John R. Crosby of Seaford, Delaware; G. F. Miller of Brooklyn; Caroline B. LaMonte of Bound Brook, N. J.; Cameron Hall of New York; Charles Collett, general secretary of the National Council; William F. Cochran of Baltimore; Eliot White of New York; Canon Welles of Trenton; John Nevin Sayre, secretary of the Fellowship of Reconciliation; J. L. Zacker of Brooklyn; John Crocker of Princeton; Eugene Whittier of Winthrop, Mass.; Charles Webber of the Union Seminary; Charles Fielding of the General Seminary; Spear Knobel of Brooklyn; B. H. Reinheimer of the National Council; Charles Ackley of New York; Goodrich Fenner of the National Council; Winifred Chappell, of the social service federation of the Methodist Church; James Myers,



BISHOP WEBB
Dies in His 75th Year

industrial secretary of the Federal Council of Churches.

Announcement has been made that all interested will be welcomed both to the conference and the luncheon providing they notify the offices of the Church League for Industrial Democracy, 154 Nassau Street, prior to February 11th.

A Communication from Bishop Cook

There has already appeared in these columns an account of the report of the Commission on Aided Dioceses and Missionary Districts. However you will certainly be interested in the following communication from the chairman of that commission, Bishop Cook of Delaware:

"One of the most valuable contributions the Commission can make at this time is that of securing an accurate evaluation of the work done in the United States through appropriations from funds of the National Council. The Commission is convinced this cannot be accomplished from an office far removed from that work by a study of data and statistics. Those in charge who know the conditions of the field must have a share in it and opportunity to state their case. Such an opportunity is offered by the requirements of Canon 59, Section 8, paragraph 1 printed in the December 29th copy of *THE WITNESS*. By this it is required that the Presiding Bishop notify the President of each Province of the appropriations made to Dioceses within the Province that the Synod may study the same and advise about them. The data in detail

as to these appropriations will be available and the Commission urges that, in connection with each Synod meeting this year, the Bishops of each Province go over the budgets of their Dioceses in conference immediately before the Synod meeting, and that the result of their conference be submitted to the Synod. By carrying out the provisions of this Canon the work can be evaluated by those in charge and the Church informed about it in a way almost impossible by any other procedure. The Commission has appointed a Committee to be present at each Synod meeting so that the results may be incorporated into the final report of the Commission to General Convention. In accordance with the request of the members of the Commission I send this letter to ask this work be done thoroughly, sympathetically and in detail that General Convention may be informed as to its task when it assembles to plan its work for the future. We need the assurance that the entire field has been canvassed, static or unprofitable enterprise either eliminated or made the responsibility of the Diocese, and to appreciate anew the value and worth of those parts of it which remain to be supported by the gifts to The Program of the Church."

* * *

Dr. Fleming is Instituted

The Rev. Frederic S. Fleming was instituted rector of Trinity, New York, on the 25th. Practically all of the clergy of the diocese were in the procession, besides some from other dioceses. The sermon was preached by Bishop Manning.

* * *

Order of St. Vincent Has Annual Service

The annual service of the national Order of St. Vincent was held at the Cathedral of St. John the Divine on January 24th. Dean Milo H. Gates was the preacher.

* * *

Brooklyn Rector Has an Anniversary

The thirtieth anniversary of the Rev. Thomas J. Lacey as rector of the Redeemer, Brooklyn, was celebrated on January 22nd. There was a special service and also a testimonial dinner attended by members of the parish and invited guests.

* * *

Follow Out an Old Custom

An ancient custom of the Epiphany Season is observed in the diocese of Olympia each year. The ladies gather in their parishes and hold a tea and there cut the "Epiphany Cake" which is provided by the lady who finds a ring in her slice the previous year. This year Auxiliary members from neighboring parishes

gathered at St. Mark's, Seattle, for the tea and listened to addresses by Bishop Huston and Captain John Backlan, who, with his father before him, has been conveying supplies to mission stations in Arctic Alaska for the past twenty-five years in a four-masted schooner. The Tacoma meeting was held at St. Andrew's, with addresses by Bishop Wells, retired rector, Miss McKim, daughter of Bishop McKim of Japan, and the Rev. W. B. Turrill, the new rector of St. Andrew's.

* * *

Meeting of Reading Convocation

Professor Ewing of Philadelphia Divinity School was the headliner at the meeting of the Convocation of Reading, diocese of Bethlehem.

* * *

Tells Women About Liberia

Father Hughson of the Order of the Holy Cross was the speaker at the annual meeting of the Woman's Auxiliary of the diocese of Bethlehem, held at St. Luke's, Scranton, Pa. He gave an illustrated talk on work in Liberia and conducted a quiet hour the second day.

* * *

Death of Daughter of Bishop McKim

Mrs. A. A. Williamson, daughter of Bishop McKim, died on December 28th of flu-pneumonia. Bishop McKim sailed from Japan on the 29th before they heard of their daughter's death and landed at San Francisco on January 12th on their way to Santa Barbara where they plan to stay for two months.

* * *

Young People Entertain Other Groups

A service and conference of the Young People's Fellowship of the Paterson district of the diocese of Newark was held on the 15th at St. Agnes's, Little Falls. Young people from the Congregational, Methodist and First Reformed Churches were guests. Rev. Harold R. Onderdonk, rector at Essex Fells, was the preacher.

* * *

Healing Services at Grace Church

The Rev. Elwood Worcester, Emmanuel movement fame, has resumed his clinic of healing at Grace Church, New York City.

* * *

Long Island Parish Aids Labor College

In these days of stress and strain there is a good deal said about the attitude of the Church toward workers. It is also accurate to report that many have done more than talk about it—over \$13,000 for instance has been contributed

through the Church Emergency Committee, of which the Church League for Industrial Democracy is a part, for the relief of strikers, to say nothing of carloads of clothing. However what I want to do here is to give a pat on the back to Zion Church, Doughlaston, Long Island, and its rector, the Rev. Lester Leake Riley, for gathering up a considerable bundle of cash and presenting it to Dr. A. J. Muste for Brookwood Labor College of which he is the head. In acknowledging the gift Dr. Muste wrote: "I have for long held a strong conviction that if the Church is to fulfill its mission in our time it must have a close and living contact with the labor movement and must actively contribute toward the development of a militant and vigorous movement, which is not interested merely in getting higher wages and better conditions for a smaller or larger number of workers, but in the building of a world in which justice and brotherhood shall be realities and the good life possible for all. In contributing to the cause of workers' education I believe that Zion Church is setting a very significant example." And so do I, if that is any help to anyone. Incidentally Dr. John Dewey was a speaker recently at what Mr. Riley calls his Friendly Wednesday Evenings, and Dr. Muste is to be the speaker on February 8th.

* * *

Death of Matron of Seabury Hall

Mrs. Anna E. Mitchell, for many years matron of Seabury Divinity School and affectionately remembered by many students for her kindly and competent service, died recently in a hospital at Everett, Washington, as a result of injury by a hit-and-run driver.

* * *

Another Parish Hall for Nevada

Another of Bishop Jenkins' new parish halls with a screened sanctuary was dedicated at Wells, Nevada, on January 15th. There were seventy people there; the weather outside was twenty below, but the six foot square sanctuary was aglow with lights and a few imported flowers. Wells is a growing railroad town, so I am informed, in the center of a large ranching area, though I would have to see it myself to really believe that any railroad town is growing.

* * *

New York Church Club to Have Dinner

The annual dinner of the Church Club of New York is to be held at the Roosevelt on January 31st. This annual event, omitted last year at Bishop Manning's request because of

economic conditions, is popularly known as Bishop's Night. The speaker this year, in addition to Bishop Manning, is Dr. Cass Gilbert, president of the National Academy of Design. The chairman of the committee in charge of the dinner, Mr. George E. Fahys, in announcing the plans stated that this tradition dinner was too valuable to give up and that it would not, in his opinion, interfere with the raising of funds for the destitute.

* * *

Oxford Group in Chicago This Week

Chicago is getting its first real taste of Buchmanism or the Oxford Group this week. Headed by the Rev. Frank N. D. Buchman, Lutheran minister, a party of the Oxford Group leaders have engaged the Drake Hotel for its meetings. Bishop George Craig Stewart has been asked to speak on the program. Among the announced speakers also will be Carl Vrooman, former asst. secy. of agriculture; Dr. Frank Sladen, Detroit, head of the Henry Ford Hospital, and Sir Walter Windham of London.

* * *

Young Priest Goes to Native Land

The Rev. John Aaron, newly ordained priest and young East Indian, left this week for his native land. He is returning to the interior of India to minister to a section where his father gave his life as a missionary. His education at Western Theological Seminary in Chicago was made possible by Chicago friends who gave him a loyal sendoff as he left that city for the east.

* * *

Church Army to Work in the South

If you would like to have a visit from the Church Army and are willing to provide simple meals and a bit of floor space for the men to sleep, write the field secretary of the organization, Captain E. S. Estabrook, 416 Lafayette Street, New York. That is if you are in the third or fourth province, for as a part of their spring and summer activities the Army plans to send out from Washington two automobiles, each manned by troubadours who will make visits of from one to three days in such parishes in that part of the country as request their services.

* * *

Regional Conference of Catholic Congress

A regional conference of the Church Congress was held in Baltimore on January 12th, a most successful and enthusiastic affair. The church was packed to the doors for the solemn high mass, held at Mount Calvary, when the preacher was the Rev. K. L. Tiedemann of the Order

of the Holy Cross. The attendance at the conference meeting, held at Grace and St. Peter's, was well over 500, with a large number of laymen among those present, including a good sized delegation of students from the Virginia Seminary, of all places.

* * *

Death of Bishop Webb of Milwaukee

Bishop Webb of Milwaukee died on January 16th of a heart attack. He was 75 years of age. He was a graduate of Trinity College and the Berkeley Divinity School, after which he served as an assistant at the Evangelist in Philadelphia. He then went to Nashotah as professor of moral and dogmatic theology, and was president from 1897 to 1905 when he was elected bishop coadjutor of Milwaukee.

* * *

Missions Considered at Chicago Conference

The subject of foreign missions is to be considered this week at a conference in Chicago, when the leaders of the Laymen's Inquiry, under the chairmanship of Professor William E. Hocking, will present the findings of the group, allowing opportunity for discussion. Bishop Stewart, who is not too enthusiastic about the Report as we have already reported, is to be present at one of the sessions and will state his views.

* * *

Confirmation Service in Kentucky Mountains

On Tuesday, January 11th Bishop Abbott of Lexington baptized and confirmed 32 persons at Shelbyana, Kentucky; a record number to be confirmed in the Kentucky Mountains since the inception of the mountain work in the diocese. The church was thronged with the Highlanders, many of them walking ten miles along wet creeks to attend. The past year established a record in the number of persons confirmed in the diocese since its establishment in 1895.

* * *

Member of Bishop's Household Dies

Miss Kate C. McCormick, cousin of Bishop McCormick of Western Michigan, with whom she made her home for many years, died on January 12th at the age of eighty-three. She was known to hosts of friends as "Aunt Kate."

* * *

Lectures on Doctrine in Philadelphia

A series of five lectures on doctrine are being held this month at St. Clement's, Philadelphia, under the auspices of the Laymen's Union for the Maintenance and Defense of Catholic Principles. The first was by Professor Frank Gavin of the General Seminary who lectured on

"The sacramental principle and confirmation." On January 9th the lecturer was Dr. John R. Oliver, "The sacrament of penance": on the 16th, the Rev. W. Pitt McCune on holy orders; 23rd the Rev. Granville M. Williams on Matrimony; the 30th the lecturer is to be the Rev. Leicester Crosby Lewis and his subject is to be "Holy unction and a review of the sacraments."

* * *

Church Loses Her Oldest Priest

The Rev. James H. Tillinghast, born in 1835 and said to be the oldest priest of the Church, died on January 10th in South Carolina. He

was the rector emeritus of St. John's and Zion parishes in Lower Richland.

* * *

South Carolina Has Convention

The convention of the diocese of South Carolina was held in Charleston, January 11 and 12. Among the visiting speakers were Bishop Goodwin of Virginia and the Rev. C. Rankin Barnes, executive secretary of social service of the National Council.

* * *

Mission Held at Augusta Parish

The Rev. H. Randolph Moore, Negro priest of St. Paul's, Atlanta,

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conducted a preaching mission at St. Mary's, Augusta, Ga., the week of January 15th.

* * *

New President for St. Andrew Brotherhood

Benjamin F. Finney, head of the University of the South, Sewanee, was elected president of the Brotherhood of St. Andrew on January 12th at a meeting of the national council of the organization, held in Philadelphia. He succeeds Mr. Courtenay Barber of Chicago who resigned due to the pressure of other responsibilities. At the meeting the executive secretary, Mr. Leon Palmer, made an encouraging report of general conditions in the Brotherhood. It was decided to hold the semi-centennial this fall with a pilgrimage to the site of the initial organization, Saint James Church, Chicago.

* * *

Alumni of Berkeley Meet in New York

The alumni of Berkeley Divinity School, New Haven, were the guests of the Rev. Karl Reiland at a luncheon meeting on January 17th. There were addresses by Dean Ladd, Mr. Charles Burlingham, trustee, and Dr. Reiland. There were about fifty alumni present.

* * *

Bishop Ivins is to Broadcast

The Episcopal Church of the Air will have another broadcast on January 29th when Bishop Ivins of Milwaukee will speak over WISN at ten in the morning, eastern time. The service and sermon will go over a nation wide network. These broadcasts are under the auspices of the publicity department of the National Council, and in case you are fearful of the costs I can assure you that they are nil.

* * *

Bishop of Newark Is Ill

Bishop Stearly of Newark is ill and has been granted a leave of absence by the standing committee of the diocese.

* * *

Not Excited Over Technocracy

The Rev. J. Howard Melish, rector of the Holy Trinity, Brooklyn, and a man of liberal thought in the realm of economics, is not too excited over technocracy that seems to have nearly everyone dizzy these days. In his sermon last Sunday Dr. Melish said that technocracy's mass of statistics showing the decline of the present economic system and its rapidly approaching collapse may be refuted with data illustrating the trend toward shorter hours, increased pay and improved conditions. He stated that unemployment insurance, old age pensions and other remedies if intelligently applied would go a long

way toward ending class exploitation. "If we are intelligent we can bring a more abundant life to America and to the world." On the other hand Dr. Bell, in his column this week, says we are not intelligent, so there you are.

* * *

Stop Work on Washington Cathedral

All work on Washington Cathedral has been stopped due to the lack of funds.

* * *

Church Institutions Benefits by Will

By the will of the late Burton D. Potter \$10,000 is to go to the diocese of Connecticut following the death of a relative and another \$10,000 to Berkeley Divinity School following the death of Mr. Potter's housekeeper who has the income during her life. The residuary is to be divided between the diocese of Connecticut, the National Council, Washington Cathedral, and a relative.

* * *

Rev. David Steele Resigns

The Rev. David M. Steele, rector of St. Luke's and the Epiphany, Philadelphia, for thirty years, announced his resignation on Sunday last, effective June first. In a statement Dr. Steele said that the drift of members to the suburbs and the death of many old parishioners has led him to press his resignation upon the vestry "so that another man might take up the task of building a better church attendance and a new congregation."

* * *

Entire Village is Converted

A well authenticated story of a whole village becoming Christian in India is told in a recent issue of The Mission Field. The chief human agent was a young Christian bride. A young man of the village had become a Christian in order to marry her and when he brought her home to his village, she made such an impression by her way of life that the whole village applied to the priest in charge of that district to be put under instruction. A number of families have been baptized and others are still being taught.

* * *

The Oven as a Place to Sleep

To put the gold-fish bowl in the oven for safe keeping over night and find it frozen solid, fish and all, in the morning, was the recent experience of one of our mission workers, Mrs. Paul Schultz of Blackwell's Hollow, Virginia, far up in the Blue Ridge Mountains. She is living in a temporary shack while construction on the partly built mission home is held up for lack of funds. When finished, the new cottage will have

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* * *

Vicar Elected Rector of Detroit Parish

The Rev. Francis B. Creamer, who has been an assistant at Christ Church, Detroit, since 1926, was elected rector of this parish the first of this month, succeeding the Rev. W. D. Maxon who resigned after serving as rector for thirty-four years. A service was held on New Year's Day commemorating Dr. Maxon's long service at which the rectorship was also turned over to Mr. Creamer.

* * *

Ordination in Arizona

The Rev. Jose H. Pagan, former Presbyterian minister engaged in work among Mexicans, was ordained deacon on New Year's Day at Trinity Cathedral, Phoenix, Arizona. He is to carry on the same work for our Church. The sermon at this service was preached in Spanish by Archdeacon Jenkins, since a large number of people from our Mexican congregations were present. The ordination service also was read in Spanish by Bishop Mitchell.

* * *

Bishop Perry Announces Plans

Bishop Perry, to sail for the Orient on February 25, has announced a tentative schedule which provides for a conference with Bishop Mosher in Manila, with whatever program he may arrange for the available time, a conference with the Bishops in China and whatever visits may be practical, and a similar conference in Japan. The opening of the new St. Luke's Hospital, Tokyo, will probably be planned to take place at this time. He expects to return in May.

* * *

Edgar Guest Addresses Church Group

Edgar A. Guest is getting to be quite a headliner for Church parties. On January 12th he and Dr. R. D. McClure gave illustrated lectures, with movies, on the Mayan civilization of Central American which they studied last summer, before the Fellowship of St. Paul's Cathedral, Detroit.

* * *

Sunday Evening at Minnesota Parish

At St. Paul's, Minneapolis, a group of laymen headed by Mr. Henry S. Gregg have arranged for a series of Sunday evening services to be held in the parish house. "These will be entirely informal," says Mr. Gregg, "a time of fellowship, with the sing-

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THE WITNESS

331 Tribune Bldg.

New York

ing of hymns, some devotional period and whatever else appears to be of value to those gathered. It may develop into a forum but not one on economic and social questions. It will be kept purely spiritual." Which prompts me to arise at once and remind Mr. Gregg that all things are spiritual, or should be, and it is precisely because we have looked upon economic and social questions as being out of the field of the spiritual life that we are in our present jam. Some day, Mr. Gregg, when I am in the neighborhood, I would like to drop around and talk that point over with you. Meanwhile all power to you and your group of laymen.

* * *

Young Married Couples Have a Society

The young married couples of St. Stephen's, Pittsfield, Mass., have a society of their own now, started by the wife of the rector, Mrs. George H. Heyn. They meet once a month for fellowship. Sounds like a good idea.

* * *

Bishop Casady Leads Oklahoma Conference

Bishop Casady led a conference in St. Paul's Cathedral, Oklahoma City, on January 5th when the grave situation that confronts the district due to the recent 16% cut in appropriation from the National Council was discussed. A letter was addressed to the Presiding Bishop asking the Council not to enforce the policy of permitting only a maximum of \$1,200 annually to be paid from Council funds toward the salary of any white priest. It was also decided to wage a church attendance campaign from now until Easter.

* * *

Knights of Sts. John Have a Contest

The Knights of Sts. John, an organization for boys and young men of the Church, are having an Inter-chapter contest, running over a period of six months. They are competing in all sorts of fields; dramatics, debating, general missionary activities, sports. The head of the order, the Rev. Dr. Francis M. Wetherill, 3012 West Coulter St., Philadelphia, is desirous of explaining the contest of the fraternity itself to any young men who may be interested in forming a chapter of the fraternity in their parish.

* * *

Wins Them Through Food

St. John's, Mankato, Minnesota, wins converts with food. Recently a dinner was given for students at a Teachers' College located in the town and as a result the rector has several new members in his young people's fellowship. On another occasion the parish entertained at dinner ninety-eight city school teachers.

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ST. AGNES HOSPITAL

(Continued from page 7)

stantial buildings of the College campus give St. Agnes' Hospital a setting of peaceful and purposeful tradition. St. Agnes' owes much of its early development to the devotion of a white surgeon (Dr. H. A. Royster) who is still actively identified with it. Now a great part of the surgical service is performed by a colored member of the medical staff (Dr. L. T. Delany) who has long been associated with him in this work. The medical, nursing and administrative staffs are exceptionally harmonious and pleasant — an achievement that adds greatly to the comfort of the patient and the economy and efficiency of the regime."

With the building of our Home with its pleasant rooms, adequate class rooms and science laboratory, the school took its place as one of the best in North Carolina and it is now nationally accredited.

In "The Health Bulletin," a publication of the North Carolina State Board of Health, appears the following: "It may be said without fear of contradiction from any quarter, that the nurses who have been graduated from this hospital during the last thirty years have done as much to ameliorate suffering among the Negro race as any other agency in the State,"—to which we add a prayer that they, our graduates, now and in the years to come, may talk worthy of their high vocation and merit at the end of a few more decades, an equal appreciation of their work.

No article about St. Agnes Hospital could be complete without mention of our Library. It is housed in a room on the second floor of the New Benson Library, St. Augustine's College, and is directly under the supervision of Miss Snodgrass, the Librarian. It, too, owes its existence to the women of the Church for it is largely the gift of the Church Periodical Club. Here, every day, you will find nurses studying, for its more than five hundred volumes and its seventeen medical and hospital journals are for their use as much as for the use of the internes and the medical staff.

Having presented our work, what is our need? Easily answered by one who knows: *a more adequate endowment!*—\$5000.00 will endow a bed, \$2000.00 will endow a day. Would you not like to give now or in your will in memory of some loved one, either one of these? You will be helping not only to keep alive a memory, but to bring aid and succour to those who, probably, are the most needy of our citizens.

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 Service
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.

The Pastoral Function of the Church Hospital

HOSPITAL OF ST. BARNABAS
AND FOR WOMEN AND CHILDREN,
Newark, New Jersey. Rev.
John G. Martin, Superintendent.

ST. AGNES HOSPITAL, St. Augustine's
College, Raleigh, N. C. Mrs.
Frances A. Worrall, R. N., Superintendent.

THE OAKES HOME, a Church
Home for sick strangers, Denver
Colorado. Rev. Frederick W. Oakes,
Superintendent.

ST. JOHN'S HOSPITAL of the
Church Charity Foundation of Long
Island. 480 Herkimer Street, Brooklyn,
New York. Rev. Charles Henry Webb,
Director.

THE HOSPITAL OF THE GOOD
SAMARITAN, 1212 Shatto Street,
Los Angeles, California. Rev.
Thomas C. Marshall, Chaplain and
Secretary.

ST. LUKE'S HOSPITAL, Morning-
side Heights, Amsterdam Ave. and
113th St., New York City. Rev.
George F. Clover, D.D., Supt.

THE REYNOLDS MEMORIAL
HOSPITAL, Glendale, West Virginia.
Archdeacon B. M. Spurr,
D.D., Superintendent and Trustee.

CLIFTON SPRINGS SANITARIUM
AND CLINIC, Clifton Springs,
New York. Adrian S. Taylor, M.D.,
Superintendent and Chief Surgeon.

CHRIST HOSPITAL, 176 Palisade
Avenue, Jersey City, N. J. Rev.
Thomas A. Hyde, Superintendent.

THE function of the Church hospital is not completely fulfilled in giving expression to Christian charity by providing hospital care for the sick poor. If this were all, it could be accomplished equally well by gifts of money to other hospitals or to the needy individuals. The Church's philanthropy includes the cure of souls. This means much more than that parish clergy have the privilege of pastoral visits to parishioners who happen to be patients in the hospital. It means that the spirit of religion so dominates the hospital that no one can fail to recognize its influence. Spiritual ministration is as ready as physical; prayer and sacrament for the good of the soul accompany healing medicines for sick bodies. The doctors, the nurses and other personnel share this ideal, and many of them have for that reason chosen a Church hospital to work in. In short, the Church hospital regards spiritual ministration not merely desirable, but as indispensable; and definitely aims to heal the diseases of the soul as well as of the body.