

# *The* **WITNESS**

CHICAGO, ILL., APRIL 27, 1933

OBSERVE MOTHERS DAY  
*the* GOLDEN RULE WAY —



## "TIRED FINGERS"

*Tired fingers so worn, so white,  
Sewing and mending from morn 'til night.  
Tired hands and eyes that blink,  
Drooping head too tired to think.*

*Tired arms that once had pressed  
A curly head to a mother's breast.  
Tired voice so soft, so dear  
Saying "Sleep well, darling, mother 's near."*

*Tired fingers so worn, so true,  
Sewing and mending the whole day through,  
From break of dawn 'til setting sun,  
A Mother's Work Is Never Done.*



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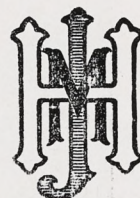
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# THE WITNESS

*A National Paper of the Episcopal Church*

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Vol. XVII No. 35

APRIL 27, 1933

Five Cents a Copy

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 THIRD GENERATION

*An Editorial by*  
BISHOP JOHNSON

THE true test of a garment is to be found in the wear and tear of use. It may look well when it comes out of the store but if it is shoddy it will show up as soon as the newness wears off.

When a pastor can look back over forty years he is able to estimate the value of religion in the second and third generation of those who practice it. As a young priest he ministered to young couples who had just begun their pilgrimage. He has had the privilege of baptizing their children, of preparing them for confirmation, and then of marrying them. In turn he has baptized their children and watched them grow up.

When modern youth confidently asserts its dogmas of conduct one realizes that their limitation consists in the fact that they have no other youth with which to compare themselves, so that comparing themselves with themselves they are not wise. Their judgments are necessarily theoretical and therefore inconclusive. That is one of the advantages which old age possesses. It can form its judgments upon the comparisons of at least three generations of youth. It can also estimate the value of religious training passing through its successive tests. If there was shoddy in the grandparents it will appear in the reactions of the second and third generation. Of course there is no guarantee that the children and grandchildren will measure up to the standards which have been set. Environment and heredity do not account for everything. Personality has its own responsibilities. But in the long run one can value the influence of true religion in the response of the second and third generation to their ancestry and training.

IT HAS been my privilege to witness this panorama in a great many instances where I have known the three generations intimately, and my testimony is that where there has been a background of Church life, without sham or pretense, there has been abundant evidence of its value in the second and third generation. The Church life of the older groups has furnished a soil in which the fruits have been manifest. If I were a gardener and folks were plants I would commend a hearty parish life as the very best soil from

which to grow the finest fruits of human character.

In that environment it is not true, as it is in the mere possession of wealth, that the process is from shirt-sleeves to shirtsleeves in three generations. Give me a family in which the atmosphere is one of reverence without solemnity and of geniality without frivolity and I will prophesy the most satisfactory results in the family tree.

It has been my good fortune to have watched scores of families emerge into the third generation. Of course the danger is that the children of godly parents who have inherited spiritual treasure, often make the fatal mistake of living on their principal and so waste their substance in careless living. But that does not detract from the fact that where each successive generation has worshipped God and loved their neighbor the results have been satisfactory.

Unfortunately we are living in an age in which the parents of modern youth have been so occupied in playing with their electric toys that they have quite ignored their Heavenly Father and the household of faith. Unconsciously they have patronized God and so their children have patronized them. It has been an age in which husbands have failed to obey God and so wives have declined to obey such husbands. And since somebody must handle the reins, authority has devolved upon the children. This has reversed the apostolic injunction from "wives obey your husbands" to "parents obey your children." And since youth is full of theories and utterly lacking in experience the result has been rather messy, for theorists are always wrong. The crucial test of truth lies in experience. On a difficult road it is vitally important that the person at the wheel shall be experienced in driving. A world guided by academic theorists is bound to end in disaster.

UNFORTUNATELY we live in an era where homesteads have given way to apartments and the apostolic succession of family life has been replaced by companionate attachments in which the welfare of children has been sacrificed to the sense reactions of adults. It is an era of change and therefore



decay. The poet spoke truthfully when he said, "Change and decay in all around I see." In family life the two are inseparable.

The apostolic creed revolving around the life of the Master has yielded to the greed centered in man's own alimentary canal. For there are just two creeds by which men live; either we believe in God or else let us eat, drink and be merry for tomorrow we die. Unfortunately those who adopt the second creed visit their sins upon the third and fourth generation, who come into the world and grow up in an atmosphere which has the morals of a rabbit hutch.

It is this kind of succession which has received the approval of the academic world, couched it is true in the lingo of the intellectuals but resolving itself nevertheless into a purely animal morality. According to this theory evolution has reached its climax in modern man so there is nothing left for succeeding generations but devolution, since we may not stand still and there is no higher life into which we may evolve. One may not object to evolution as an explanation of the creative method, but one must object to man's stopping

something that he did not initiate. Of course one must recognize the possibilities of a purely intellectual progressiveness, but one is not impressed with the superior mind of the present day.

Man seems to have reached the impasse of not being able to use the abundance with which he is surrounded. Like a cow in a haymow he tramples under foot that which he ought to eat. Even the Indians had more sense than this for when they had grain they ate it. We store it or dump it into the sea.

After all the test of anything is to be found in its use. If children could be raised on mental pabulum alone we ought to have some evidence of the system's value, for we have educated everybody to a point where nobody seems to know what to do. Maybe it is because after all they are on the wrong road. Possibly there are pragmatic results which would be found in successive generations if children were once again taught to love God with all their soul and their neighbors as themselves. Perhaps once again children would rise up and call their parents blessed instead of regarding them as old fools.

## DAYLIGHT AT MIDNIGHT

By

VIDA D. SCUDDER

"MY SUBJECT is the Church, regarded as at issue with the world, and at the same time coming to the rescue of the world-order with a distinctive example and message \* \* \* founded upon its own unique inspiration and sanctions." The power and justification of the Christian Social movement "must ultimately be sought not in ethics but in theology."

Have we not been waiting to have this said? The relation of Christianity to our need for a righteous social order rests on our conception of the nature of God, the nature of man, and the bond between the two,—on our glorious faith in its completeness. "It is becoming clear that without Christian doctrine, Christian ethics will fade \* \* \* as flowers fade when kept without water." Many books are written aligning Jesus' teachings with a civilization which obviously gives those teachings the lie. Such books are often illuminating, but they are rarely fundamental. For Christianity is something quite different from ethical principles; it is a revelation of the invisible realities on which, as the Christian believes, this baffling universe depends.

The assumption of Christian truth, with practical inferences so concrete that they startle, gives singular cogency to the book *Faith and Society*, by Maurice Reckitt (Longmans Green, \$5.00), from which our quotations were taken,—a book no thinking Churchman can afford to miss. So far as estimate of contemporary life goes, the author is grave and sad: "The mission of the Church may prove to be \* \* \* to preserve and so far as may be to exemplify the values of Christianity in a perishing civilization." He exposes

briefly our rotten foundations, in the light of Christian faith. But he does not linger here; and indeed it is high time that we ceased reiterating a judgment which Church utterances, Catholic and Protestant alike, force the Christian to accept as official and complete. Neither does the book breathe the religious fatalism becoming all too prevalent, which simply presents the situation to the Almighty, retreating meanwhile on private virtue. Belief in the Incarnation is to Mr. Reckitt the summons to interest in this world's affairs. His thinking is constructive and courageous: "It is useless," says he, "to imagine that the Church can do anything to restore the world by proposing remedies which do not involve any challenge to secular opinion."

BEHIND the book lies the noble story of the social movement in the English Church since the time of Maurice. Every Anglican should be familiar with this story; Mr. Reckitt has been an intimate part of its later phases. But the movement is not static; it is not content with repeating its own formulae, still less with adopting the formulae of non-religious groups. Its life grows from within. The later, theoretical part of the book is therefore the most arresting. In some ways it follows the lines of the great Papal Encyclicals which, as we should realize, are quickening social responsibility widely among thoughtful people in the Roman allegiance. But Anglican thinking has an activity of its own, swinging free and flexible and leading straight from the central mysteries of our religion into the world we know. Part II of this book



offers perhaps the fullest suggestions yet worked out in our time toward a synthetic Christian sociology. It is rich in study, alike of the immediate problems pressing on the socialized Christian conscience and of the central principles which were Christianity uncompromising might lead on to real social reconstruction.

From the personal point of view, for instance, nothing could be better than the summary of the duty of the Christian investor given on p. 413 (though advice to investors sounds a bit ironic just now). The obstacles put in the way of pastoral work by the present order are excellently shown; and on almost the last page is an inspiring story of one parish which overcame these obstacles. Suggestions for corporate adventure under present conditions are not lacking; how about a Christian bloc in Parliament, cutting across party divisions, or perhaps organized outside,—a body which should afford guidance on crucial issues, and suggest policies by the light of the best Christian intelligence? Can we imagine such a thing in Congress? Page the Federal Council, and the Catholic Welfare Association! \* \* \* One article can give no idea of the stimulating number of subjects treated. And the writing is refreshingly free from liberal patter. Internationalism for instance? Certainly; but not as a good in itself. Should the apostolic "sirs, ye are all brethren" be replaced by the modern, "sirs, ye are all bondholders," an internationalized world might know the worst tyranny yet.

**H**OWEVER, it is in the wider discussion found in chapters IX and X that the book is most stimulating. The outlook is absolutely modern; all that is worth anything in the picture of the future presented by our late friend Technocracy is implicit in it. Here is recognition that we are in a world enslaved which might face freedom. Nothing is more saddening than the perception that owing to our greedy and unjust system of distribution, the leisure which should come to the race as a blessing is making its advent as a menace and a curse. Even so valiant a thinker as L. P. Jacks is daunted by the prospect and asks plaintively what the race is possibly going to do with so much free time! But Christianity is not daunted. "Religion has got to match itself with a wholly new prospect," says Mr. Reckitt: "the thrusting upon every man of the direct responsibility for the expenditure of the greater part of his spiritual and physical energy. For a Leisure Age means no less than this,—that life regains the initiative over routine." \* \* \* "Is our religion to be presented as 'life-affirming' or not?" The question leads out into fascinating discussion of motive and vocation. The author challenges our most respectable American shibboleth, our honor for work and efficiency as intrinsically virtuous. The challenge shocks us; but a moment's reflection shows that more spiritual races and periods have never done homage to these our idols. The background of Mr. Reckitt's thinking will be recognized by any one who knows that delightful book, "The Return of Christendom," with its regard for a period when Christian ideas held at least nominal control over social organization.

To American readers, the newest and most controversial thing in the book may well be the treatment of the financial system as the real battle field of the future. "Civilization is no longer commercial; it is financial." "It is at least questionable whether the ultimate initiative within nations or controlling them lies today with any purely political authority. All the indications converge to suggest that it resides in the veiled monopoly of cosmopolitan finance." Far be it from the present writer to expound the theory of Social Credit to which Mr. Reckitt and his group adhere; nor does he himself here attempt exposition. But at least the importance of the theory may be signalled; and we would better be on the alert, for it is arresting many of the best minds in England. Already we can agree with its premises, dimly discerning that bankers quite as much as employers have a strangle-hold on civilization. Is not the Credit System a mysterious invisible octopus, sending poisonous tentacles into the hidden vital parts of society? An affirmative answer grows more assured as one studies the writings of this school. Meanwhile, even ignorant folk can understand the inferences stressed by Mr. Reckitt: the Just Price, expanded from private transactions to govern economic planning; and, more breath-taking, the idea of a National Dividend for anybody "an irrevocable claim to a share in the communal inheritance." Poverty, we are told, has become an anachronism; for "by the discoveries and exertions of mankind throughout the centuries \* \* \* there has been accumulated a 'communal inheritance' of wealth far exceeding any contribution that a single generation can make to the needs of the world. Into that inheritance each one of us can claim to enter merely by virtue of our birth."

**U**TOPIAN? Absurd? Possibly! But led up to by a masterly discussion, on lines quite independent of the old socialist orthodoxy, which Mr. Reckitt a bit too contemptuously discards. Premium on laziness? Realize as you read that future incentives in an age of plenty, were the problems of distribution justly solved, must be sought on different lines from now. At all events, these ideals of a Just Price and a national or social dividend would not point to the mechanically centralized control which cruder socialism proposes and which Russia practises. They jealously guard our sacred heritage of faith in freedom and in personal initiative, basis of that Christian thinking always suspicious of such short cuts to Utopia as seek to minimize them.

In sum, both the dynamic and the technique demanded by social salvation are suggested in this book with unusual force. Here is thinking, not in the void, but in the actual world. Only this world is seen in the light streaming from the Cross where Love Incarnate reigns. The book closes with an impressive quotation: "Christ chargeth me to believe His daylight at midnight." Who can deny that midnight gloom broods over the world today? But "the disillusion of the world is the opportunity of religion." If the Church awakens to this opportunity, the radiance from the Cross may prove the light of dawn.



## THE EARLY SERVICE

By

CURTIS B. CAMP

*Layman of the Diocese of Chicago*

**D**O YOU know the joy of the early service? Do you know it in the winter time when the days are short and you arise while it is yet dark, and when you are ready to go to the little church the first streaks of gray dawn are appearing? Few people are out, and as you go on your way you think of all those who are still in their beds, or just beginning to stir about. Some of them are Christians who are missing the Great Service and you wonder why, and you think also of all those who do not know Him and of the joys they do not realize and cannot experience. You wonder how any one can so live his life and not be always conscious that somewhere something is lacking in his experience, and you wonder how he can find anything to take the place of it.

Do you know the joy of the early service in the summer time? When the early morning shadows are long as at evening, but growing shorter like life's opportunities as the day advances, and you are glad as you pass along the almost deserted street that this one opportunity on this particular day has not escaped you, for you are going to meet the King of Kings at the tryst He Himself has appointed! The birds are singing and your spirit responds with a song, but still the insistent regret creeps in for all those who have never learned to enter into the joy of the early service. You wish you could tell them in some way, every one of them, of what they are missing and what they would gain, but you realize the thing you would try to describe to them is a subtle something that must be experienced; that it cannot well be told because it would lose much of its charm in the telling. It is one of those intimate things that only those who attend the early service can know.

People go to church, no difference what the hour or the season, to worship God, to give thanks to Him for His mercy and blessings to them, and all of this is very good, most excellent, but why not the Early Service also? Why be a specialist? For when you have entered into the joy of the early service you will not give it up, but you will go to the eleven o'clock service more regularly than you did before. One does not replace, but supplements the other. There at the breaking of the day in the breaking of bread and the giving of thanks we renew His Spirit within us that came to abide with us for ever at our baptism, not only for that service but for all of the services and organization work of the Church.

**T**HE church is very quiet as you enter in the early morning. The stillness of a benediction pervades it. It is the stillness that is inseparable from reverence and love; and as you kneel there the early morning light, with the light of the candles and the whole atmosphere of the solemn church, is strangely impressive.

You think of our Lord's death, and are reminded it was probably at that same hour and in that same kind of a mysterious morning light that He appeared to Mary just after His resurrection—the beginning of the evidence by which we know He rose from the dead. And it is one of the joys of the early service to *know* that He appears there in the Holy Sacraments in just as real a way as He appeared to His disciples. You cannot go to the early service regularly without finding Him as Mary found Him on that first early morning.

The inconvenience of the hour of the early service provides a test of our fidelity to Him something like the test that Gethsemane presented to His disciples. Three times in the garden Jesus left His disciples and prayed "O My Father, if this cup may not pass away from me, except I drink it, Thy will be done," and each time when He returned He found them sleeping. Pathetically He said to Peter, "Could ye not watch with Me one hour? Watch and pray, that ye enter not into temptation." Likewise He said also to them the same words the second time, and the third time He said, "Sleep on now and take your rest; behold, he is at hand that doth betray Me." And while He yet spake Judas, with a great multitude with weapons, came up to Jesus and said, "Hail Master;" and kissed Him. How significant is this incident. All those that slept and prayed not, fled, and Peter denied Him. "Then all the disciples forsook Him, and fled." Only Christ, Who on His human side prayed to His Father alone in the garden, "Thy will be done," faced the ordeal. "Could ye not watch with Me one hour?" They did enter into temptation, as our Lord suggested they might, and were scattered, and Peter, when he followed afar off and went into the high priest's house to see the end, and was questioned, "began to curse and to swear, saying, I know not the man." What a lesson for us all. It teaches that our love for Him is at a low ebb and we are weak and vulnerable whenever that love is not sufficient to overcome mere inconvenience, whether it be the inconvenience of the hour, or any other inconvenience. It teaches also, and very forcefully, the evil results that may follow therefrom, for they did follow therefrom, even to the disciples.

**H**AVE you entered into the joy of the early service? That great memorial by which we commemorate our Lord's death and resurrection "until He comes again." The institution of that service was the last thing He did just before He started upon the short and terrible journey to the cross. On the evening before His crucifixion, upon meeting with His disciples, He said, "With desire I have desired to eat this passover with you before I suffer." How beautifully human was the human side of Jesus, for foreseeing His death, burial and resurrection, His betrayal, Peter's denial,



the scourging and mocking at the hands of the mob, the humiliating trials before Caiaphas and Pilate, and the cruel suffering of the cross (all of which was to happen that night and the next day, and the path of which led through Gethsemane), on that fatal evening He instituted this memorial service for us *with thanksgiving*. There is no such example of devotion to be found elsewhere, for in the institution of this farewell memorial and continuing contact service between Himself and His followers, no word of complaint is spoken, only love and thanksgiving, "For in the night in which He was betrayed, He took bread; and *when He had given thanks*, He brake it; \* \* \* and likewise He took the cup, and *when He had given thanks*, He gave it to them." No one ever gave thanks like Jesus! How can we fail to enter fully into this Holy service, created under such circumstances of love and devotion to His disciples as He was leaving them. For it represents His Personal Presence ever with us until His coming again.

## Witness Bible Class

Conducted by

IRWIN ST. JOHN TUCKER  
ISAIAH II ZION REDEEMED

Lesson Twenty-nine

**B**ABYLON, for twenty-five centuries unquestioned mistress and ruler of the world's trade, neared the end of her long empire. To the north and east a new power had arisen; a strange conqueror spurred on by a strange new religion—the faith of Zoroaster. Cyrus the Mede swept swiftly down on Mesopotamia, sunk in its torpor.

The religion of Zoroaster taught that there are two fundamentals—light and darkness; good and evil. These two great principles battle forever in the world at large, but their principal battleground is in the soul of man. Zoroaster's faith was a mountain religion. It spoke of truth unsullied, of pledge keeping, of mercy, of the sanctity of the land. It was a spiritual religion, promising happiness hereafter to those who serve the Good God here.

Along the muddy canals of Babylon crouched a miserable company of captives. Hebrews, whose hearts were in the hills, compelled to groan and labor along the Euphrates as their forefathers had been compelled to labor along the Nile. Their land had been desolated, their temple destroyed, their princes had been led away captive, just as Amos and Hosea and Micah had prophesied; just as Isaiah and Jeremiah had predicted.

But Isaiah has also predicted, "A remnant shall return." Would that come true? How long must they wait? Seventy years, their prophets told them, and the time was about up. What would happen?

Swiftly, incredibly, the glorious news came. Cyrus the Mede, whose faith was much the same as their own, was sweeping down on the Lady of Kingdoms, the Golden City. Wherever he went he set other re-

ligions free. He proclaimed to all the captive peoples, groaning under the yoke of Babylon, that they could all go back to their own homes if they would help him overthrow the empire that held them in subjection. Desperately, eagerly, they rallied to the promise. Someone, it might have been the Hebrew captives, swung open the great river gates and the current of the Euphrates was carried away down the overflow canals, so that the water was lowered and enemies could sweep in under the barriers. Euphrates was dried up, as the Red Sea had been dried, and made a way for the Redeemer, for Cyrus the Messiah, to enter.

Wild with exultation as the hour drew near, a voice rang out through the crowded halls of Babylon:

"Comfort ye, comfort ye my people, saith your God; Say unto Jerusalem that her warfare is ended, that her iniquity is pardoned, for she has received from the Lord's hand double for all her sins!"

"A voice is crying in the wilderness, 'Prepare ye the way of the Lord; make straight through the desert a highway for our God'."

What this Hebrew prophet was saying was that straight through the desert, from Babylon to the head of the Persian Gulf across the desert of Arabia, a highway should be built whereby the Lord God of the Hebrews should march with His people back to the land of Israel. These wild ecstatic chapters of Isaiah, beginning with chapters 40 and ending in 45, hail Cyrus as the fulfiller of destiny:

"Thus saith the Lord to his Messiah, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates, and the gates shall not be shut. (Referring to the two river gates mentioned above.) I will go before thee and make thy crooked places straight; I will break in pieces the gates of brass, and cut in sunder the bars of iron; and I will give thee the treasures of darkness, and the hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel."

The prophet goes on to say that Cyrus' religion is faulty, because "I form light, and I create darkness; beside me there is none else," contrary to the doctrines of Zoroaster.

Seen in this light the book of Isaiah leaps instantly into action, like a great moving picture. The drama of this book of Isaiah is stupendous. But it has a tragic ending. For Sheshbazzar, prince of Judah, started out across the desert in literal obedience to the prophecy, carrying the golden instruments of the Temple, and he was never heard of again.

NEXT WEEK: ISAIAH AND JESUS.

## Just Souls

By

C. RUSSELL MOODEY

If a man really wants to see  
Excellence above mediocrity  
Let him view the Christ from a tree  
And the Master will greet him cordially!

**A** MAN the other day when asked how things were going said he was "up a tree." He meant by that statement that things were going against him. He was trapped by his creditors who were hounding him to death. He couldn't pay his bills, he had nothing to offer to meet his obligations. This left him mentally as described above—he was "up a tree"—he was caught in a situation which baffled his wits and left him stumped, so to speak.

I suppose the phrase "up a tree" was born way down



South where hunting is an art. Down there the natives make a great deal over their "nimrodian" expeditions and when they go hunting the whole neighborhood turns out. Their pet victim is the coon and in the evening by the moonlight they leave their little shanties and follow the winding path that leads to the thicket. Here they deploy and the hunt begins in earnest. After beating around the bush for awhile they scare up a coon and he takes refuge in the leafy branches. A well aimed shot and the animal drops to the ground. The hunters return triumphant!

It is a good thing sometimes for Christians to be "up a tree." I recall the story of the publican Zacchaeus who was smart enough to climb up on a limb in order to catch a glimpse of the Christ. He had heard that He was coming and because he was little of stature he had to do something to see Jesus. So he climbed the nearest tree and from his seat on the limb he saw the Master. And what is more important the Master saw him and called to him to come down for He wanted to abide at his house. With such unexpected recognition you can see how Zacchaeus felt. He was both amazed and delighted.

We all have to lift ourselves out of mediocrity if we really want to make headway and "heartway." Just being one of the crowd doesn't get us anywhere. If we build into our physical and spiritual limitations a high excellence—if we are "up a tree" and see what the average fails to see then the Christ will come and abide with us just as He did with the publican whom the crowd hated.

## Let's Know

By

BISHOP WILSON

BLUE LAWS

**N**OW that lager beer is back with us again and the repeal of the eighteenth amendment is on the way (perhaps), many remarks are being made again about the so-called Blue Laws. Any law which regulates personal or social conduct and which somebody does not like, is promptly branded as a "blue law," as tho that settled the whole matter.

Well, there were Blue Laws once but they were scarcely as reprehensible as their critics would make them out. Two centuries ago all codes of laws were severe and vindictive above anything we know today. This was especially true in the Puritanical atmosphere of the New England colonies. In the eighteenth century the Session laws of Connecticut were issued in pamphlet form bound in blue covers, which provided an excuse for this title. It seems that the Rev. Samuel Peters was a clergyman of the Church of England in the New Haven colony who was deeply irritated by Puritan hostility. Eventually he was expelled from the colony and wreaked his little vengeance on his former neighbors by writing, in 1781, a bitter satire on their legal code. To add sharpness to his critical barbs he scandalously exaggerated the Blue Laws and with that peculiar flair for literalness to which so many

Americans seem to be addicted, his writings were later taken at their full face value.

Goodness knows, the Puritan laws were harsh enough without accentuating their severity. There were laws against games such as cards, dice, tables, "and any other game wherein that great and solemn ordinance of a lot is expressly and directly abused and profaned." In other words, such games were not forbidden because of the moral peril involved but because any casting of lots was reserved for strictly religious use (again, that curiously literal interpretation of the Bible). Later the list of prohibited games included billiards, quoits, kayle, and loggats (perhaps somebody knows what those last two games were).

The Sabbath laws were the worst. Everyone was required to attend public worship and was forbidden recreation or travel on that day. A business contract was void if entered into on the Sabbath. A man was forbidden to kiss his wife on the Sabbath. And so on—with sundry punishments of branding, whipping, boring of the tongue and such like.

There is a story of two men who really needed to make a trip from Saybrook to Hartford one Sabbath but they knew they would be arrested on the way. So whenever they approached a town, one of the men lay down in the carriage, covered himself with a blanket and groaned miserably. The driver frantically sought the town constable and asked where he could take his friend who was dying with small pox. The trembling constable would quickly forget his religious duties and hurry the couple on out of town. So they reached Hartford.

The curious feature is that the modern descendants of the Puritans will drive their automobiles all over the country on a Sunday but have concentrated their convictions on the prohibition issue. But the old New Haven law permitted anyone to sell "beer or ale at a penny a quart or cheaper" even without a license. Of course, it couldn't be done on the Sabbath and tippling was limited to half an hour at any one time—just like a modern time-limit on parking regulations. Maybe such ordinances are needed but the question is, have they any real religious significance?

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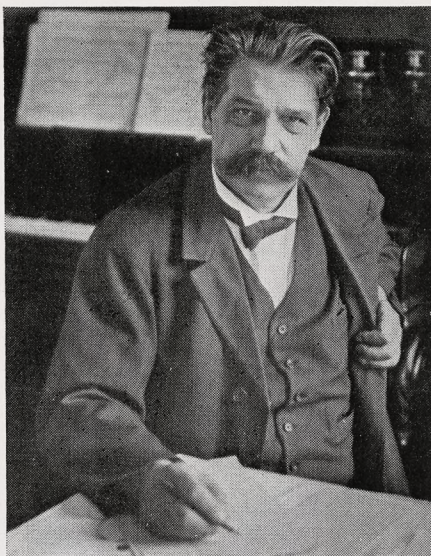


# GREAT MISSIONARY REVEALS HIS LIFE AND PHILOSOPHY

Reviewed by GARDINER M. DAY

"I could not accept the Queen's frequently repeated invitation to spend part of my holidays with her under the single obligation of playing the organ to her for two hours daily because in the last years before my departure for Africa I could not afford time for a holiday," writes Dr. Albert Schweitzer, the famous missionary doctor, in his fascinating biography, *Out of My Life and Thought* (Holt \$2.50), and the reader will realize that had the Queen any knowledge of the colossal amount of valuable work in which the doctor was engaged not even Her Majesty would have dared to ask for two hours a day. At the time the request was made Dr. Schweitzer was carrying a full time schedule as a professor in the Theological College of St. Thomas, in Strassburg, serving as a regular Sunday preacher at St. Nicholas' Church, beginning a study of St. Paul which was later to be published under the title, *The Mysticism of Paul the Apostle*, travelling as far as Paris and Barcelona to fulfill his duties as organist of the Paris Bach Society—not to mention occasional trips made to prevent a finely toned old organ being replaced by a poorer factory built one—and pursuing the first year of his medical studies in preparation for the missionary work in the African Congo to which he had dedicated the rest of his life. Nor when the academic year was ended was he to have any respite, for he had already agreed with his publishers to make a German edition of his French work on *Bach* and this meant a book of 844 pages.

It must be obvious to the reader that Dr. Schweitzer is a phenomenon and a more genuine Christian phenomenon is not in existence. By the age of thirty Dr. Schweitzer had not only achieved a brilliant reputation as a Christian Scholar by writing the most remarkable interpretation of Jesus' life of the past quarter of a century, but also had become famous as an organist, as an expert critic of organs, and as an authority on the music of Bach. During the twenty-eight years since then, he has become deservedly famous alike for his work as a medical missionary in Lambarene and for his literary labors in the fields of philosophy and New Testament criticism. If there breathes a man with imagination so dead that he is not thrilled by Schweitzer's career we surely feel sorry for him. The title of the volume is well chosen. As a literary work the book has little



ALBERT SCHWEITZER

merit, but as the life story of an amazingly versatile man possessed of an amazingly fertile mind and supremely Christ-like spirit it holds the reader's interest from cover to cover. Needless to say, it ought, along with the author's *On The Edge of The Primeval Forest* and *The Forest Hospital at Lambarene*, to find its way into many a parish library.

Apropos of parish Libraries we may be permitted a digression. With a couple of dozen books we started a library here in this parish in Williamstown three years ago. Among the first books to be placed on its shelves was Dr. W. R. Bowie's beautiful life of Christ entitled, *The Master*, which, by the way, is now published in a dollar edition (Scribners). A few weeks ago Mr. Charles E. Smith, a member of the parish who had served on the vestry for over twenty years died, and pasted in his Bible under the heading "My Belief" and dated Nov. 29, 1930, the following passage from the final chapter of Dr. Bowie's volume: "It was not in being unlike men that Jesus was most like God. Rather it was when he was most like what men are meant to be that he was most fully what God is. Since 'God made man in his own image' then it is from man that we can best discover God. That which is most beautiful in men is God. The purity, the courage, the love, and the devotion which shine in the great souls are partial lights of the one light of God. And if any man express the perfection of human possibilities, then in and by that fact—and not through some miraculous difference from it he is the incarnation of the life of God." The dates showed that Mr. Smith had copied it from the volume in the parish Library. We mention this as

(Continued on page 16)

# NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

Golden Rule observance of Mother's Day comes this year on May 14th. There are many thousands of destitute mothers and dependent children who on Mother's Day this year will be praying, not for flowers but for flour, not for candy but for bread. A resolution has been introduced in Congress calling upon President Roosevelt to issue a special Mother's Day proclamation in the interest of "an unprecedentedly large number of mothers and dependent children who, because of unemployment or loss of their bread earners, are lacking many of the necessities of life." The resolution calls upon "our citizens to express our love and reverence for motherhood by the usual tokens and messages of affection, and by making contributions, in honor of mothers, through our churches or other fraternal and welfare agencies, for the relief and welfare of such mothers and children as may be in need of the necessities of life." An illustrated booklet on ways of observing the day may be had for the asking by writing the Golden Rule Foundation, Lincoln Building, New York City. It contains many valuable suggestions for programs suitable for churches, clubs, schools, lodges and homes, so that it is well worth your while securing a copy.

\* \* \*

## A Million Meals Served at Seamen's Institute

Almost a million meals, 941,557 as compared with 335,409 in 1929, were provided merchant seamen of every age, race, rating and creed by the Seamen's Church Institute of New York, 25 South Street, during the year 1932, according to its eighty-eighth annual report. Last year 383,892 seamen slept in the building, 17,380 relief loans were given 8,037. 140,919 attended free entertainments and 39,620 pieces of baggage were cared for.

\* \* \*

## Fine Record of Church Life Insurance Company

According to published statistics, life insurance production among the leading commercial old-line companies has been falling off badly this year as against 1932. This situation is a reflection of general business and financial conditions. In addition to the actual decrease of new insurance written, wholesale lapsations have occurred. Insurance loans amount to more than \$3,500,000,000 and the probability is that a large



percentage of these loans will result in lapsed policies.

It is interesting to note, however, that production figures of the Church Life Insurance Corporation, a subsidiary of The Church Pension Fund, do not follow the general trend. This Corporation has written more than twice the amount of personal insurance during the first quarter of 1933 as it did in the corresponding quarter of 1932, in addition to a substantial increase in group insurance. The Corporation also reports a considerable increase in the sale of annuities. We believe that this is a reflection of the desire for economy on the part of those who want a maximum of insurance protection at a minimum of cost. The Church Life Insurance Corporation is giving a distinct service to the Episcopal Church in offering its facilities to the clergy, lay officials and lay workers and their families.

It is evident from the Corporation's recent experience that those who are eligible to secure insurance and annuities in the Corporation are taking full advantage of its facilities. The Trustees of The Church Pension Fund in 1922 formed the Church Life Insurance Corporation for the sole benefit of the Church. The Corporation is owned and controlled entirely by The Church Pension Fund and operates under the supervision of the Insurance Department of the State of New York. The Directors have paid substantial refunds to policyholders regularly since 1924. For one who wishes to be as economical as possible in the purchase of life insurance, either for purposes of investment or protection, the Church Life Insurance Corporation is an excellent medium.

\* \* \*

#### Who Will Continue These Papers?

A subscriber for a number of years has been responsible for WITNESS bundles of 50 copies going each week to the Seamen's Church Institute in New York and the Marine Hospital at Fort Stanton, N. M. These copies have been read eagerly, so we are informed, by the thousands of sailors that pass through these institutions each week. The subscriber now informs us that it is no longer possible to continue. We do not want to discontinue them—it is hardly necessary to elaborate on that. I can think of no bundles that are performing greater service. But we simply haven't the cash ourselves. Can we not find ten people among our subscribers who will be responsible for these bundles—dividing among you the load that has up to now been carried by this one person. The cost to each would be \$3.90 a quarter. If you are willing to be one just put your OK on a postal



BISHOP STEVENS  
*Needs Cash for Building*

and send it to the New York office, 931 Tribune Building; no cash is necessary; we will send you a statement at the end of the quarter.

\* \* \*

#### Churches Were Filled on Easter

Reports from every part of the country indicate that churches were crowded on Easter; Chicago, New York, Philadelphia, St. Louis, Albany, Boston, Detroit—from all the city parishes came the same reports. And not only in the cities but in the smaller parishes as well. Typical is this report from St. Stephen's, Wilkes-Barre, Pa., where there were 1,300 people at the service at 6:30 a. m., with another 200 standing in the aisles and vestibule during the entire service. The church was filled completely four times during the day for as many services.

\* \* \*

#### Supplementary Offering For National Council

During the past week \$4,443 has been added to the supplementary offering for the National Council budget, bringing the total to \$19,544.15. The total asked for is \$158,000. Since the last report there have been three more gifts of \$1,000 each and 126 smaller ones, the total number of givers direct to the Council now being 392. Plans are now being made in many places for special offerings on Whitsunday.

#### Bishop Perry Arrives in Hankow

Bishop Perry arrived in Hankow on Easter Even by plane from Shanghai, where he had held the Three Hour service on Good Friday. He spent Easter week visiting in Hankow, Wuchang, Hanyang, Anking and Wuhu, preaching in the latter city on Low Sunday.

\* \* \*

#### Memorial to Wife of Late Florida Bishop

Mrs. Edwin G. Weed, wife of the late bishop of Florida was fond of birds and the Episcopal residence always contained a number of canaries. She shared this interest with her friend, Mrs. R. P. Daniel, and presented her with three of her finest. Upon the death of Mrs. Weed her friend said: "Why not have the birds give a memorial to Mrs. Weed." So she started raising birds for sale, putting the money into a memorial fund. On Easter there was dedicated a chime of organ bells at St. John's, Jacksonville, with a plate carrying the following inscription: "The Bird Bells, to the Glory of God and in loving memory of Mrs. Edwin Gardner Weed, the chimes of this organ are given by Mrs. R. P. Daniel, Easter, 1933."

\* \* \*

#### Connecticut to Celebrate Oxford Movement

The Oxford Movement is to be celebrated in connection with the convention of the diocese of Connecticut, to be held at Christ Church Cathedral, May 16th. The Rev. Henry E. Kelly of Bridgeport is to be the preacher at a special service. The convention dinner is to be held that evening with Professor Chauncey B. Tinker of Yale as the principal speaker.

\* \* \*

#### Bishop Gilbert Appeals For Destitute Families

An effort is being made in New York, under the leadership of Bishop Gilbert, to secure pledges of \$1 a month for six months from Church people, to raise a fund to care for the hundreds of destitute Church families in the diocese. Ten thousand such pledges will be necessary to take care of the situation which Bishop Gilbert says is exceedingly grave.

\* \* \*

#### Raising Funds to Support Work at Clinic

An organization, to be called the Rochester Hospital Associates, is coming into being to support the work the Church is doing at the Mayo Clinic at Rochester, Minnesota. In January, 1932, the Rev. George L. Brown attached himself to Calvary parish as hospital chap-



lain. During the past year he has made thousands of visits among the many who come to this famous clinic for treatment, so that the bishops of the diocese say that no work in the diocese has advanced more rapidly.

\* \* \*

#### Girls Friendly to Discuss Race Relations

Race Relations is to be considered at a conference of the Girls' Friendly Society to be held in July at Adelynrood, South Byfield, Mass. Dr. Adelaide T. Case of Columbia University is to be the leader.

\* \* \*

#### Bishop of Cuba Visits Florida

Bishop Hulse of Cuba was a visitor in the diocese of Florida during Holy Week, giving missionary addresses in a number of parishes.

\* \* \*

#### Founders Descendant Is Baptised

Easter Even at St. Paul's, Hickman, Kentucky, the great-great grandson of the founder of the parish, the Rev. Nathaniel Cowgill, was baptised; one of the class of six. Several parishes in Kentucky were founded by the Rev. Mr. Cowgill who came to western Kentucky from Philadelphia in 1838.

\* \* \*

#### School Presents Easter Mystery Play

An Easter Mystery play, *Thy Kingdom Come*, written by Miss Florence Converse of Wellesley, Mass., was presented on Easter Even at Kemper Hall, Church school at Kenosha, Wisconsin.

\* \* \*

#### Confusion Over a Bequest

St. Paul's, Wickford, R. I., received a bequest of \$5,000 through the will of Mrs. W. D. Miller. The vestry was then told by her son that his mother had intended the gift for the Old St. Paul's, Narragansett, which is a summer mission church under the guidance of the Wickford rector, the Rev. Herbert J. Piper. There was a lively discussion at a recent vestry meeting as to what should be done about it but it was finally decided to let the old church have the money with the understanding that, should it close, the legacy should return to the Wickford parish.

\* \* \*

#### Putting Magazines to New Use

"You never can tell what kind of a tight place *The Survey* will help you out of," says the editor of that valued monthly, and goes on to tell an instance happening to Mr. Walter

Kidde who is a member of our National Council and was recently presiding officer of the New Jersey Conference of Social Work. "Mr. Kidde wakened one fine night to discover a masked burglar going through his clothes. On a bedside table, on top of a pile of *Surveys*—evidently Mr. Kidde's favorite reading—lay the intruder's revolver. Moved by the same impulse, Mr. Kidde and Mr. Burglar sprang for the revolver. But leave it to *The Survey*! It obligingly slid off the table, taking the gun with it and, if you please, exploding it. Mr. Kidde got his man. Moral: *The Survey* is indispensable."

No one grudges any credit to *The Survey*—but of course we wish it had happened to be THE WITNESS.

\* \* \*

#### President Roosevelt at Washington Cathedral

President and Mrs. Roosevelt were among the thousands of Easter worshippers at Washington Cathedral. It is estimated that over two thousand people attended this service, filling every seat in the great choir, its adjoining chapels and a portion of the recently completed north transept. Several thousand, arriving late, visited the crypt chapels. Bishop Freeman was the preacher, and Bishop Atwood, retired bishop of Arizona and Bishop Rogers of

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Ohio, also took part in the service. Bishop Rogers preached at a service in the afternoon that was attended by another large congregation. The cathedral authorities estimated that between 7,500 and 10,000 people were welcomed there from the time the Bethlehem Chapel opened at 7:30 until the curator's office closed at 6:30.

\* \* \*

#### Wellesley Conference Reduces Rates

In view of the condition of people's pocketbooks these days the authorities of the Wellesley Conference has reduced its rate to \$35 for the entire ten days. The conference is to be held from June 26th to July 7th.

\* \* \*

#### Better Look Out for Your Hound

If you are a parson and have a pet canine you better watch out. Last week Dr. Darlington, rector of the Church of the Heavenly Rest, labored hard and long over his Holy Week sermons. These Sandy, a young terrier, attempted to digest—and what is equally important seemed to feel none the worse for it. On entering his study on Good Friday morning Dr. Darlington found remnants of his valuable sermons scattered on the floor, the rest of them apparently being inside Sandy. The dog, unchastened by his first spiritual experience, greeted Dr. Darlington as cheerfully as usual. Here was no penitent, but the same blithe creature who continued to frolic, while his master diligently rewrote a WOR radio address and the sermon for the three hour Passion Service on Good Friday.

\* \* \*

#### Chicago Brotherhood Has Men's Conference

A conference for men and boys for the northern deanery of Chicago is to be held April 29th and 30th at Grand Detour, Illinois, sponsored by the Brotherhood of St. Andrew. Bishop Stewart and Professor Colbert of the University of Wisconsin are to be the principal speakers.

\* \* \*

#### Haul in Truck Loads of Children

At Christ Church, Burlington, Iowa, they held children's services each Wednesday afternoon during Lent. They started off on Ash Wednesday with an attendance of 36, at which time the rector, the Rev. Harold Hoag, divided them into teams and announced prizes for the teams having the largest attendance during Lent. Competition grew so keen that at the last service, the captains of the two leading teams sent trucks to the schools and loaded them up with children. One energetic

captain piled sixty in one truck, and won first prize.

\* \* \*

#### Institute Chaplain Goes to City Missions

The Rev. F. R. Howard, for the past eleven years the chaplain of the Seamen's Church Institute of San Francisco, has resigned and has been appointed chaplain of the city missions in San Francisco.

\* \* \*

#### Bishop Wing Confirms a Rural Class

Recently Bishop Wing confirmed a class at St. James, Leesburg, Florida, that was really a rural class. Seventeen persons came an average of nine miles each to be confirmed. Only four were from towns, the rest all coming from rural areas. And every one of the candidates was the result of some lay person's work. It was announced that in proportion to the size of the field this was the largest class of the year in the diocese. The members of it came from three different counties. The Rev. R. F. Blackford is rector at Leesburg.

\* \* \*

#### Appeal for Funds for Los Angeles Churches

Bishop Stevens of Los Angeles has sent east the Rev. Perry G. M. Austin, rector of St. Luke's, Long Beach, California, to tell the story of the earthquake there, and the part the Church played in it. It is a thrilling story, the bits I have heard, with our Church playing a grand part. Writes Mr. Austin:

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The Roman Catholics have stated that they will immediately rebuild their property, one church alone in Long Beach costing close to \$100,000 to rebuild. St. Luke's has the goodwill of the entire community as I think it has never had before and we simply must demonstrate the solidarity of the old P. E. Church of the U. S. A. to a community which I think is now ready to believe in us if we believe in our Cause. You can appreciate that a great population like this made up largely from the Middle West has wondered about us, whether we really were interested more in building a nice little country club on the corner where one could be sure to meet nice people, or whether we had the forthright gumption to put the welfare of the community as the greatest object of our interest. If our Church people on the outside fail to help us now, God help us in the dark days to come."

\* \* \*

#### A New Use for Jig Saw Puzzles

We have reported here several instances of parsons taking advantage of the jig saw puzzle craze. One in the diocese of Bethlehem increased his Church school attendance tremendously in this way. Now the news comes in that at the Redeemer, Brooklyn, the rector, the Rev. Thomas Lacey, handed out puzzles on a recent Sunday and that children and parents alike worked on them Sunday afternoon and evening, and were rewarded with a beautiful religious picture. Incidentally, if you are interested in this you will find all sorts of jig saw puzzles of religious subjects at George W. Jacobs and Company of Philadelphia. They had them listed on the back page of THE WITNESS last week.

\* \* \*

#### Bishop Manning to Speak at Pennsylvania Convention

The convention of the diocese of Pennsylvania is to meet on May first in Holy Trinity, Philadelphia. Among the visiting speakers is Bishop Manning of New York.

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#### Bishop Dallas Addresses New York Clergy

Bishop Dallas of New Hampshire was the speaker at a meeting of the archdeaconry of Westchester County, New York, which met at White Plains on April 26th.

\* \* \*

#### Thinking of Removing Relics from Westminster

A year or so ago I bumped into Canon Storr at Westminster Abbey and he was rather apologetic about what he called "these messy statues and memorials that litter up the place." It seems that at one time in

England's history the greatness of a man was measured in the public mind by the size and grotesqueness of his memorial in the Abbey. As a result there are any number of statues there setting forth not only their earthly achievements but also, by means of what was once considered good likenesses of angels and archangels, their heavenly bliss as well. A number of these alone would fill an ordinary parish church, and of course it was not long before the great Abbey even had to put one on top of another to make room for them all. Now the dean himself, Dr. Foxley Norris, comes forward with the suggestion that something must be done about it.

"As I look around the Abbey," he told the Architectural Association, "it seems to me that even in that galaxy there are only a moderate number of names commemorated which are so bound up in the fiber of English history as to merit their presence there forever.

"It is a very striking thing that some of the most eminent men, without whose names English history could not be written, are commemorated in the Abbey by no great monument but by a simple inscription on the wall or floor." He called England "the most sentimental nation on earth."

There is no scheme on foot whatever, he said, either for an annex for the monuments or for their removal on a large scale. However, so cramped for space has the Abbey become for accommodating its congregation that some masses of sculpture may be moved, and already five statues are resting in new places. One of them is a full-sized figure of William Wordsworth, which was moved to Poets' Corner.

The dean, though he admits that many of the statues are monstrosities, says he would never consent to their destruction. "We have a more or less complete category," he said, "showing the gradual growth of taste in the matter of monumental memorials for the last 350 or 400 years. There is nothing like it anywhere else. There are monstrosities in the Abbey, memorials of quite insignificant people and events, and some quite vulgar things—but remember that we have in the Abbey what I believe is unique.

"You and I may intensely dislike some of the monuments. We may think them very ugly. They may be very ugly, but they have their place in the gradual growth of taste in this country in the last 350 years. whether we think them ugly or not, whether we think them ugly or not, they were the best that could be done by the representative men of their time. What we think ugly they thought beautiful."

#### The Heart of the Parish Life

The Rev. William Porkess, preaching at St. Stephen's, Wilkesburg, Pa., on the occasion of his fourteenth anniversary as rector, summarized the ideal Churchman by enumerating the following fourteen virtues:

1. Those who have given the Church first place.
2. Those who have definitely accepted the Church and Jesus Christ as the same thing.
3. Those who are convinced that the worship of Almighty God is His due, as well as one of the essential foods of the soul.
4. Those who accept the fact that worship can be offered everywhere, and at the same time the Church building, consecrated for that purpose, and saturated with the worshipful atmosphere, is the ideal spot—the very Temple of the soul.
5. Those who cling tenaciously to the Holy Communion—the Lord's own appointed Service, as the centre of all worship.
6. Those who have felt the impact of collective worship, to the extent of quickening an interest in their daily private devotions.
7. Those whose homes are what they are—full of peace and radiance, because of giving the Church first place.
8. Those who firmly believe that as we worship well so we do our daily work accordingly—the former obligating us to the latter.
9. Those who are quite clear the Christian life is not being lived unless there be the rendering of definite service to the glory of God.
10. Those who have learned that to stand solidly in the spiritual world the purchase price must be the payment of convictions—mere opinions will never count.
11. Those who are far more anxious to help others than to be helped themselves.
12. Those who have settled, in the clear light of Christ's teaching, the use of their money and for this reason their first and main pledge is to the Church's work.
13. Those who accept, without reservation the evangelizing of the world, through the Church, and because of this, pray daily, give systematically, and work indefatigably.
14. Those who earnestly seek, through example, and leaning upon God's guidance, to co-operate in the building up of the real life of their Parish Church.

\* \* \*

#### The Passing of a Great Missionary

A glorious life was laid down in India the other day, after more than fifty years of service in that land. Rev. Ernest Brown, who died at the



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age of seventy-eight, was one of the three original members of the Oxford Mission to Calcutta. They went from England in 1880. Father Brown was beloved by all sorts and conditions of people. His work was especially with boys and university students. The Hindu mayor and the Calcutta Corporation, most of whom are strong Nationalists paid a high tribute to his memory. Before he first left England he had in his parish a night school of about a hundred rowdy boys. After he had been a few weeks in India, members of that night school began to appear. Nearly a dozen of them had followed him to Calcutta as stowaways on various ships that sailed around the Cape to India.

\* \* \*

**Churches of Boston Cooperate**

As an indication of the co-operation the Greater Boston Federation of Churches secures from its constituent denominations the following figures are interesting: For its noon-day services at Tremont Temple during Lent, the Greater Boston Federation of Churches secured the gratuitous services of nine Baptist ministers, eight Congregationalist, five Episcopalians, one Lutheran, eight Methodist, one New Church, three Presbyterian, two Unitarian and two Universalist. More or less correspondingly are the figures for the ministers who took part in the service, in addition to the musicians and accompanist. There were soloists and quartets making more than sixty-two in all. The preaching continued for 33 days and the average daily attendance was 225.

\* \* \*

**Bishop McDowell Visits Seminaries**

Bishop McDowell of Alabama recently spent a week each at the Virginia Seminary and the Theological School at Sewanee, lecturing and holding conferences with the students.

\* \* \*

**Large Class Presented at Trinity, Boston**

A class of 118 was confirmed at Trinity Church, Boston, on Palm Sunday by Bishop Sherrill.

\* \* \*

**Union Services in Fall River**

Beginning April 30th and continuing until October the Protestant churches of Fall River, Mass., are uniting for services Sunday evenings.

\* \* \*

**Bland Mitchell Takes Leave**

The Rev. R. Bland Mitchell, rector of St. Mary's, Birmingham, Alabama, has been given a leave of absence, and is visiting his brother Bishop Mitchell of Arizona. Dr. Mit-

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chell has been ill for some time with a bad throat and the doctors have advised complete rest for a time.

\* \* \*

#### One Way to Get By With the Old Ones

The preacher's small son was being quizzed by an elderly visitor one day.

"Does your father ever preach the same sermon twice?" he was asked.

"Sure he does," the small boy replied, "but he hollers in different places."

\* \* \*

#### Convention of Diocese of Maine

The Rev. Richard Trapnell, general secretary of the field department of the National Council, is to preach at a missionary service to be held at the time of the convention of the diocese of Maine, meeting at St. Luke's Cathedral, Portland, May 16th and 17th. The convention dinner is to be made the occasion for a celebration of the 100th anniversary of the Oxford Movement, with an address by the Rev. F. van Vliet, rector at Fort Fairfield. The Auxiliary is to meet in convention at the same time, with Miss Margaret Marston, national educational secretary, as a headliner.

\* \* \*

#### Announce Commencement Speaker at Hobart

Spring is surely upon us when announcements of college commencements begin to come in. The first to be received is from Hobart College, announcing that the speaker at their 108th commencement, to be held on June 8th, is to be Professor Ronald S. Morris of the University of Pennsylvania, and former ambassador to Japan.

\* \* \*

#### One Way to Get a New Home

The Rev. and Mrs. A. G. Fullerton of Eagle, Alaska, have a nice new home that cost them the grand sum of \$65. They salvaged practically all of the material from a deserted army post.

\* \* \*

#### A Matter of Definitions

Bishop Jenkins of Nevada, in his interesting little *Desert Churchman*, hands on the following with apparent approval. "If you steal \$25 you are a thief. If you steal \$25,000 you are an embezzler. If you steal \$25,000,000 you're a financier."

\* \* \*

#### Tribute Paid to Rural Pastor

"One cannot grow tired of such a field of service; it is an increasing joy," writes a country rector to the Rev. Goodrich Fenner, National Council secretary for rural work. The Rev. A. C. Adamz is rector of

Christ Church, Tracy City, Tenn., a mountain village sixty miles from Chattanooga. Tracy City is a coal town which used to have 4,500 people; now there are about 1,600. Mr. Adamz had thirty-eight confirmations in 1932 and started 1933 with nine-

teen confirmations in January. The Chattanooga News discovered him lately and wrote an article about him. It happens that all wild animal life and especially snakes have always been a hobby with him, and this hobby is now put to good use in

## 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.

### 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.

### 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, Milwaukee

Rev. E. Reginald Williams  
Hackett Ave. and Bellevue Place  
Sundays: 8, 9:30 and 11:00.  
Gamma Kappa Delta: 6 p. m.  
Holy Days: 10 a. m.

### Trinity Church, New York

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

### 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. Holly  
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.

### Gethsemane, Minneapolis

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

### 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.



the rugged Cumberland mountains because Mr. Adamz is Scout Master of a troop of thirty boys and they have developed a museum of natural history said to be the largest Boy Scout Museum in the country. "The boys had nothing to do; they were growing up like weeds. The preacher thought something ought to be done about it, so he started his scout troop," says the reporter. Later on the newspaper story says: "There is another side to the life of this interesting minister, and it is a story of self-sacrifice and service among the mountain folk who have come to love him as one of themselves. Day after day Mr. Adamz may be found tramping over muddy roads and through lonely mountain trails to visit the humble folk, for all the county is his parish."

\* \* \*

#### Couldn't Figure Out Our Liberalism

A Mexican girl came in to an Arizona Church where as yet there is no regular Mexican work, to ask if she might be shown the Church and have its furnishings explained. When she learned the purpose of the lecture she exclaimed, "Do you mean that all your people are allowed to read the Bible?" She was forthwith given a copy which she keeps in a certain pew and she comes in almost every day to read it.

\* \* \*

#### A Different Sort of Vestry

At each meeting of the vestry in St. James' Church, Baton Rouge, La., one of the men takes about fifteen minutes to tell of some particular piece of work in the mission field. This vestry has twenty-five members and fifteen associates. Six teach in the Church school. Eight of them and two volunteers make up a parish committee on religious education. Other vestry committees are on Church fellowship, Church extension, and finance aid to the rector.

#### BOOK REVIEWS

(Continued from page 9)

an encouragement to anyone who may be interested in starting a library of religious books in a parish which lacks one. Provided the books are carefully selected, such a library can furnish inspiration and help out of all proportion to its size. No doubt this single work of Dr. Bowie's has been of inestimable value to thousands of people through many libraries.

Now that Thomas J. Mooney is to be granted a new trial some of our readers may be interested to inform themselves authoritatively concern-

ing the first trial. Two excellent books are available. Mr. Ernest J. Hopkins has made an analysis of the case from beginning to end in *What Happened in the Mooney Case* (Harcourt, Brace \$2); while the Gotham House has published the report made by the Wickersham commission on the case. This report was made by a sub-committee of the commission, headed by Judge W. S. Kenyon of Iowa, and its authors were Prof. Zechariah Chafee of the Harvard Law School, Carl Stern and Walter Pollack. For some reason, so far as I know not made public, this report was not published by former Presi-

dent Hoover with the rest of the Wickersham report. A Senate resolution however, compelled the President to produce the report and it is published here in full with an introduction by Senator Burton K. Wheeler in which he declares: "It should have been, I think, printed with the original Wickersham report. Its publication now will, I fervently hope, aid in freeing these victims of judicial tyranny and wiping from our national escutcheon this ugly stain."

Books reviewed in The Witness may be secured from the Morehouse Publishing Co., 1801 W. Fond du Lac Ave., Milwaukee; George W. Jacobs & Co., 1726 Chestnut St., Philadelphia and Edwin S. Gorham Inc., 18 West 45th Street, New York. Add a few cents for postage.

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Net deferred and Uncollected Premiums	- - - - -	160,837.30	186,623.53
			\$1,764,384.70
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			\$1,725,167.49

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