

The **WITNESS**

CHICAGO, ILL., FEBRUARY 9, 1933



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THE WITNESS

A National Paper of the Episcopal Church

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

THE OTHER DAY we were seated beside a vestryman at a luncheon. Said he, "You know I think it is rather too bad that the Church is to discontinue its foreign missionary work." Then when we expressed our surprise that he held any such idea he said, "Maybe I did not read it straight but I certainly got the impression from the newspapers that all foreign missions work was to be cut out." He was referring of course to newspaper accounts of the Laymen's Foreign Missions Inquiry; brief, inadequate and often false accounts which had left this layman—and a vestryman at that—with a totally erroneous impression, which he was busy passing on to others. How many others of the Church, to say nothing of the millions outside the Church, have a misconception as to what that Missions Report is about? There are, of course, many who have read the entire Report. Some of these are opposed to its recommendations. But even these opponents would doubtless be the first to say that the findings of this Inquiry should be taken seriously and should be familiar to every Churchman who means to be well informed.

Believing this to be so we have invited a number of the leaders of the Inquiry to contribute articles, setting forth their findings, this approaching Lent. They are to write with study groups in mind, each article carrying a number of questions to stimulate discussion and debate. It is our hope that these articles, to appear under the general heading of MISSIONS—1933, will be used as material for Lenten Study Groups throughout the Church. If they are we are confident that members of your parish will not be running about announcing that foreign missions are to be discontinued. The contributors to the series, all commissioners of the Laymen's Foreign Missions Inquiry who recently returned from a year of study of missions in the Orient, are Dr. W. E. Hocking, professor of philosophy at Harvard; Dr. Frederic Woodward of Chicago University; Mrs. Harper Sibley, Churchwoman and leader of our own Woman's Auxiliary; Mr. Albert L. Scott, engineer; Dr. Henry S. Houghton of Chicago University and the Rev. William P. Merrill, pastor of the Brick Presbyterian Church, New York, and Mr. Harper Sibley, member of the National Council of our Church.

Announcement of other features to appear in THE WITNESS during Lent will be made next week.

THAT YOUNG PEOPLE of the Methodist Church are not concerned primarily with having a good time is indicated by the results of a questionnaire recently sent to students of high school and college age by the department of that church in charge of young people's work. Here are the things they indicated to be uppermost in their minds: problems of life work, the use of leisure, worship, the question of social and economic change, parent-home relationships and finally temperance. The fact that prohibition is at the bottom of the list indicates a decided change in Methodism during the past decade.

THERE ARE NOW 224 deaconesses in our Church, serving in 52 dioceses. Since the canon was passed in 1899 permitting women to serve in this relation to the Church many of them have given long years of arduous service. With minimum salaries most of them have been unable to provide for their years of impaired vitality and old age. The Retiring Fund for Deaconesses is the only active effort in the way of relief. At present there is in hand the sum of \$36,000. When the figure of \$50,000 is reached grants will be paid. We commend Deaconess Elizabeth Chappell and her associates in their efforts to raise this sum speedily.

AN ITEM OF GOOD NEWS which came out of 1932 was that the total number of lynchings, eight, was the lowest in the nearly fifty years for which records are available. From 1895 to 1901 there were more than 100 lynchings a year. Even more cheering is the report of thirty-one instances of prevented lynchings during this past year.

THERE IS AT LEAST one American judge who believes that a man has a right to put his religious convictions into action. E. H. Coale, student, was expelled from the University of Maryland for conscientious refusal to take part in military training. He is now to be reinstated on the order of Judge Joseph N. Ulman of the superior court of Baltimore. "If religious conscientious objectors," he said in his opinion, "are excluded from this state-supported university except upon pain of relinquishing their religious beliefs

and principles, then a religious test has been imposed as a condition of their enjoyment of its educational privileges."

AS USUAL the busiest people seem to have most time for detail. A western bishop with a huge field to cover, who seldom has comfortable office hours at home, opens a new mission, and immediately writes an interesting and adequate account of it, in seventy-four words on half a postal card, and sends it to the

publicity department of the National Council. They at once send it to the Church press and the story appears while the event is still news. Nowadays when postal cards are so fashionable it would be the greatest help to general Church intelligence about the work of the Church if others would follow the Bishop's example. Jot down the facts on postals and send to the weeklies, or merely to the publicity department of the Council if you have time for but one. A good motto in the field of news and publicity is "No sooner done than said."

SINGING IN THE BATH TUB

By

MILTON G. NICOLA

Rector of Grace Church, Mansfield, Ohio

THE Rev. John R. Crosby began a recent article in THE WITNESS by quoting a good old vaudeville song, "Tact, tact, tact; you can take it for a fact, that what oils the machinery is tact, tact, tact." It's a good text and I am sorry he somewhat apologizes for his one time knowledge of vaudeville for it reminded me of the sentimental relationship between Church and stage. We see The Little Church Around the Corner, Old Joe Jefferson, The Church's Barrymores, and the almost-clerical-slightly-alcoholic-down-stairs-room of the Players' Club. His text and article immediately brought to my mind some of the old stage plots.

Number 1. The mild meek man with a wistful look in his pale blue eyes, domineered by his hearty and full-fleshed wife—finally his daughter's happiness being threatened by mother wanting to marry her off to some rich suitor; papa up, with a drink or two under his belt, and smacks mamma down. He has come into his own and we all cheer.

Numbers 2, 3, 4. The many varieties Cinderella plot.

Number 5. The young go-getter, who neglects his wife in order to feed and clothe her swell, when all she wants is love and kisses. Then Number 6. The young country gal who meets and marries the son of a vestryman of St. Thomas' while he is on a hunting trip. The hero's family are all upset because they want him to marry a daughter of a vestryman at St. Bartholomew's. He takes her to the city, neglects her, for the vestryman's daughter of good old St. Bartholomew's has not given up. The bank fails. The hero loses all. The St. Barth female loses interest in the hero. The little country gal comes into her own, plays the game so they all learn to love her. But she is even better than that, she shows him a little baby thing she's been working on. Everyone completely surprised. The bank opens and I think it is swell.

You know the other plots, all common and lovely, but I claim that although not as well known among the American heathen circles as these others, Mr. Crosby's plot is just as well known among the pious and church people, and furthermore that his plot is sacerdotal "ho-

kum," and as "ham" as the above-mentioned secular ones.

ISN'T this his plot? First the prologue barely suggested by him but which is generally a part of the plot—the Episcopal Church is the church of the rich where the poor are not welcome. Most of our church audiences love to be called down for this. It's a God-send as an introduction for the speeches of our social service workers, especially those from the national headquarters. It sure does cheer us up—most of us, who know very well we are not swells but are perfectly willing to cash in on the swelldom of a few of our city churches. The only trouble about this is that it isn't true. Most certainly it is not true out here in the mid-western dioceses, and it was not true in one of the great New York suburban parishes that I once served as an assistant. As a matter of fact there is not a member of my church—and I think this is representative of all of them out here—that would not be more than pleased to fill our empty pews with the poor. Even on the lowest scale possible, the vestries, up against raising a budget, would welcome even the possible 5 cents a week some of them could give, and we all know how sacrificing the poor can be.

The prologue is interesting but not real. It's a kind of false bolstering of our pride and as our singing in the bath-tub gives us too rosy a view of our voice so do these little pleasantries give us too opulent a view of our social standing.

Now let us go into Mr. Crosby's big third act. The *via mada*—the clergy only preaching what they think the people want. The church having neither politics or religion. The parson stuttering through his bromides, and platitudes, feeding the opiate to the poor and vulgar, under the stern eyes of Capital and Organized Power. "Father" Blank who wears white Eucharistic vestments because his people think it is a surplice; Doctor Pliable who preaches comforting sermons on the doctrine that as there is no sin there can be no responsibility; Mr. Weakmind who does not hold an

early celebration because Mrs. Brown does not like the idea.

In this troubled world I admit that what we probably need is a few of God's fools, God intoxicated men to lead; that we seem a kind of ethical society with glorified school teachers as our modern prophets. But where is the abandonment for Christ's sake in wearing white or blue Eucharistic vestments? If Father Blank liked white vestments and his people did not it was probably because they had seen several parishes around them ruined not by devoted Catholic priests, but by reverend gents who in their diletante desire for six candles on the altar instead of five and a half, plunged their parishes into feuds. Blank is satisfied, his people are satisfied and the whole business is not worth mentioning in a cruel and hard industrial world.

I simply do not know Dr. Pliable and his pussyfooting on sin. He exists of course in a few churches, and Mr. Crosby perhaps had an artistic right to feature such characters, unusual, bizarre, in a dramatic plot. But he does not have that privilege in a serious general article on the condition of the Church. Mr. Weakmind and his situation is more than unique to me. I know of no church in my experience, and I ask your readers if they do, that has no 8:00 o'clock service except certain missions and small churches where no one would attend.

AS TO powerful laymen controlling the sayings or preachments of their clergy I have been ten years in a church set in the midst of an industrial community, supposedly the worst. I have frequently preached liberal social sermons, often half-baked, and the only times I have been called down for them was twice when my facts in a local dispute were wrong. I have two theories; one is that industrial leaders, if interested at all in religion, and of course many are not, are as individuals generally not responsible for the mess we are in, and are about as unselfish as the average parson, with his eye on a call to a better church. Second, that there are very few Pharisees in a modern church. A Pharisee is not a man but an attitude of mind in a man, and that which attracts him, except in a few city churches, does not exist any longer in the Church. I mean, Social Position and Stiff Respectability. He is now generally the chairman of the greens committee of the local Country Club. He is very apt to be the chap who smugly informs you that he does not need a church to lead a good life.

We have in dramatic art thrown out the sneering black mustached villain, a complete all round scoundrel and blackguard, snapping his whip against his riding crop. He was unreal. Let us now throw out his religious cousin, the stiff shirted, side-burned Pharisaic vestryman, domineering his poor rector by his control of the money bags. The average churchman, I do believe, is rather that other fellow who has a little higher sense of obligations. In spite of the fact that his social neighbor does not go to church but to the country club for pleasure, social position and business, he risks all of this to attend his church and worship God. He is perfectly willing that his parson preach what he deems

right, if the preacher, when he leaves definite theological subjects, is intelligently informed, and does not think he is a kind of god that knows all about the other fellows' business without going to the trouble of checking up.

Let's Know

By

BISHOP WILSON

THE HUMAN SIDE

A BISHOP of the Church has died. There has been an impressive funeral, many eulogistic remarks passed, sundry resolutions adopted, and all the usual marks of respect offered. Quite right and proper. But behind all this was a very human man, kindly, generous, affectionate.

Bishop Webb (for twenty-seven years Bishop of Milwaukee) loved to tell stories and to reminisce. For a long time he taught the young theologues at Nashotah House and his lectures were widely embroidered with personal memories and humorous illustrations. He always got a chuckle out of it when the students referred to his classes as the course in "anecdotal theology."

There was one important question which he frequently asked of his candidates for Holy Orders and which he claimed to have learned from Bishop Williams of Connecticut at the time of his own ordination—"Will you answer you letters and will you suffer fools gladly?" Letters were a nuisance to him, tho he always answered them punctiliously himself. "When I get to heaven," he often remarked, "I hope there will be no letters to answer and no board meetings to attend."

Once I went to Milwaukee for some sort of meeting and, after it was over, went to the Bishop's house for dinner. I was taking a midnight train home. He proposed to go to the theatre before my train left. I looked in the newspaper and could find nothing that looked interesting except "Gentlemen Prefer Blondes" at the Davidson Theatre. I told him I knew nothing about it but I had been told it was highly amusing. He telephoned for reservations. When we reached the theatre, the only seats left were in a box straight up against the stage. There we sat thru that blush-provoking extravaganza in the fullest possible view of a large Milwaukee audience. The next time I saw the Bishop I commented on the torrid show to which he had taken me. "You can afford to joke about it," he replied ruefully. "You could go back to Eau Claire that night but I have to live in Milwaukee and I have heard about nothing else ever since."

On occasions Bishop Webb could be very stern. Once one of his vestries fell in love with a priest and determined to call him for their rector. The Bishop knew it would be a blunder and told them very plainly what they would be getting into. They still insisted they intended to call him. "I have told you what that man is," said the Bishop. "By calling him you will be branding

me as a liar. Issue such a call and I'll sue you for slander." Of course, it was a bluff, but it worked. The man was not called.

The last time I visited him, I was to address a meeting of the Woman's Axiliary at luncheon. A couple of hours before my scheduled appearance we sat talking in his study. He was tired but grew restless wondering if he ought not to go to the meeting and show an interest in listening to their reports, which probably his declining ears would never hear anyhow. At last he sighed—"If only I were not cursed with a New England conscience, I could be much more comfortable." And off he went to the meeting.

He assisted at my consecration four years ago. After the service he came up to me affectionately and said, "Now you're a bishop. God have mercy on your stomach."

God rest his sweet soul.

Witness Bible Class

Conducted by

IRWIN ST. JOHN TUCKER

THE CONQUEST: MOTHER CHURCH

Lesson Nineteen

EMBEDDED in the text of the Old Testament are fragments of choruses the tribes sang on marches and forays in their long wanderings. Repulsed at their first attempt to enter Canaan, and unable to return to Egypt because of the slaughter of the first-born, they hung around the edges of the settled country, biding their time.

A revolution in Egypt on the death of Pharaoh Akhenaton, and the ascent to the throne of Tutenkhamon, "King Tut" gave them their chance. The arm of Egypt was paralyzed. In the correspondence of Akhenaton, dug up in his buried city of the Sun, known as Tel-El Amarna, we find that the Egyptian governor of Jerusalem, Abd-Akiba, sent frantic messages imploring his help against the "Habiri"—the Hebrews. In this correspondence, written on Babylonian brick cylinders, we find names very much like Joshua and Ehud.

What became of Moses? He went up into a mountain alone to die, and "no man knoweth of his sepulchre unto this day." Read the references to the death of Moses: Exodus 20:7 to 14; Numbers 20:12; Numbers 27:13 and 18; Deut. 1:34; Deut. 32:48; Deut. 34:1 to end.

All the great leaders were buried in a similar manner. Miriam died first (Exodus 20:1). Then Aaron, Moses and Eleazar went up into a mountain, and there Aaron died and Moses stripped off his high priestly garments and put them on Aaron's oldest son Eleazar, who became high priest.

What had paralyzed the Egyptians for centuries was the long array of their ancestral sepulchres on the cliffs, so that the dead far outnumbered the living. The Israelites never paid much attention to the tombs of the dead. Jesus said "He is a God of the living, and not of

the dead. . . . Let the dead bury their dead." This was Moses' motto. The sands of the desert swallowed up the dead, and the living went on to their task. If the tomb of Moses had been known, it might have been the object of superstitious worship, crippling living leaders by the weight of tradition, such as has paralyzed the Church of today.

But the young warriors swept on into the Canaan Estates. They seem to have dropped the Ark of the Covenant at Shiloh and scattered on to claim the land. The story of the Conquest is told by the books of Joshua and Judges in two very different ways. Joshua represents the nation as moving as a unit hither and yon, to and fro, until it had crushed its foes. But Judges, which is much the older book, probably tells a more truthful story; the tribes, one by one, fought hard to gain a foothold, battling desperately every step of the way.

Magnificent poetry marks the Song of Deborah. (Judges 5). The women were always the poets, the inciters to battle. Miriam and the dancing women led the chorus at the crossing of the Red Sea. The women of Israel hymned David and Saul as they returned from battle. Hannah sang a song of victory at the birth of Samuel; and Mary sang the Magnificat at the birth of Jesus. Women had much at stake in every battle; for the lot of a married captive was terrible. Unmarried girls might be taken for slaves or wives, but the old women and expectant mothers met a horrible death; so they cheered on the warriors, and drove the coward back to the fight with the savage stinging taunts which made him prefer death at the hands of the enemy to the reproach of his women folk.

Most famous of the many war-choruses is the Song of Joshua; commonly referred to as the miracle of the sun standing still. But in Hebrew, the words are "Be silent" not "stand still." The song runs

"Sun, be thou silent (the Hebrew word is "dum," very much like German or English) upon Gibeon,
And thou, moon, in the valley of Aijalon;
So the sun was silent, and the moon stayed
Until the Nation was avenged on the heathen."

Now of course the sun is always silent. The word obviously means "Stop shining." What happened probably was an eclipse. The Hebrews always believed that God rode on the thunder-cloud, ever since the day of the thunderstorm on Mount Sinai. (See Psalm 18 and the Song of David in II Samuel, 22:8-17.) The soldiers of Egypt at the time of Akhenaton wore the emblem of the Sun as their royal insignia. So did the soldiers of Moloch, the Fire-God of Phoenicia. So that if a thunderstorm blotted out the sun in the midst of a battle, the warriors would take it as evidence that the God of the Thunder had overcome the God of the Sun. Perhaps an eclipse was accompanied by dark clouds and thunder. No wonder the Soldiers of the Sun fled before the Soldiers of the Storm.

The Israelites always won victories in connection with some great natural phenomenon. The crossing of the Red Sea; the giving of the Law; the crossing of the Jordan, when the banks of the upper river caved in

and dammed the swift current long enough for them to plunge across and attack the unsuspecting and unprepared city of Jericho; the hailstorm in which "The Lord threw great stones out of heaven" upon the Amorites; the sudden swelling of the river Kishon which gave the victory over Sisera and the hosts of Jabin, king of Hazor; all of these were accepted by them as direct interpositions of the Lord God of Hosts.

But after they had forced their way in, and settled down to occupy the land—what next? Where was the Bible all this time? If Moses wrote these first five books, where were they left? They were not in the Ark at Shiloh; "there was nothing in the Ark of the Covenant except the tables of Stone"—their contract for the land—and according to other accounts, also "a pot of manna and Aaron's rod that budded." Read and mark Exodus 16:33, 34; Exodus 25:10, 16; Numbers 17:10; Deut. 10:2, 5; I Kings 8:9; and Hebrews 9:4.

This point is important. The Church came before the Bible. These stories of the Exodus, the Wandering and the Conquest were written in the memories of the people generations before they were written in books.

The Bible is the written record of the acts, the growth and the ascending ideals of the Church. The Church is NOT founded upon the Bible. The Bible is founded upon the Church; the living, growing, battling, shining, failing, persistently trying group of people inspired by an ideal and desperately trying to achieve it.

This is important; because we are about to write a new chapter in the Word of God. This country, these United States, are a Promised Land and we are a Chosen people. So far as we are concerned, this is THE promised land, and we are THE chosen people. In this year of 1933 the trumpet of God is sounding for a conquest of our own country; for a driving out of the false gods of greed, stupidity, and savage selfishness that have cursed us with a terrible blight in the midst of the greatest prosperity the world has ever known.

Casual Comment

By

BERNARD IDDINGS BELL

A FRIEND of mine, a learned professor in one of our theological schools, has prompted me to devote some casual comment to what he terms "the vicious habit of putting mission stations in the hands of untrained students." Comment does seem to be needed, and indeed to be long overdue, for the custom, quite common in the vicinage of our seminaries, is a wicked one, from any point of view. Let me quote what my professor friend says about it:

"These chaps are supposed to be under training for the cure of souls; but before the training is over—or much more than begun—they are given, under supervision so nominal and perfunctory as to be in reality no supervision at all, that very cure of souls for which they are avowedly unprepared. They 'play Church.'

They train confirmation classes. They preach when, what and as they please, teach to their heart's content, instruct the children, visit the sick and bury the dead; and hire some available priest for an occasional celebration of that Sacrament which the laity must of necessity accustom themselves normally to forego. Both the people and often the 'lay-reader' himself wonder why he must spend three years 'preparing,' when all he apparently lacks is a sacramental technique which anyone can easily master in a couple of weeks. In some dioceses there are 'missions' which have been farmed out for years, to generation after generation of candidates for Holy Orders—'practice stations for clinical experience' of youths who are trying their amateur hands at spiritual nurture. Imagine the State permitting medical students to 'get experience' that way! The assumption seems to be that all that is needed to make a spiritual physician is a pleasing personality and a glib tongue. I charge the Bishops responsible for allowing this with gross malpractice, and the seminarians who go in for it with being young men who get money under false pretenses."

To this I, for one, say an hearty *Amen*. I have too often seen, as who has not, the rubbishy work, and in some cases the irreparable injury to sensitive and troubled souls done, often with the best intentions, by these seminary mission-runners; the conceit engendered in most of them, and the despair felt by the more honest of them; the time taken from their studies, interfering with proper preparation for life-tasks; Bishops fooling themselves about it all, using the system as a subterfuge by which to avoid thinking out the hard problems of diocesan missionary organization; and seminaries acquiescent, in order to escape facing the difficulty of how adequately to finance reputable students. For years this has been going on, apparently without justification at the bar of reason. It has now become an entrenched evil.

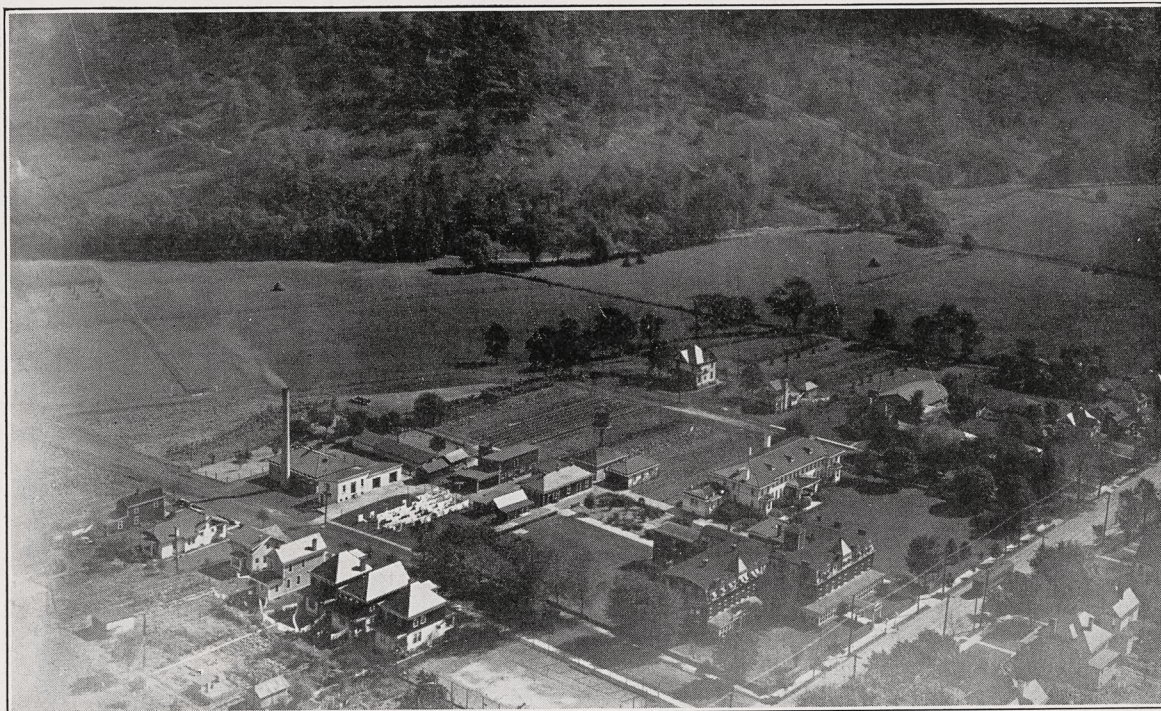
Who will move against it first? What lay-reader-ridden mission will first dare to protest against being made a clinical victim? What urban or suburban Bishop will first decide not longer to dodge one of his major missionary problems? What seminary will first have the courage to forbid its students playing with souls? "It is an awful nuisance, this mission work by students," said a Seminary Dean the other day, "but we can do nothing about it. The Bishops will not back us up if we try to stop it." Can this be true?

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THE WITNESS



AN AIRPLANE VIEW OF THE HOSPITAL

THE REYNOLDS MEMORIAL HOSPITAL

Glendale, West Virginia

IN 1893 the writer of this article accepted a call to Trinity Church, Moundsville, West Virginia at the yearly salary of four hundred dollars, because of the opportunity offered to do something for men in prison besides serving the local community. At that time there were less than nine hundred prisoners and the prison was then, as it is today, the only State Prison, though the number of prisoners committed to it at this time is over twenty-six hundred.

It was hoped that an opportunity might be given to the missionary to be a "Listener" of the stories of the men, who in their confinement needed a friend to whom they could talk; relieving their minds of some of their troubles. In hospital work it is known that internal hemorrhages need prompt attention; that an outlet must be found if life is to be continued. It is thus with the prisoner. Give him an opportunity to relieve his mind, tell of his sorrow and permit him to feel that he is talking to a friend, and you do much to prevent hatred and malice destroying his daily life whilst in prison and preventing him realizing "his best" on release.

Experience showed the necessity of caring for sick prisoners on their discharge. Hence there was purchased a property two miles from Moundsville which was named "God's Prov-

idence Home." The work expected of that building was fully realized, but the fact was revealed that there was great need of hospitalization for men who worked in the coal mines, steel mills and other industries as well as for the population of the surrounding country. On the West Virginia side there were three miles of rough unkept road at the foot of the mountains and seven miles of not much smoother road to a hospital. It was far worse for men who were to be brought from the mines or homes on the Ohio side, because of the necessity of crossing and recrossing the Ohio River with the ambulance.

In 1898 after preaching in St. George's Church, New York City, Mrs. James Banks Reynolds—and her daughter, Miss Josephine,—became greatly interested in the work that was being done and promised and gave the money to build a hospital, in memory of her husband, Dr. Reynolds and two sons who some years before had been victims of Typhoid Fever. The opening of the new building in 1899 was made significant by the presence of the Governor of the State of West Virginia, the Honorable George Wesley Adkinson and his staff.

Thus God's Providence Home became the Reynolds Memorial Hospital of today, though three new wings have been added to it. The passing years have brought many

changes, still we receive both men and women occasionally from the prison who are cared for by the medical men of that institution. That it has proved a blessing to these men is self-evident, but it proved a greater blessing to the few expectant mothers sent to prison who have been sheltered within its walls, enabling their offspring to escape the stigma of being "Prison born." Because of the accessibility of the institution and the fact that it can and does care for the poor to the extent of its means, an increasing number come to us, that we might do for them what Christ did when He was upon earth. Put it in other words—"In Christ's stead" the sick are healed, preventing loss to many who without this work could not possibly survive. If we do not raise the dead, at least we do prevent death taking many.

It is a Class A hospital with a capacity of ninety beds. There are thirty-three private rooms and five wards and a nursery. It has a thoroughly equipped laboratory with a skilled Pathologist and Technician in charge; an up-to-date X-ray room which is supervised by an experienced medical radiologist and is operated by two of the hospital staff. The general and special diet kitchens are centrally located and are equipped with every modern devise of

(Continued on page 15)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

Last year a number of readers were kind enough to make it possible for us to send a bundle of papers each week during Lent to our several theological seminaries. After reading the announcement of the series on MISSIONS—1933 that appears on the editorial page, some of you may feel that you would like to put this material in the hands of these young men preparing for the ministry. If so, send to the editorial office, 931 Tribune Building, New York City, your check for \$2.80 and we will see that a bundle of ten copies goes to one of the seminaries during Lent as a gift from you.

* * *

Self-Help Among The Unemployed

All of the unemployed are not taking it laying down by a long shot. The Information Service issued by the Federal Council of Churches tells of the formation of barter exchanges throughout the country and of other self-help movements. In Utah and surrounding states there was organized the Natural Development Association. It began by farmers exchanging goods for help on their farms, but before they got through with it business men, professional men, mine owners and most every one else was drawn into it. One of the features of this organization is that it requires of every member that he "subscribe to the principles of Christianity" on the ground "that the author of nature's laws works on natural principles and that if we ever want to enjoy the reign of peace looked forward to by all Christians, we had better make a start, as the Master cannot and will not come to a world in such a chaotic mess." This organization has issued its own scrip and is at present operating a shoe factory, canneries, a fruit drier and a gas and oil refinery. The unemployed go to work, paid themselves in scrip and thus exchange their goods and services. And lest you think that this is a tiny thing let me report that the Association has eight branches in Utah, four in Idaho, one in Arizona, with the prospects bright for another self-help group in Wyoming joining up with them. This Wyoming outfit incidentally, includes an oil well among its assets. The Salt Lake City branch alone is doing a business of \$75,000 a month according to reports.

In Minneapolis there is the Organized Unemployed, Inc., which grew out of a movement started by the Rev. George Mecklenberg, pastor of the Wesley Church. He didn't like

the way things were going so he called a meeting of the jobless. A chairman was named for each ward, and they in turn appointed precinct captains, who in turn appointed block workers. Well they now operate a cafeteria where 1,500 are fed daily; they run a hotel; a clothing factory; cut wood which is supplied to those in need and do various other things. Again the medium of exchange is scrip.

The Unemployed Citizens' League of Seattle, organized by members of the local labor college, now has twenty locals carrying on a system of barter and self help, and there are similar organizations in Portland, Oregon; Alameda, California; Denver; Cheyenne; Houston; Omaha; Los Angeles; Yellow Springs, Ohio; where Bishop Paul Jones is a leading spirit, and Dayton, Ohio, where the Mutual Exchange helps the workers exchange their labor for food, clothing and shelter and aids the business men and farmers dispose of their surplus commodities.

Joanna C. Colcord of the Russell Sage Foundation, who recently surveyed the self-help movement says that "whether it proves to be temporary or permanent, whether it has a sound economic basis or not, it has one virtue inhering in no other social remedy for unemployment. It releases the spirit of man through self-endeavor. Constructive effort in place of idleness; pride in place of hanging head and shuffling feet; security, if only for the moment, wrested from the long struggle with insecurity—these things alone would justify the self-help movement."

* * *

A Report on Church Finances

The following report on National Church finances is received from Dr. Lewis B. Franklin, treasurer:

"The Church sent to the National Council in December the sum of \$718,538. This was \$231,152 less than the amount which the National Council announced was needed before the close of the year in order to complete the sum which the dioceses had told the Council to expect plus the amount given on the Deficiency Fund. The thanks of the Church are due those who have thus rallied to the support of the missionary enterprise of the Church in a time of great difficulty.

"While the final figures of expenditures for 1932 will not be available until reports are received from the distant mission fields, the present estimate is that the deficiency in income for that year will be about \$225,000. How to meet this deficiency was one of the major problems confronting the National Council at its meeting February 8th. If the practice of last year is followed,

the Council will appropriate from legacies available for current income a sum sufficient to balance the budget for 1932. Legacies to this amount are now in hand. If this is done the Church may well be gratified that after three years of stress the Missionary Society can report that it has paid all of its bills and has no debt.

"As to the year 1933, reports are now coming in from the dioceses but no complete statement is available at this time. Judging from the reports already received the Council will face at this meeting a situation far more difficult than has yet been experienced."

* * *

Guest Preachers in New York

Mrs. Harper Sibley, one of the commissioners of the Laymen's Foreign Missions Inquiry, gave an address on the findings of the Inquiry on Sunday morning, February 5th, at St. George's, New York, and again at the evening service at Grace Church.—The Rev. John W. Suter Jr., new rector of the Epiphany, New York, was the preacher at the afternoon service at the Cathedral of St. John the Divine.—Bishop Fred Ingle is the preacher at Trinity all this week.—Bishop Burleson preached last Sunday morning at St. Bartholomew's.—The Rev. William Pierson Merrill, pastor of the Brick Presbyterian Church, and also a commissioner of the Laymen's Foreign Missions Inquiry, spoke on the Inquiry on Monday at a meeting of the Greater New York Federation of Churches. He is to have an article in our series on that subject during Lent.—The West Point choir of 150 cadets supplied the music on Sunday afternoon at St. Thomas's.—Bishop Stires introduced the new suffragan bishop of the diocese of Long Island, Bishop Creighton, at a service at the cathedral at Garden City, last Sunday.

* * *

Texas Convention Has Some Fun

All was not serious discussion of financial difficulties at the convention of the diocese of Texas, for at the annual banquet there was an exhibition of rope spinning in real cowboy fashion and a ventriloquist who made the guests appear to say very strange things indeed. The serious things were said by Bishop Capers, the Rev. Arthur McKinstry and Mr. Monell Sayre, head of the Church Pension Fund. There was no change in the diocesan budget; a balanced budget was presented for the first time in several years; a higher percentage was voted to the National Council—all of which is news these days. But even at that

but \$10,000 on a quota of \$24,000 was voted to the national work.

* * *

The Convention of Indianapolis

The convention of the diocese of Indianapolis was held in Christ Church, Indianapolis, January 25th and 26th, with the Auxiliary meeting at the same time. The convention was concerned chiefly with routine business, with considerable time devoted to the final adoption of a new constitution and canons. The Rev. F. Percy Houghton, field department secretary, Miss Elizabeth Matthews, provincial Auxiliary president, and Miss Frances Arnold, field secretary of the Girls' Friendly, addressed the convention. Dr. E. C. Elliott, president of Purdue University, was the speaker at the convention dinner.

* * *

Convention of Oregon

The convention of the diocese of Oregon was held at Portland on January 25th, with Bishop Cross of Spokane as the headliner at the dinner, ably assisted by the Rev. David R. Covell, field secretary of the National Council. Bishop Sumner introduced a number of guests including clergy of the Greek and Russian Churches.

* * *

Dr. Thomas Lacey at Greek Service

The Greek Orthodox Church has a great Epiphany celebration each year at Tarpon Springs, Florida, and for the past few years the Rev. Thomas Lacey of Brooklyn, has been an honored guest. He was there again this year participating in their services and general celebration.

* * *

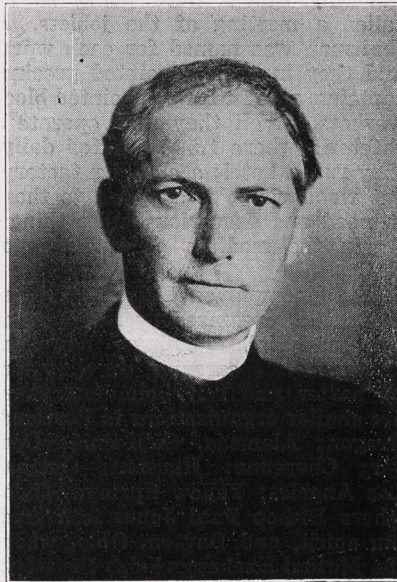
National Council in Session

The National Council is in session this week. The departments met on Tuesday and the Council yesterday and today. Finances is the subject under discussion, with an effort being made to balance the budget in the face of greatly reduced pledges. It will be fully reported next week.

* * *

Dinner Meeting of Church Mission of Help

A dinner meeting of the Church Mission of Help is to be held in New York on February 22nd, with "Widening Responsibilities" as the general topic under discussion. Miss Mary Van Kleeck is to present the findings of the two day conference of the Church League for Industrial Democracy which is to meet at Grace Church on the 21st and 22nd to discuss "The Technique for the Building of a Christian Social Order." Other speakers are to be Miss Lucy



ROBERT PATTEN
Addresses Chicago Convention

Mason, secretary of the National Consumers League, the Rev. Julian Hamlin, rector of the Advent, Boston, and the Rev. C. Rankin Barnes, secretary of social service of the National Council.

* * *

Choir Festival at Minneapolis

Choirs of twelve Minneapolis churches and the choir of the cathedral at Faribault combined for a festival held last Sunday, February 5th, at St. Mark's, Minneapolis, with a large church seating over one thousand being crowded to capacity. The choirs were under the direction of Mr. Stanley R. Avery, organist and choirmaster of St. Mark's, assisted by J. Austin Williams, choirmaster at Gethsemane.

* * *

Bishop Jenkins Has an Anniversary

Bishop Jenkins of Nevada had an anniversary the other day — the fourth of his consecration. During this time seven new buildings have been erected in the district, nine new automobiles purchased and four new sites for chapels acquired. There has been spent \$80,000 on new construction of which \$50,000 came from within the state.

* * *

St. Alban's Needs Stock

The Rev. Dr. Charles L. Street, headmaster of St. Alban's School, Sycamore, sent out a call for three cows and fifteen chickens to help the school carry out a farming project to meet the present economic situation.

In order to reduce expenses, both for the boys and the school, St. Alban's is making every possible use

of its farm adjoining the school. This project was launched last summer when a group of the boys remained at the farm and raised vegetables to be used during the winter. The products applied on their tuition. Now, to more fully supply the school's needs of milk, butter and eggs, Dr. Street is enlarging the farming work.

* * *

Missionary Speaks in Rhode Island

Mother Ursula Mary of the House of the Saviour, Wuchang, China, was the speaker at the January meeting of the Auxiliary of Rhode Island.

* * *

Invitation to Young People's Conference

An invitation to the National Federation of Young People to hold their 1933 conference in Chicago this summer or fall was extended by the Diocesan organization at its annual business meeting held recently in St. James Community House. Mr. George F. Coomber of the Church of the Atonement, was elected president, succeeding Mr. Wm. H. Murray, Jr., of the Mediator. The group voted to permit the use of \$500 of its Cathedral Fund income for the work of the Church at the University of Illinois.

* * *

Fire Damages Church at Hot Springs

Fire heavily damaged St. Luke's, Hot Springs, Va., on January 29th and also partly destroyed a number of religious pictures which were being painted by Mrs. W. S. Kendall, artist. An unusual incident in connection with the fire was that a short circuit caused by the flames rang the chimes and led to the discovery of the fire.

* * *

Convention of Diocese of Duluth

The 38th convention of the diocese of Duluth was held at Brainerd on January 23-25. The resignation of Bishop Bennett, now assisting Bishop Perry in Rhode Island, was accepted, subject to the action of the House of Bishops. Bishop Bartlett of North Dakota and Dr. Norman Johnson, son of Bishop Johnson of Colorado, were the speakers at the convention dinner.

* * *

Convention of the Diocese of Dallas

The convention of the diocese of Dallas was held at Corsicana, Texas, on January 25 and 26, with 150 present. Bishop Moore in his address scored politicians "who are pursuing their own selfish ends amid the greatest suffering on the part of the masses in the history of the country". A diocesan commission submitted a report in which it was

recommended that churchmen, both clerical and lay, refrain from participating in politics, giving it as their opinion that participation in such affairs did not tend to improve the honor or integrity of the Church. According to that Franklin Roosevelt, layman, has been on the wrong track for years. The commission also suggested that the clergy should be full-frocked at all times, and never revert to civilian dress. Which means that a lot of us will have to buy clerical collars.

* * *

Convention of Louisiana

The 95th convention of the diocese of Louisiana was held in Christ Church Cathedral, New Orleans, on January 25 and 26, preceded by a mass meeting on missions on the evening of the 24th, when the Rev. Gardiner L. Tucker gave a lecture, illustrated with slides secured from the Church Missions House. The convention was largely occupied with financial affairs, with a drastically reduced budget finally being adopted. An enlarged social service committee was appointed under the chairmanship of Dean Nes, looking toward stabilizing and extending city missionary work in New Orleans. Mrs. Harper Sibley, commissioner of the Laymen's Foreign Missions Inquiry, was present and addressed both the convention and the Auxiliary.

* * *

The Choir Has an Annual Dinner

The choir guild of All Saints' Memorial Church, Providence, made up of present and past members of the church choir will hold its 37th annual dinner on February 23. The guild was organized in 1896 by Howard Hagan, organist and choir master from 1889-1924, and Crawford A. Nightingale, assistant choir master for the past 43 years. All Saints' choir is the second oldest male choir in the United States and was started in 1858 by the late Rev. Daniel Henshaw, rector of the church for 45 years, 1853-1898.

* * *

New Way of Putting a Congregation to Sleep

A new way of putting a congregation to sleep has been discovered. Only in this instance it put the parson to sleep instead of the congregation. At Trinity, Buckingham, Pa., the Rev. Waldo D. Parker had the church full for a candle-light service. The first verse of the procession was sung but no choir entered. So Mr. Parker went to see what was the matter. He discovered two of the choir stretched out. Then before you could say Jack Robertson over he went himself. It was discovered that gas was leaking into the church, that the choir and congregation was

passing out rapidly, to say nothing of the preacher, so the service was called off.

* * *

Newark Parish Has an Anniversary

The 80th anniversary of St. Paul's, Newark, N. J., was observed on January 22nd, Bishop Benjamin M. Washburn being the preacher.

* * *

A Double C. P. C. Anniversary

Mrs. Otto Heinigke of Long Island came to the 43rd annual meeting of the Church Periodical Club on January 23rd with that anniversary much

on her mind, but quite overlooking the fact that it was her own 25th anniversary as president. Others remembered it however and so there were gifts and speeches. It was reported at this annual meeting that a legacy of \$1,000 had been received in December, and also that the dioceses of Albany, Harrisburg, Long Island, Maryland, Michigan, Mississippi, Newark, New York, Quincy, Southern Ohio, Southwestern Virginia, Western Massachusetts and Western Michigan had contributed to the endowment fund of the organization. Also I was pleased to hear that Bishop Stearly has asked the Newark

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diocesan C. P. C. to try to supply all public libraries with some one of the Church papers.

* * *

Rev. Hobart Smith of Maryland Dies

The Rev. Hobart Smith, dean of the clergy of Maryland, died on January 28th after a brief illness. On the previous Sunday he had officiated at two services at Hannah More Academy where he was chaplain.

* * *

Large Number at Dinner of Men's Club

Over 300 men attended the annual dinner of the men's club of St. Paul's Church, Paterson, N. J. on January 25th. The principal address was given by Dr. Samuel W. Grafflin. Other speakers were the rector, the Rev. D. S. Hamilton, Mayor John V. Hinchliffe, Mr. Wright Smith, president of the club, and Charles McLean and Robert C. Shoemaker.

* * *

Delay Their Building to Care for Needy

Relief activities of the associated charities of Utica, N. Y., will be doubled by a gift of \$15,000 from St. Margaret's Corporation. The money is given to the community chest to be set up as a special fund which will be called the St. Margaret's Relief Fund and will be distributed through the associated charities for family relief. This gift was made upon the initiative of Sister Lydia, head of St. Margaret's Convent. She was deeply touched by reports of needy families and recommended to the corporation that this sum be donated from the accumulated income. The Sisterhood had been saving this to build a convalescent home on Jordan Road, Utica, but even though this gift means delay in the Sisterhood's building project, the need of the families was deemed so great by Sister Lydia and officers of the corporation that the grant was made.

* * *

Ordination in Central New York

Lemley M. Phillips was ordained deacon by Bishop Coley of Central New York on January 25th. Mr. Phillips has been assigned to St. Mark's, Clark Mills.

* * *

Field Department Issues Pamphlet

There may be nothing unusual in that fact, but this is an unusual pamphlet. It is called "Visiting", and is based upon material gathered by the field department of the National Council on that subject. In spite of discouraging financial results in the Canvass of 1932, that Canvass did reveal a great religious opportunity, says the secretary of the department, the Rev. B. H. Reinheimer, and this little pamphlet gives prac-

tical and effective ways of taking advantage of this opportunity, all based upon actual experiences in dioceses and parishes throughout the country.

* * *

Old Parish Moves to New Church

St. Luke's parish, Vancouver, Washington, on the Columbia River, is the scene of the oldest work of the Church in the diocese of Olympia, having been started by the Rev. Herbert Beaver, chaplain of the Hudson Bay Company, in 1836. The old church was burned down about a year ago, including the tower which was a well-known landmark. A new church has now been completed in the residential district, the rectory and the parish hall remaining on the old site down-town. It was dedicated on the 3rd Sunday in Advent by Bishop Huston, assisted by a number of the clergy, including the rector, the Rev. Coleman E. Byram. They had a novel way of raising cash for the new church. When the fire destroyed their old church the bell crashed to the basement, broken and melting. This was recast into miniature replicas of the original and sold to aid the building fund.

* * *

Central New York Increases Its Funds

At the annual meeting of the fiscal corporation of the diocese of Central New York it was reported that capital funds were now \$870,890. Ten years ago the amount was \$575,286.

* * *

Delancey School Alumni Meet

The alumni of the Delancey Divinity School held their annual dinner in Buffalo on January 17th, followed by a business meeting. Addresses were delivered by the president of the alumni association, the Rev. George C. Wadsworth of Leonia, New Jersey; by the Rev. Leslie Chard of Dunkirk, N. Y. and Bishop Davis.

* * *

New Fellowship is Organized

Information comes from Dr. Adelaide Case, professor at Teachers College, Columbia University and on the staff of the department of religious education of the National Council, of the formation of "The Fellowship of the Incarnation"; a small group of full-time workers in religious education in our Church. She comments on the group as follows: The members of the fellowship have an interest in social reconstruction, the general point of view of progressive education and a sincere devotion to the teachings of our Lord and the traditions of the Anglican communion. I am glad to hear that this small group, which has been up to this time completely informal and un-

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known, is now opening itself to a wider membership and is by way of becoming a significant movement in the Church. I am glad to hear this because I am more and more convinced that it is to voluntary associations such as this that we must look for leadership in meeting the complex and difficult issues that are facing us in the work of the Church.

Missions Essential to Hold Youth

An interest in foreign missions is essential if the Church is to hold young people declared Mr. Stephen Baker of New York at a meeting of Church people held in Chicago last Friday. The meeting was preliminary to the Chicago meeting to report the findings of the Laymen's Foreign Missions Inquiry.

"No church can keep alive without a definite and purposeful interest in foreign missions," said Mr. Baker. "Today one of our greatest problems is to hold the interest of young people. Youth has a new outlook and new ideas. Many of them are not interested in religion and will not come to church. We must give them something to meet the challenge of the present day. And to do this, there is no better instrument than foreign missions. If we can interest youth in missions, we will seal their interest in the Church in the future."

Which gives me the opportunity, which I grab of course, of suggesting that you see that the young people in your parish, and the old ones too, are given an opportunity this Lent to read the series of articles to appear here, written by the leaders of the Laymen's Foreign Missions Inquiry.

No Collections in Several Chicago Churches

The Church of Our Saviour, Chicago, is the latest church to adopt the plan proposed by Mr. Angus S. Hibbard of having no collections at services. Under this plan the regu-

lar collection is not taken up but alms basins are placed in the rear of the church for voluntary offerings. Several other Chicago parishes had already adopted Mr. Hibbard's plan.

Ordination in Georgia

The Rev. C. G. Hamilton was ordained priest by Bishop Bratton of Mississippi at the Incarnation, West Point, Ga., on January 25th.

Educational Day of Albany Auxiliary

The annual educational day of the Auxiliary of Albany was held in Albany on January 26th with ninety delegates present. They discussed China and the American Indians.

Bishop Jett Takes a Vacation

Bishop Jett of Southwestern Virginia is on a vacation that will keep him away from his office for three or four weeks.

Dedicate Memorial to Miss Tillotson

Bishop Lloyd in a service on January 28 dedicated the painting which hangs above the altar in the oratory of Windham House, New York. The painting is in memory of Emily Cowles Tillotson, who was educational secretary for the national Woman's Auxiliary from 1914 until her death

in 1928. January 28 was her birthday. Given by Miss Lucy Sturgis, a former member of the executive board of the Auxiliary, the painting is the work of Mrs. Frederic W. Fitts of Roxbury, Mass.

Called to Texas Parish

The Rev. Claude A. Beesley, in charge of several missions in Texas has been called to be the rector of the Good Shepherd, Wichita Falls, diocese of Dallas.

Connecticut Rector Dies

The Rev. J. Eldred Brown, arch-deacon and rector of Trinity Church, Norwich, Connecticut, for thirty-six years died on January 28th.

Intercession Vicar Has Busy Life

During 1932 there was a total of 16,488 communions at the Chapel of the Intercession, New York, with 4,906 of these made on week-days. In addition there were 113 private communions administered. The vicar is now the rector of Trinity Parish, the Rev. Frederic Fleming.

Godlessness is on the Increase

According to the leader of the Russian Society of the Godless there are now over five million members of the

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THE WITNESS

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society, located in all countries. The society started only in 1926 and at the end of the first year had less than 100,000 members.

* * *

Churches to Discuss Missions Report

The report of the Laymen's Foreign Missions Inquiry, now a subject of wide discussion in all Protestant churches, is to be the subject considered at the meeting of the World Alliance of Presbyterian and Reformed Churches to be held in Washington on February 14th.

* * *

Girls' Friendly Goes Collegiate

The branch of the Girls' Friendly Society of St. John's Church, Sharon, Pa., has entered into arrangements whereby they receive college credit at Thiel College, Greenville, for the work done in G. F. S. classes. They have begun with classes in the modern novel and public speaking and if they work out well they will try others. There are 300 members of the branch and 60 of them have registered in these courses.

* * *

Captain Mountford to Receive Four Stars

Each star represents seven years of commissioned service in the Church Army and so Captain Mountford, head of the Army in this country, is to be decorated with four of them at a service in the chapel of the Church Missions House on February 17th, with Presiding Bishop Perry doing the decorating.

* * *

Meet to Discuss Church Colleges

How the Committee on Church Colleges of the General Convention can be of service to these institutions was discussed at an informal meeting held at Atlantic City last month, called by the chairman of the commission, Dr. Walter Hulihan, president of the University of Delaware. In addition to Dr. Hulihan, there was present President Peirce of Kenyon, Vice-chancellor Finney of Sewanee, President Ogilby of Trinity and President Bartlett of Hobart.

* * *

Diocese of Harrisburg Has a Convention

The convention of the diocese of Harrisburg was held at St. Stephen's Cathedral, Harrisburg, Penna., on January 24th. Bishop Brown said that the spiritual results during the past year had been as invigorating and encouraging as the temporal struggles have been heart breaking. More people were confirmed than ever before. On the cash side, due to a real effort during January, it was possible to close

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the diocesan books with a deficit of only \$2,000, but there have been drastic cuts all along the line to make this possible. A diocesan dinner was held, largely attended, at which the speakers were Bishop Brown, the Rev. H. Percy Silver of New York and the Rev. Lloyd S. Charters of Norwich, N. Y. "America will lead the way out of the depression when it goes back to the fighting faith of the pioneers who hewed the nation from the wilderness," declared Dr. Silver. "We people of America need more of the spirit of the people who founded this country."

* * *

Bicentennial of Savannah Parish

The bicentennial of Christ Church, Savannah, Ga., is to be celebrated February 12, marking not only the founding of the Church in Georgia but also the founding of the colony. There are to be a flock of bishops taking part; Bishops Perry, Wing, Mikell, Thomas, Juhan, Knight, Vincent and Reese, with Bishop Perry speaking in the evening, Bishop Mikell giving a patriotic address in the morning, and Mrs. James P. Andrew, who is the president of the Colonial Dames, speaking at a meeting in the afternoon. The convention of the diocese will be opened officially at the evening service.

REYNOLDS MEMORIAL HOSPITAL

(Continued from page 8)

electricity, making it easier for those who must prepare the meals or do the necessary cleaning.

There are thirty acres of ground in connection with the hospital, which contain ten acres of thoroughly cultivated garden (in charge of a professional gardener) which supplies the vegetables and fruit for the hospital; and also gives abundant pasturage for the cows and horses. They have on an average three hundred and fifty Rhode Island Red chickens, a registered herd of Holstein cows, horses for plowing after the general plowing is done by a tractor. It has its own electric power and now has a central heating plant where the hot water and heat is provided for the four houses belonging to the employees, the hospital and Nurses' Home. There are twenty-eight student nurses and seven graduates employed, a dietitian, an instructress, a technician and superintendent of nurses.

Nurses and workers for our three Settlement Houses on the Blue Ridge and Lower Allegheny Mountains are educated here. The work is for those who can help themselves and also, for those for whom no other provision is made.

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.

All 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 Communion, 10:30 a. m.

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 Communion, 11:45.

The Heavenly Rest and Beloved

Disciple, New York

Rev. Henry Darlington, D.D.
Fifth Ave. and Ninetieth St.
Sundays: Holy Communion, 8 a. m.
Sunday School 9:30 a. m. Morning Service and Sermon 11:00 a. m. Vespers 4:00 p. m., Evening Prayer 8:00 p. m.
Saints' Days and Holy Days: Holy Communion 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
Rev. G. P. T. Sargent, D.D., Rector
8 a. m., Holy Communion, 9:30 a. m., Church School, 11 a. m., Morning Service and Sermon, 4 p. m., Evensong, Special Music.

Little Church Around the Corner Transfiguration

1 East 29th Street
Rev. Randolph Ray, D.D., Rector
Communications, 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. 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.

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.

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 Communion, 11 a. m. Sung Mass and Sermon, 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.

All But \$231,152

THE National Council announced early in December that there was \$949,690 to be collected before the end of the year for the work of the General Church, in order that the dioceses might fulfill the expectations filed with the Council and in order that the budget for 1932 might be balanced.

Of this great total all but \$231,152 was paid. With the help of their generous gifts to the deficiency fund five dioceses and ten missionary districts paid 100% of their quotas. Not alone to them but to all who have struggled to sustain the missionary work of the Church, all honor is due.

The deficiency fund payments included in these totals amounted to \$312,824.11.

Copies of a detailed statement showing the results in each diocese can be obtained from the Church Missions House, 281 Fourth Avenue, New York.

The statement by provinces is as follows:

STATEMENT OF AMOUNTS RECEIVED FOR THE YEAR 1932 APPLYING ON THE BUDGET QUOTA FOR THE GENERAL WORK OF THE CHURCH

Diocese or District		Budget Quota 1932	"Expected to Pay" 1932	Paid on "Expectations"		Paid on Deficiency Fund	Total Paid	% of Quota Paid
				Amount	%			
PROVINCE	I	\$ 520,500	\$ 388,000	\$ 364,363.44	94	\$ 77,026.37	\$ 441,894.81	85
"	II	942,700	635,600	547,653.63	86	70,060.33	617,713.96	66
"	III	679,100	487,294	480,480.40	99	59,876.23	540,356.63	80
"	IV	255,000	132,459	110,279.22	83	28,329.67	138,608.89	54
"	V	500,500	248,950	221,506.08	89	27,442.02	248,948.10	50
"	VI	147,600	84,500	61,654.42	73	15,049.45	76,703.87	52
"	VII	150,600	83,000	58,975.40	71	9,759.89	68,735.29	46
"	VIII	173,800	89,400	81,182.53	91	22,361.05	103,543.58	60
FOREIGN		4,200	4,200	3,585.32	85	75.00	3,660.32	87
		<u>\$3,374,000</u>	<u>\$2,153,403</u>	<u>\$1,930,185.44</u>	<u>90</u>	<u>\$309,980.01</u>	<u>\$2,240,165.45</u>	<u>67</u>
China, Japan, Dominican Republic,								
European Churches				<u>1,639.01</u>		<u>2,844.10</u>	<u>4,483.11</u>	
				<u>\$1,931,824.45</u>		<u>\$312,824.11</u>	<u>\$2,244,648.56</u>	

The estimated excess of expenditures over current receipts for 1932 is \$225,000. The National Council will consider this problem at its meeting February eighth.

THE NATIONAL COUNCIL