

The **WITNESS**

CHICAGO, ILL., DECEMBER 28, 1933

The Church on Trial

by

W. RUSSELL BOWIE

THE Christian Church and the Christian conscience may be on trial today for their life. We have got to show the imagination which ought to belong to the disciples of Christ, and we have got to be willing, both as individuals and as social groups, to accept material sacrifice by those who have large wealth or comfortable incomes in order that a more equal prosperity for the whole people may be achieved.

MESSAGE OF THE WEEK

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THE WITNESS

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Associate Editors
FRANK E. WILSON
BERNARD IDDINGS BELL
JOHN RATHBONE OLIVER
C. RUSSELL MOODEY
IRWIN ST. J. TUCKER

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ARTICLES of any considerable length ordinarily do not find a place in THE WITNESS because of our limited space. This week however we are presenting the address that was delivered by Henry A. Wallace, secretary of agriculture in President Roosevelt's cabinet, delivered on December 7th at the meeting of the Federal Council of Churches. After reading the article you will not need to be told that Mr. Wallace is a devout and active Churchman, often serving in his own diocese as a layreader.

MAY WE CALL your attention to the announcement on the last page of this number. After reading it we are confident that all who can possibly do so will help.

CLERGYMEN can learn from Sir Harry Lauder. He was recently to broadcast a twenty minute program. But before doing so he had six rehearsals and spent three hours in the studio. The problem of church attendance might not be so acute if clergymen spent an equal amount of time in preparation for services.

MINISTERIAL ASSOCIATIONS in various parts of the country are considering the Goodwin Plan, and in most instances condemning it by resolution. Typical of the action being taken was that of the ministers of Columbus, Ohio, who went on record the other day as opposing the Goodwin Corporation plan to mobilize the buying power of church people and recommending "refusal to cooperate with it and all similar plans of church finance. We feel that the church was never organized to promote business enterprises and any gain which comes from association with such schemes in the end distracts from the spiritual task of the church."

AMONG THE MANY INTERESTING things happening in the Church nowadays comes the Kona Plan, described in a recent issue of the Hawaiian Church Chronicle. It seems that the work on this island has for many years been carried on by one of our own missions and by a Congregational mission. Canon Douglas, our priest at this point for twenty-eight years, has been reaching the retiring period. The Rev. Shannon Walker, the Congregational missionary

under the Hawaiian Evangelical Board, has been exceedingly friendly. For two years Bishop Littell has been working out a plan for bringing the two spheres of work together under one head. Last spring Mr. Walker and his wife were both confirmed and admitted to Holy Communion. Since then Mr. Walker has been made a postulant for Holy Orders. He will presently be ordained and, by agreement with the Hawaiian Evangelical Board, will be in charge of both stations with such additional help as Bishop Littell can provide.

The following paragraph is taken from the record of a meeting of the Hawaiian Evangelical Board when the plan was approved by them—"To accomplish this it would be necessary for Mr. Walker to receive the ordination which the Episcopal Church requires for administering its sacraments. Mr. Walker is persona grata to all of the people of Kona of both church groups, and has already on many occasions assisted Mr. Wallace in his church work. Miss Cenie Hornung is soon to go to Kona as parish worker with the Episcopal program. If Mr. Walker is given Episcopal ordination, and put in charge by Bishop Littell of the Episcopal Mission work in Kona and Kau, he does not need to lose his standing under the Hawaiian Board, but would simply be adding to his work the direction of the activities of Christ Church. Bishop Littell stated that this suggested plan was not offered merely as a matter of expediency, but actually as a definite step in the bringing together of the two churches in a united Christian movement."

The following is taken from the minutes of the Council of Advice of our missionary district of Honolulu—"The Bishop then laid officially before the Council the new plan for Church work in Kona, West Hawaii. The rector of Christ Church, Kona, the Rev. Canon Wallace, has retired, as rector emeritus, and lives at Kona in a home on the church grounds provided by the people. Instead of providing another clergyman to take charge of the work the bishop proposes to ordain the Rev. G. Shannon Walker, pastor of the Central Kona Union Church under the Hawaiian Board of Missions, who will then have charge of the Church work of both organizations. Later a Church clergyman will be sent to Kona to work under the Rev. Mr. Walker and also minister to the united work. Both Mr. Walker and his wife have been confirmed

in the Church, and Mr. Walker, under date of June 26th has been accepted as postulant. The various steps in this development have met the sympathetic interest of the authorities of the Hawaiian Board of Missions, and the conversations between the bishop and this board have illuminated all the points at issue. The

bishop presented the 'Kona Plan' and resolutions of the Hawaiian Board, which are made a part of this record. The council of advice heard the story of this coordination of work in the mission field of Kona with deep interest and expressed their hearty and unanimous approval."

STATESMANSHIP AND RELIGION

By

HENRY A. WALLACE

Churchman and Secretary of Agriculture

THE problem of statesmanship is to mold a policy leading toward a higher state for humanity, and to stick by that policy and make it seem desirable to the people in spite of short-time political pressure to the contrary. True statesmanship and true religion therefore have much in common. Both are beset by those, who, professing to be able politicians and hard headed men of affairs, are actually so exclusively interested in the events of the immediate future or the welfare of a small class that from the broader, long-time point of view they are thoroughly impractical and theoretical. Isaiah, Jeremiah and Micah were truly great statesmen. They caught the vision of a superior social state and with all the fire at their command held up that vision before the people in spite of the protests of those concerned with politics, priestly intrigue, and commercial gain of the day. The prophets failed in that their statesmanship was not adopted, but their efforts were so striking that the record remains to this day as an incentive to those who desire to look beneath the surface.

Religion to my mind is the most practical thing in the world. In so saying I am not talking about church-going, or charity, or any of the other outward manifestations of what is popularly called religion. By religion I mean the force which governs the attitude of men in their inmost hearts toward God and toward their fellowmen. Jesus dealing with that force said—"Thou shalt love the Lord thy God with all thy heart and all thy strength and all thy soul and all thy mind. Thou shalt love thy neighbor as thyself." The Catholic Church dealing with this force said in effect that the minds and hearts of men are best attuned to God and humanity through the continual celebration in due form of the Mass by specially ordained priests whose duty it is also to receive and distribute alms. Martin Luther and John Calvin dealing with this force said each man can meet his God face to face without priestly intercessor—each man can worship God most effectively by working hard in his chosen calling every minute of every day except the Sabbath.

The Reformation in action contracted rather than expanded the doctrine of Jesus; nevertheless the extraordinary emphasis on the individual unleashed forces which enabled man through energetic self-discipline to

conquer a new continent in record-breaking time, to develop an unprecedented control over nature, and to develop capitalism as a temporary mechanism for social control.

The classical economists of 100 years ago in their highly individualistic, laissez-faire doctrine expressed in non-emotional terms the economic essence of Protestantism. Spencer, Darwin, Huxley, and their followers in promulgating the doctrine of natural selection and the survival of the fittest gave the whole idea an apparent foundation in nature. As a result Protestantism which in its origin was highly spiritual became in fact more and more material. Many of the ministers fought against the trend, but the children of the best families in their congregations for two generations or more have gone to college and accepted as gospel truth laissez-faire economics and "survival of the fittest" biology. Trimmings have been put on this foundation but most of the children of our leading families have accepted as a matter of course an attitude toward the universe and toward their fellow man which is based on pseudo economics, pseudo science, and pseudo religion.

Today I am glad to say that economics, science and religion are all re-examining the facts under pressure from the common man who is appalled by the tragic nonsense of misery and want in the midst of tremendous world stocks of essential raw materials. Science has given us control over nature far beyond the wildest imaginings of our grandfathers. But unfortunately the religious attitude which produced such keen scientists and the aggressive business men makes it impossible for us to live with the balanced abundance which is now ours as soon as we are willing to accept it with clean, understanding hearts.

To enter the Kingdom of Heaven brought to earth and expressed in terms of rich material life, it will be necessary to have a Reformation even greater than that of Luther and Calvin. I am deeply concerned in this because I know that the social machines set up by this administration will break down unless they are inspired by men who in their hearts catch a larger vision than the hard driving profit motives of the past. More than that the men in the street must change their attitude

concerning the nature of man and the nature of human society. They must develop the capacity to envision a cooperative objective and be willing to pay the price to attain it. They must have the intelligence and the will power to turn down simple solutions appealing to the short-time motives of a particular class.

ENDURING social transformation such as the New Deal seeks is impossible of realization without changed human hearts. The classical economists, most orthodox scientists and the majority of practical business men question whether human nature can be changed. I think it can be changed because it has been changed many times in the past. The Christians of the second and third centuries inaugurated a tremendous change. Again the Protestants of the sixteenth century introduced an element of firm resolution, and of continuous daily discipline into human nature which had hitherto been lacking. Great religious movements which consist essentially of a changed human nature eventually come to fruition and are followed by a time when a spiritual vacuum coincides with great material uncertainty. The people in their anguish then seek to change their course. They admit the errors of their past ways and turn toward the potentialities of a brighter future. In such a time, the truly religious, in the broadest sense of the term, have an opportunity to plant seeds some of which will flower almost at once and others of which will not produce fruit for a century or two.

What a marvelous opportunity there is today to minister to the disillusioned ones who at one time had such perfect faith in endless mechanical progress, in the continual rise of land values in their own particular sections, in the possibilities of ever-expanding profits, and in wages which were to go higher and higher while the hours of work per week became less and less. This faith in triumphant machinery as the last word in human wisdom has now been rudely shaken. The ideal of material progress could satisfy, only so long as we were engaged in the material job of conquering a continent. Of course, those of us who are close to the scientists and inventors realize that extraordinary progress is yet possible. As a matter of fact, the possibilities along this line are almost infinite, but the significant thing is that we cannot enter into these possibilities until we have acquired a new faith, a faith which is based on a richer concept of the potentialities of human nature than that of the economists, scientists and business men of the nineteenth century. What an extraordinary twist of the human mind it was in the nineteenth century to think of human society as composed of so-called "economic men"! As a result of this thought, an increasing percentage of our population did become in fact "economic automatons." The profit motive ruled and it was discovered that through the mechanism of money and the organized commodity and stock exchanges, it was possible to make huge profits in an atmosphere so theoretical and divorced from reality that mistakes in judgment, involving millions of innocent victims, became all too easy.

It is possible for powerful men in positions of financial influence, or in control of certain fundamental mechanical processes, to pose as hard-headed men of affairs when as a matter of fact they have all too often created temporary illusions; they have been merely blowing bubbles. By the manipulation of money, the floating of bonds, they have distorted the judgment of our people concerning the true state of future demand and future supply. Oftentimes with excellent motives and looking on themselves as realists, they were in fact sleight-of-hand performers and short-change artists. Yes, we have all sinned in one way or another and we are all sick and sore at heart as we look at the misery of so many millions of people, including among them many of our close friends and relatives; and we ask again and again why this should be so in a nation so blest with great resources, with nearly half the world's gold, with great factories, with fertile soil and no embarrassing external debt. We look at all this and ask what mainspring inside of us is broken, and where can we get a new mainspring to drive us forward.

I AM wondering if the religion we shall need during the next hundred years will not have much more in common with the Christianity of the second and third centuries or possibly even with that of the Middle Ages than with the Protestantism of the past one hundred years. The strong personal initiative conferred by the Protestant religions must in some way be merged into a powerful religious attitude concerning the entire social structure. I am not talking about welfare drives and other forms of charity which good men among the Protestants, Jews and Catholics alike support so loyally. The thing I am talking about goes far deeper. It is an attitude that will flow not from external compulsion but that will spring from the hearts of the people because of an overwhelming realization of a community of purpose. Perhaps the times will have to be even more difficult than they have been during the past two years before the hearts of our people will have been moved sufficiently so they will be willing to join together in a modern adaptation of the theocracy of old.

Neither socialism nor communism meets the realities of human nature as I sense them. Both of them have an emotional dryness, a dogmatic thinness which repels me. They deal in the dry bones of the "economic man" and I crave in addition the flesh, and blood and spirit of the religious and the artistic man. I want to see whole realms of being kept out of the sphere of economics and business. The economic and business machine should be subjected more and more to the religious, the artistic and the deeper scientific needs of man. The business man prompted all too often by short-time profit motives has had altogether too much influence; or possibly I should say that his ideals have caused the nation to put entirely too high a percentage of its energy into efforts which were bound to be self-defeating and eventually productive of unemployment and misery.

It is proper that we should respect the business man in his true sphere. He should be encouraged to de-

velop a social machinery which will make it possible to bring about an equilibrium from year to year between productive power and consumptive power. He should be encouraged to work out social machinery to bring about as nearly as possible a just distribution of our physical output to the different individuals of the nation. For rendering his technical services, the business man should, like all the other elements of the population, be assured of a fair salary and a modest return on capital, combined with such assurances of security as may be possible in view of the resources and productive power of the nation.

The bitterness in the hearts of many of the communists and farm strikers in this country appalls me, but I am even more concerned about the way in which powerful business interests, steeped in the doctrines of laissez-faire and survival of the fittest, are able to hire fine intelligent men to serve short-time selfish ends by presenting their case in Washington. The expressions of the extreme left-wingers may oftentimes be venomously cruel and brutal but I am thinking even more about the intelligent burrowing of those whose thoughts are guided chiefly by concern for immediate profit. Of course, our hope lies in the fact that the great bulk of laboring men, farmers and business men are neither bitter nor rapacious. They are patient, long-suffering people, slowly struggling to find the light.

If the Christian religion is to help them in finding that light, it must furnish the spiritually hungry people with something which is truer and more compelling than the "dog eat dog" philosophy of the classical economists and the biological scientists. I am not denying either evolution or the law of supply and demand. But I am denying the right of a philosophy based on such laws to guide humanity toward the infinite richness which is resident on the one hand in human nature itself and on the other hand in the capacity of science to exploit the material world for our benefit. Business men operating as individuals on the animal plane can destroy us no matter how great our scientific discoveries. And as a matter of fact, the greater the discoveries, the more certain the destruction.

WE ARE approaching in the world today one of the most dramatic moments in history. Will we allow catastrophe to overtake us, and as a result force us to retire to a more simple, peasant-like form of existence, or will we meet the challenge and expand our hearts, so that we are fitted to wield with safety the power which is ours almost for the asking? From the standpoint of transportation and communication, the world is more nearly one world than ever before. From the standpoint of tariff walls, nationalistic strivings, and the like, the nations of the world are more separated today than ever before. Week by week the tension is increasing to an unbelievable degree. Here resides both danger and opportunity.

The religious keynote, the economic keynote, the scientific keynote of the new age must be the overwhelming realization that mankind now has such men-

tal and spiritual powers and such control over nature that the doctrine of the struggle for existence is definitely outmoded and replaced by the higher law of cooperation. When cooperation becomes a living reality in the spiritual sense of the term, when we have defined certain broad objectives which we all want to attain, when we can feel the significance of the forces at work not merely in our own lives, not merely in our own class, not merely in our own nation, but in the world as a whole—then the vision of Isaiah and the insight of Christ will be on their way toward realization.

This spiritual cooperation to which I refer depends for its strength on a revival of deep religious feeling on the part of the individual in terms of the intellectual concept that the world is in very truth one world, that human nature is such that all men can look on each other as brothers, that the potentialities of nature and science are so far-reaching as to remove many of the ancient limitations. This concept which now seems cloudy and vague to practical people must be more than the religious experience of the literary mystic. It must grow side by side with a new social discipline. Never has there been such a glorious chance to develop this feeling, this discipline, as in this country today.

The Art of Stained Glass

By

ELEANOR H. WILSON

THE most elusive and difficult of the decorative arts is that of stained glass. Like an etching where the artist never knows whether he has achieved a masterpiece or a failure, until the proof is pulled, so a stained glass window to its maker is fraught with hopes and fears until it finally mounts its stone throne in a noble church edifice. "A window must be judged 'at work' in various lights to which it is exposed," says Mr. Charles Connick of Boston, noted artist in the field of stained glass, "and for this reason must be seen many times, not once casually, as one views a painting. Its aliveness in light distinguishes stained glass from any other craft and its balance in changing light marks its success or failure." Most of the windows reproduced in these articles are of necessity made from the drawing in line or cartoon, but if you see a photograph of the actual window, you will note the "glassy" quality, with something of the halation,—the spreading power of light which takes place when the windows are "in action."

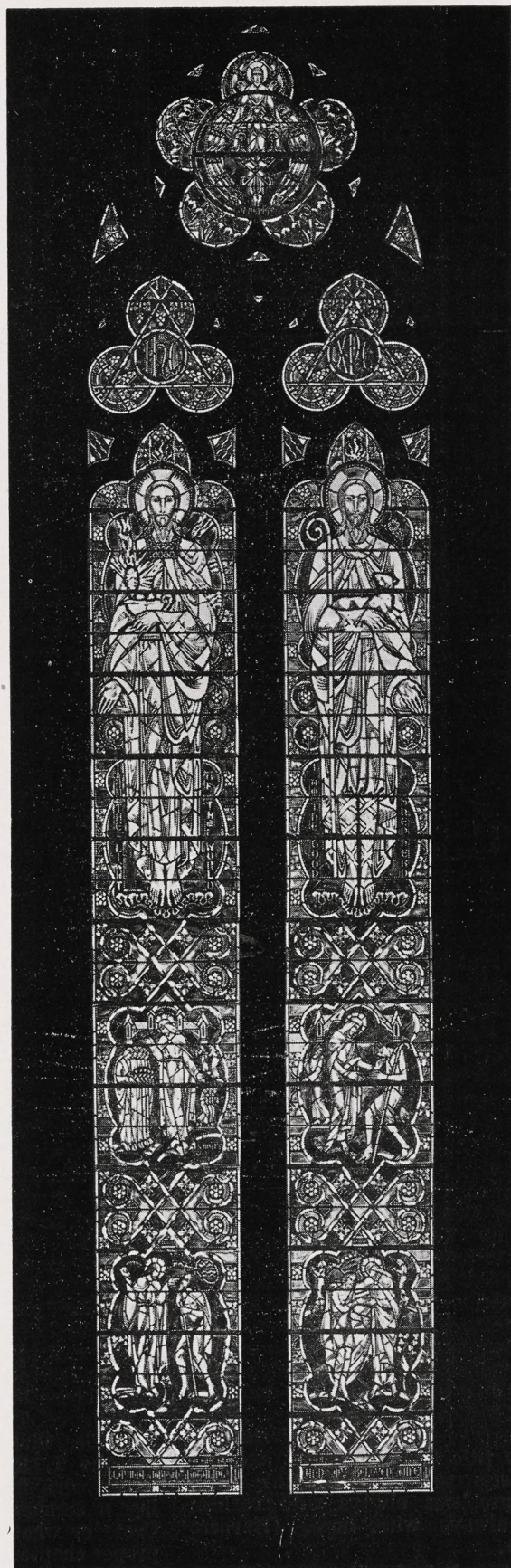
The central chancel window in Grace Cathedral, San Francisco is one of which Mr. Connick is justly proud. It presents the Seraphim as symbols of Divine Love and dominates the group of three windows known as the Hotaling Memorial—that introduce the mighty poetic theme of the Nine Choirs of Angels with Seraphim, Cherubim and Thrones that will be completed in the nine chancel windows.

"One should consider the window as an architectural unit," says Mr. Connick, "functioning (as honestly as a door does) in a beautifully balanced pattern of color in changing light, singing a message in symbols—not in pictures." Admirable examples are the three apse windows in the Chapel of the First Methodist Church, Evanston, Illinois, designed and made by Mr. Connick. The central window, devoted to St. Mark gives an exposition of the person and works of Christ, and lays stress on the Miracles. His symbol, the Lion, emblem of the royalty of Christ is represented in the tracery above. The first of the large medallions represents the "Casting out of a Devil" and characterizes all the miracles of this kind which Mark recounts as symbols of His spiritual power. Many examples of this form of miracle exist in the early glass of Chartres and Bourges. In their glory of color and power of design these windows are said to be the best, in their original approach to mediaeval mastery in the middle west.

Symbolism is not only expressed by emblems and figures but by the use of color as well. The early artists in stained glass ascribed meanings and virtues to color, believing that it had an emotional appeal. In the old tradition red is the color of Divine Love and Passionate Devotion, blue for Divine Wisdom and green for youth and victory; gold for achievement and white for serenity and purity. "These traditions serve us best as suggestions merely," says Mr. Connick "and the real glory of color lies in its almost miraculous way of expressing great ideas and emotions much as music does. The suggestions added are like words that give definition to accompanying music. The great glory of music is in the 'concord of tumultuous sounds' and in stained glass it is in the singing splendor of pure color alive with light."

While stained glass is the ideal medium for enhancing the church interior with colored translucent decoration it is not necessarily confined to churches. Small medallions in brilliant color are appearing in hospitals, homes and offices, sometimes as a unit to hang in a window, sometimes in a single pattern of leaded glass. They have gaiety, charm,—a bit of health encouraging cheerfulness. Ellen Terry tells in writing of Henry Ward Beecher that once when he was ill his wife had several dozen loose cut jewels set up in lead, a kind of small stained glass window, hung up opposite his bed. "It did me more good than the doctor's visits," he laughed out.

Mr. Connick's achievements in the creation of beautiful windows are so numerous and wide spread that it would be impossible to mention even a fraction of them. Notable examples are the great chancel window "Love" with four choir windows in Princeton University Chapel, two windows in the Bishop's Chapel at Washington Cathedral, all the windows in St. Chrysostom's Church, Chicago, the great north window, known as the "Missionary Window" in the American Church, Paris, France, and he is at present at work on the great rose window for the Cathedral of Saint John the Divine in New York City.



"The Seraphim" Central Window in the group of three now placed in Grace Cathedral, San Francisco. Very Reverend J. Wilmer Gresham, Dean. Lewis P. Hobart, Architect.

A VARIETY OF EXCELLENT BOOKS ON MANY SUBJECTS

By GARDINER M. DAY

I am most grateful to Bishop Mikell for pointing out an important omission in my review of Young People's Fellowship literature and I hasten to commend to WITNESS readers Handbook Number 2 of The Young People's Service League of the Province of Sewanee. It is a corking book and is full of valuable suggestions for every type of Y. P. F. or Y. P. S. L. Personally I do not care which of the latter designations is employed, but owing to its brevity in this column I shall use Y. P. F. to cover both; and in this Alphabet Age when Capitals (not capitalism) are for the first time in history coming into their own I find good precedent for this decision since I observe that in such pitched battles as that between NIRA and NRA brevity always wins. I should be unable, however, to decide between the Texas Y. P. F. Guidebook and this Sewanee Handbook for both are so good and each has some material the other lacks. The Sewanee book is particularly valuable for its concreteness in devoting a large section to actual programs of many different types and special services which have already stood the test of usage. Possibly there is too much local material in the nature of Sewanee Provincial History and Sewanee songs, but even this local color ought to spur readers in other provinces on to create as good or better local color of their own. Handbook Number 2 sells for \$1.50 and may be secured from Miss Helen Averett, Supply Secretary, Province of Sewanee, 1910—12th Ave., S., Birmingham, Ala.

I imagine that if one were to make a list of the ministers who secure the largest audience of listeners every Sunday he would find the names of Dr. Harry Emerson Fosdick and Father Coughlin competing for top position. The first volume of sermons to be published by Dr. Fosdick in his thirty years of preaching will be welcomed in many homes this Christmas by those who wish to reread some particularly telling sermon or inspiring exposition which they heard on a Sunday long ago and have since wished they could repeat verbatim. *The Hope of the World* is a happy title for the present age and the sermons deal with man's every day problems always with realism and always with hope. (Harpers \$1.50).

God and Lady Margaret (Longmans \$1.50) is a unique story of an intimate friendship between two deeply spiritual people, the author, John Oxenham and Lady Margaret Drummond. In a series of conversa-



J. HOWARD MELISH
Speaker at Church Conference

tions a Christian philosophy of life faces the devil and all his works and shines forth in transparent beauty. It is an exquisite tribute not only to Lady Margaret but to the author's rare insight.

The Secret of the Saints is a beautiful little volume on the devotional life by Sir Henry S. Lunn (Macmillan \$1). It is not simply the author's own ideas on prayer, meditation and self-discipline, but essentially a weaving together of what Dr. Lunn believes to be the best that has been written on the devotional life from the first century to the present. The pocket size of the book should be noted as a distinct advantage for this type of work.

Yea and Nay is the title given a small volume of sermons by The Rev. G. H. Clayton, Archdeacon of Chesterfield, England, because the first series of talks deals with affirmations while the second deals with some common excuses for lack of interest in organized religion. The book is only 88 pages long, extremely readable, and the second section struck me as remarkably keen and concise in the replies to Mr. Continual-Excuse. (Morehouse \$1).

Gathered Together is a collection of stories, illustrations, and analogies for the T. P. M. (Tired Preacher Man) who, finding himself composing a sermon on Humility or The Cross or what-you-will, turns to the proper chapter in this book and finds stories and proverbs appropriate to his subject. (Morehouse \$1.40). I will put my comment in the words of a Vermont farmer commenting on a horse, "It's a good 'un for them as likes this breed."

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

Occasionally I have the opportunity to sit in with a group of my fellow clergy when the subject of the Church press is discussed. I did so the other day. The conversation was dominated by a professor from one of our theological seminaries. He announced that he was a subscriber to no Church paper since there is not a decent one in the lot. There was a hearty laugh at my expense, which I didn't much mind. But I should have welcomed the opportunity to say my piece on the subject since I think I might have changed this opinion, with which most of those present apparently agreed.

I get a stack of Church papers of various denominations each week, and I go over them rather carefully, since that is my job. The papers of the Episcopal Church are by all odds the best of the lot. There is no religious journal in America, and I doubt in the world, that is a neater job than *The Churchman*. It is a grand piece of journalism, well edited, timely, and with a format that is the envy not only of religious editors but of the editors of high class secular journals as well. *The Living Church*, under young Clifford Morehouse, as it was under his father before him, presents articles each week that should be read by every Churchman who means to keep informed. Right now that paper is running a series of articles on "Liberal Catholicism and the Modern World" which any man would lay down his two or three dollars for if published in book form. And of course those articles are but one feature of a large paper that is filled with good things each week, including a presentation of the news of the Church that can be found nowhere else. THE WITNESS, frankly less pretentious, does nevertheless give you your two dollars worth during the course of the year, and I maintain can do a lot for any lay man or woman who can be persuaded to read it regularly. I do not believe Bishop Johnson has his equal in the Church as a writer, and Bishop Wilson and Dr. B. I. Bell are gifted writers who have something important to say each week. In fact these men are so good that it is not infrequently said that we have nothing else in the paper. But if you will check back you will find that in 1932 we ran a series of articles on the timely subject, "The Christian Way Out of Our Economic Difficulties," with a flock of stars contributing that would be hard to equal in any journal: Archbishop Temple, Nicholas Murray Butler, Bishop Parsons, William Green, Vida

D. Scudder, Mary Simkhovitch, Reinhold Niebuhr, Harry W. Laidler, V. Auguste Demant, Daniel McGregor, Spencer Miller Jr., W. G. Peck and Conrad Noel. I think you would have a hard time finding better authorities on that subject. Early this year, when the subject of Re-thinking Missions was foremost in the minds of Church people, we had a series of articles by the commissioners of the Laymen's Foreign Missions Inquiry.

This summer at an impromptu conference with a number of clergymen, we were informed that the Church press was all right "but why don't you have articles on the subjects that are really bothering our people? They are asking why one should believe in God; why one should read the Bible; why one should pray, and questions of that sort." So we went out and got the best people we could think of to do that job—men who have to answer these questions every day, the headmasters of our Church schools.

I think those of us getting out Church weeklies are doing a good job, considering our limited resources. A lot of folks recognize the fact and back us up in grand style—I am not complaining about that. Only I wish a way might be found to reach the cloistered seminary professor, and many like him, for I am sure we would have a vastly improved Church all around if they could be persuaded to spend a few minutes each week soaking up that information that can be found only in a Church weekly. The Church news, I grant, is often dull. But we can hardly be blamed for that. After all it is the bishops, priests and professors that make the news. All we do is report it.

* * *

What are the Real Facts?

Here is a little story that I recently heard. There was a young man, the son of a wealthy merchant, who had a weakness for gambling and the red lights. He went heavily into debt to a ring of professional gamblers. They tried to collect from his father. He refused to pay. The gamblers therefore hired a man to take the boy "for a ride", thinking thus to force payment. He persuaded another to aid him in the job. They kidnapped the boy, got frightened, killed him. They were caught. The gambling ring, it seems, was closely affiliated with a political ring to whom they were paying tribute for protection. There was a real chance that this alliance between politics and gambling would be disclosed if these two men came up for trial. Perhaps the trial could be prevented. How about a mob and a lynching party? Not a bad



DOROTHY M. FISCHER
New Young People's Secretary

idea. So the word was passed, the mob gathered, the kidnappers were lynched, and the whole action was blessed by a high official, himself the intimate buddy of the leader of the corrupt political ring. Pretty little story, with at least the possibility of being based on facts.

* * *

Preparing Men For the Ministry

The standing committee for the diocese of Central New York for the past year has been studying the processes by which men are admitted to the ministry, and have come to interesting conclusions. They say that the canons of the Church are indicative of high standards, but that the standard has in too many instances not even been approximated. Clergymen pushing favorites into the ministry; bishops and standing committees failing to do their job; the failure of seminaries properly to train men once they get them; easy canonical examinations are some of the subjects dealt with in this most timely and interesting report. I think probably we will print it next week; certainly it deserves wide attention in these days when there is so much discussion of this subject.

* * *

Berkeley to Have Mid-Winter Reunion

The mid-winter reunion of the alumni of Berkeley Divinity School is to be held in New Haven on January 17th and 18th, with the clergy of the diocese of Connecticut being their guests. Canon Baker of York

Minster is to deliver the Page lectures as one of the features of the reunion. The Rev. G. P. T. Sargent, rector of St. Bartholomew's, New York, is the chairman of the arrangements committee.

* * *

Memorial Window For Dallas Church

A stained glass window was recently installed in Christ Church, Dallas, Texas, in memory of Victor A. Gillette, who was connected with the parish since its organization forty years ago, serving on the building committee, as parish treasurer, as vestryman and as a member of the choir.

* * *

Race Relations Sunday On February 11th

The 12th annual observance of race relations Sunday is to be observed on February 11th, according to a statement just released by the Federal Council of Churches, through whom the day was initiated. "The startling outbreaks of mob violence in widely separated communities are evidences of an underlying spirit which calls for renewed emphasis upon religious and social sanctions that support law and order," states the Council's executive committee. It is hoped that the day may be widely observed, and that Negro clergymen may be invited to occupy the pulpits of white congregations.

* * *

Clergyman Leads Campaign Against Tuberculosis

A campaign against tuberculosis has been organized among the Negroes of Savannah, Ga., by the Rev. S. B. McGlohon, retired rector of St. Paul's Church. The colored people are supporting the campaign enthusiastically.

* * *

Service of Re-Consecration

As a result of a service of re-consecration, held just before the every member canvass at Christ Church, Savannah, Ga., over two hundred persons signed cards pledging themselves for personal service in some organization of the parish. Among the new organizations are a new branch of the Auxiliary, men's motor corps, woman's motor corps, men's Sunday night group, woman's calling and hospitality committee, and the dining room committee which stands ready to supply a meal on a moments notice.

* * *

Plans Announced For Summer Conference

Seems a bit early maybe but in any case preliminary plans have been announced for the Blue Mountain Conference, one of the general conferences of the Church, held at Hood College, Frederick, Maryland. The

Rev. Malcolm Peabody, chairman of the program committee, announced the arrangements for the courses for 1934. Following the new method of group discussion and Seminar work, advanced courses will be offered in the New Testament, Old Testament, Social Service and Personal Religion. Since its inception eight years ago, the Blue Mountain Conference has carefully adhered to its original intention of being an advanced Summer School, and many favorable comments have been received on its inauguration of the Seminar method in summer conference.

The location of the 1934 conference is left to the Executive Committee with power to act. After eight years at Hood College, Frederick, Maryland, a survey is being made to determine whether some other location would be of more advantage to the Church people of the Third Province.

The Wages of Workers in Lehigh Valley

The Rev. Paul Cotton is the chairman of the code committee of the Bethlehem unemployed citizens' league. He did a bit of research work on his own and recently revealed the following figures about workers in the Lehigh Valley of Pennsylvania. For sanding a radio cabinet a worker receives 1½c; for doing a whole bedroom suite they receive \$1.50. He presented the record of one worker who labored from 11½ to 12 hours a day, six days a week, with 8 hours on Sunday and received \$3.50 a week, and a room, with the boss owing him two months' wages.

Ministering to India's Needs

Undaunted by little mud churches knee-deep in water and an occasional falling wall releasing scorpions, the Rev. John Aaron seems to be having a great time in this, his first year back home in India as a missionary priest. You remember he is the young Indian who was sent through an American seminary by St. Paul's Church, Minneapolis and was ordained a year ago by Bishop McElwain. From Mr. Aaron's letters we hear of the young missionary's work in immediate intimate contact with village people. He belongs to the native Church of India. He and another clergyman who does most of the administrative work are responsible for seven villages, in addition to work at the mission school. The villages are within a radius of seven miles—no distance at all, our motoring clergy will say, but Mr. Aaron walks. Up at 5:30 and walk six miles to the first village, a celebration of the Holy Communion, then on two miles more for a second

celebration, and walk back at mid-day under the Indian sun. At one service a piece of the Church wall fell out and a lot of scorpions appeared. "I was the only person wearing shoes," Mr. Aaron mentions, "so I killed them before anyone was bitten."

The people work in the fields seven days a week and barely earn enough to support the poorest existence. Their little churches have mud walls and floors and scarcely any furnishings, in one place only a small stool, two feet high, for an altar.

But they come to church and they bring their humble offerings and they sing without books, and Mr. Aaron can write: "Simple as all this may sound, the devotion and reality in their worship are just as high a type as any I have seen in America."

Conference to be Held in Brooklyn

A conference on the relationship of the Church to our present social and industrial problems is to be held at Holy Trinity, Brooklyn, New York, on January 13th under the joint auspices of the social service and religious education departments of the diocese of Long Island, and the Church League for Industrial Democracy. Those on the program are the Rev. J. Howard Melish, rector of Holy Trinity; the Rev. Charles H. Collett, general secretary of the National Council; Mr. Tom Tippet, formerly of the faculty of Brookwood Labor College and the author of numerous books dealing with the labor problem; Miss Lucy Mason, executive secretary of the National Consumers League and the Rev. J. H. Johnson, vicar of St. Martin's, a Negro congregation of New York City. The chairman of the committee on arrangements is the Rev. Spear Knebel of Woodside, Long Island, N. Y.

Clement Moore Day In New York Parish

Clement Moore day was observed at St. Peter's, New York on December 24th. As every child knows he was the author of *"Twas the Night Before Christmas, And all through the house Not a creature was stirring Not even a mouse."*

Grand poem, that. Everyone does not know however that he was an active Churchman and was the clerk of the vestry at St. Peter's when he wrote the poem in 1831. Incidentally the poem has been dramatized by "Three Little Pigs" Walt Disney, with the first showing in Radio City on December 21st.

A Diocesan Bible Class

The Auxiliary of the diocese of New York is sponsoring a Bible Class

on the Monday afternoons during January, from three to four. They are meeting at St. Bartholomew's community house, and the leader is to be the Rev. Burton S. Easton of General Seminary.

New York Mayor To Address Churchmen

Major Fiorello LaGuardia, who will be mayor of New York in a day or two, is to speak at the Bishop's Dinner, sponsored by the Church Club of New York, to be held the evening of February 5th.

Ministers Condemn Missouri Lynching

The ministers of St. Joseph, Mo., at a special meeting attended by 45 clergymen, issued a statement reprimanding the sheriff for not taking precautions to safeguard Lloyd Warner, Negro, who was recently lynched. They also condemned Governor Park for not ordering a thorough investigation. They declared: "The time has come for the people to demand of their officials an observance of our laws in all details, and public opinion, which has perhaps been lax, must speak out with a voice of authority, serving notice that courts shall and must operate for the justice of all and for the protection of our civilization."

Virginia Seminary To Gather the Alumni

Alumni of the Virginia Seminary are to gather at a dozen different places on January 15th, stretching all the way from Boston to Austin, Texas. Professors from the seminary are to give the addresses. It is hoped too that alumni meetings will be held the same day in China and Japan.

Church Sponsors Art Exhibit

An exhibition of oil paintings, water colors and sculpture was held at St. Mary's, South Manchester, Conn., on December 5-7, arranged by the rector of the parish, the Rev. James S. Neill. Twenty-seven artists exhibited, of whom twenty-two live in South Manchester. The rector himself showed seven of his own paintings.

Over Million Paid In Pensions

Pensions to beneficiaries eligible to payment from the Church Pension Fund have reached an average figure of \$3,000 a day according to a statement just issued. Total annual payments are just short of \$1,100,000 in addition to the cash sum of \$1,000 paid to widows of clergymen who died in active service, a feature which was added to the benefits of the Fund in 1921. Rolls of beneficiaries have reached 2,200, and the

total pension disbursement since the establishment of the Fund in 1917 passed the ten million dollar mark this year. Assessments from the churches have fallen five per cent since last year because of the lower scale of salaries upon which assessments are made. The only new election at the meeting of the trustees on December 19th was that of Bradford B. Locke as trustee and member of the executive committee, and executive vice president of the Fund. He has been with the Fund since 1916, having been secretary since 1925.

* * *

Dean de Ovies has Anniversary

The Cathedral of St. Philip, Atlanta, Ga., celebrated the fifth anniversary of the deanship of Raimundo de Ovies on December 23rd. There have been a lot of changes since he took charge, chief of which is the moving of the cathedral from a downtown location to the residential district. There has also been a tremendous increase in Church school attendance. A part of the celebration was an outdoor Christmas tree, sponsored by the American Legion, with the children of the church donating gifts which were distributed among the poor children of the city. Bishop Mikell took part in the program . . . Santa Claus maybe . . . though he would have to use a lot of pillows to look right in that role.

* * *

Anniversary of Church Settlement

St. Mark's, Minneapolis, commemorated the 25th anniversary of the founding of Wells Memorial House on December 14th. An offspring of old St. Mark's, located in the downtown district, Wells Memorial is now the city's largest and most effective settlement house, one whose standard of administration is nationally recognized. One of the speakers was the Rev. C. Edgar Haupt, vicar of the parish in 1907, the first head of Wells, and the man who prepared the plans for the original building. Material for this building was taken from salvage of old St. Mark's parish house which had been made possible through the efforts of the late Dr. Thomas B. Wells, a former rector. In his honor the house was called Wells Memorial and its object designated as being for the "mental, spiritual and physical development of the people in that neighborhood." Since that time Wells has been reflecting the spirit of St. Mark's in the downtown district; a place of significance in the lives of many different nationalities—20 are represented at the present time; it has been a training school for the highest type of citizenship; a place

of medical and surgical aid; a neighborhood gathering place; and a veritable "Chapel of Ease" to which many have turned for the nurturing of the spiritual life. During the first year the total attendance was 40,000; last year it was 240,000.

* * *

Preaching Mission At Fargo

Bishop E. M. Cross conducted a preaching mission at Gethsemane Cathedral, Fargo, North Dakota, December 3-10, and Bishop McElwain conducted one at All Saints, Minot, the same dates. Bishop Bartlett and the clergy of the district are holding missions throughout the district during January and February.

* * *

Praise From The President

The celebration of the 125th anniversary of Grace Church, New York, came to a close on December 17th with services at which Bishop Washburn of Newark preached in the morning and the Rev. Karl Reiland in the evening. The day before there was a luncheon for the parishioners at which the speakers were Bishop Manning, Mr. Henry Goddard Leach, vestryman, and the rector, the Rev. W. Russell Bowie, with Judge Hand, senior warden, presiding. A letter from the President of the United States was read praising the fine record of service of Grace parish.

* * *

Detroit Clergyman Is Restored

The Rev. W. A. Atkinson of Detroit, Michigan, was restored to the priesthood on December 7th by Bishop Page.

* * *

Donates to Fund For Deaconesses

Saint Clement's Parish, New York City, the Rev. Leonel E. W. Mitchell, rector, is donating this year the offering at the annual Epiphany pageant to the retiring fund for deaconesses. This fund needs six thousand dollars before it can begin to disburse its income. St. Clement's is among the first parishes to make a corporate gift to the retiring fund. The pageant will be under the direction of Deaconess Armstrong whose work in artistic pageantry is well known.

* * *

Bishop Jenkins Says It Can Be Done

Here is a communication from Bishop Jenkins that is certainly worth passing on to you:

"If after the last Sunday of the year the parish minister with the treasurer would go over the parish list carefully to discover who had not pledged anything to the mission-

ary cause at the beginning of the year, and who had not, so far as known to the parish, given anything worthy of their ability to the cause during the year; and, then, if the parish minister with one or other of his wardens or vestrymen (the priest alone, if no one else will accompany him) would solicit all such delinquents for the deficit, stating frankly that so much is needed to make up the apportionment and that each one on knowing the need would certainly want to have their share in meeting it, not only could the expectation of every cure be obtained but in most instances the whole quota too. My confidence in the endeavor rests on several successful experiences."

* * *

Parish Stresses Relief This Christmas

Probably many parishes are doing the same thing, but it is nice to receive the notice of the Christmas services at St. Athanasius Church, Los Angeles, where the Rev. Frank-

HOW AMERICA LIVES

A conference of Church People to be held at Holy Trinity Church, Brooklyn, New York, on January 13th, under the joint auspices of the departments of social service and religious education of the diocese of Long Island, and the Church League for Industrial Democracy.

Speakers

Rev. J. Howard Melish, rector of Holy Trinity.

Miss Lucy Mason, executive secretary of the National Consumers League.

Mr. Tom Tippet, formerly of the faculty of Brookwood Labor College and author of numerous books on labor subjects.

Rev. Charles H. Collett, general secretary of the National Council.

Rev. J. H. Johnson, vicar of St. Martin's Church, New York City.

Rev. W. B. Spofford, executive secretary of the Church League for Industrial Democracy.

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lin L. Gibson is the rector, and find that the stress is placed upon sharing with the poor, the unemployed, the destitute and the homeless. Incidentally, and just as an interesting fact, the part of the chaplain in the moving picture, "20,000 Years in Sing Sing", was played by Mr. Gibson. In that movie he had a game of hand-ball in the prison gymnasium with the hero. The hero was supposed to win the game, but the director of the picture, to make it realistic, directed Gibson and Spencer Tracy, who played the part of the hero, to play to win. As a result they had to play a half dozen sets before they could get one suitable for the film. It took Spencer Tracy that long to win a set from the parson.

* * *

Declares Indifference Is Rampant

In addressing the Brotherhood of St. Andrew, gathering at St. James, Chicago, to celebrate the semi-centennial of the order on December 11th, Archdeacon Ziegler of Chicago challenged them to meet the problem of indifference in the Church. Indifference is rampant, he declared, and is the most deadly enemy which the Church has to face today. "We need in every parish of the Church a consecrated band of men, vowed to assist the rector, to pray, to ask others to come close to Christ through His Church. The Brotherhood of St. Andrew can do the job if it will." One of the interesting features of the celebration was a pageant depicting the fifty years of Brotherhood existence.

* * *

A Puff for New Young People's Secretary

In connection with the appointment of Miss Dorothy May Fischer as secretary for young people's work in the National Council's Department of Religious Education, Bishop Quin of Texas has written as follows:

"Miss Fischer has been associated with the Diocese of Texas for ten years, and, while we had been pioneering five years prior to that time in Young People's Work as such, yet

Miss Fischer's work has been invaluable to us. Under her direction we have made all sorts of experiments, and, while we are still learning, I feel that our Young People's Work has stability and growth and vision, three factors which the Church at large must also have if it is to meet present-day issues. I think Miss Fischer is the best-qualified person that the National Council could select for this most important work, and I have every confidence in her ability to do it well."

* * *

Methodists Send Out Questionnaire

The department of the Epworth League and young people's work of the Methodist Church, 740 Rush Street, Chicago, has printed a list of 114 topics of interest to study groups and program committees. The list is in the form of a questionnaire, with the young people indicating the topics they consider the most worthwhile. Later the national office is to get up programs based on this information. If you are interested you can have a copy by writing the address above and asking for "Questions I want answered".

* * *

Wants Federal Funds For Churches

The Leaded Glass Association of St. Louis has sent a communication to President Roosevelt, pointing out the sorry plight of the stained glass workers, and others in crafts connected with church construction and decoration. They suggest that fed-

eral funds might be used to put some of these men to work on church construction, decoration and repair. "A relatively small amount of

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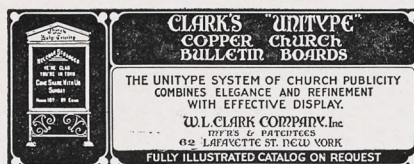
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money," they maintain, "would provide a vast amount of local employment in cities, towns and hamlets, and if funds were made available in the form of loans at a low rate of interest and extended over a long period of time, many churches could and would take advantage of the opportunity". All of which is printed here solely as news and not because this end of THE WITNESS approves the idea, I don't want the state buying the Church.

**Anniversary of
Rhode Island Parish**

The 100th anniversary of the establishment of the Church in Lonsdale, Rhode Island, will be observed on January 8th.

**Death of
Montana Clergyman**

The Rev. Allen C. Prescott died on December 14th at Helena, Montana. He came to the diocese in 1915 as a missionary; later he was an assistant at St. Peter's, Helena, and in charge of the mission in East Helena. In 1926 he became the secretary of Bishop Faber, retiring in 1930.

**Harrisburg Pledges
Same as 1933**

The executive council of the diocese of Harrisburg voted the other day to pay to the National Council in 1934 the same amount as in 1933, \$12,000. They also decided to re-create a department of missions as one of the diocesan agencies.

**A Party in
Mamaroneck**

The vestry and parishioners of St. Thomas's, Mamaroneck, N. Y., tendered a reception recently to the Rev. and Mrs. Frank Dean Gifford, the occasion being the tenth anniversary of the present rectorship. If you are interested in figures, kept carefully over a period of ten years, here are a few: the rector had conducted 2,217 Church services, baptized 301 persons, performed 154 marriages, officiated at 246 burials, presented for confirmation 201 boys and men and 197 girls and women. He reported a grand total of 15,894 parish calls, having made a practice of keeping a monthly record of these and other pastoral activities and reporting each month to the vestry and parish.

A grand total of \$513,163.50 was raised for all purposes in the parish during the ten years and a new parish house costing not far from \$100,000 erected. Though there is a parish debt of \$20,950, the endowment buildings have been completely renovated and rebuilt at a cost of \$50,000 and the invested funds of the parish have increased from

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\$12,000 to \$55,601. Though "the Book of Remembrance" Plan 146 memorial funds have been increased.

The number of communicants has increased from 437 to almost 800. Two missionaries are supported wholly or in part, the Very Rev. C. E. Rice of Holy Trinity Cathedral, Juneau, Alaska, and the Rev. T. R. Hinckley of Honolulu.

* * *

Mr. Gribbin Organized Messenger Service

Rev. R. E. Gribbin, bishop-elect of the diocese of Western North Carolina, started his ministry in Charleston, S. C. as assistant at Grace Church. There were several very young clergymen in the city at the time, and on one occasion the late Archdeacon Webber, who was conducting a preaching mission at St. John's, appeared much worried over the fact that the older clergy were being pushed out by the newer ones. He delivered himself very earnestly on the subject, characterizing the younger men as "callow fledglings fresh from the seminary, fit only for ecclesiastical messenger service." Mr. Gribbin, still a deacon, happened to be present, so he immediately called together the younger clergy of the city and organized "The Ecclesiastical Messenger Service", which functioned for several years. Mr. Gribbin, being an ex-Roman Catholic, was naturally given to orders and took kindly to the Archdeacon's proposal. The young parsons placed themselves at the disposal of the older clergy for odd jobs, and also met regular to discuss questions of mutual concern.

* * *

Ordination in The Philippines

The Rev. Sydney Waddington, formerly of Emmanuel Church, La Grange, Illinois, was recently ordained priest at St. Luke's, Manila. He went there following his ordination to the diaconate in May, 1932.

* * *

Minnesota Organists Form Organization

Organists and choirmasters of the 125 parishes in the diocese of Minnesota have organized as the Episcopal Choir Guild. Its object is to promote at least one choir festival annually in each deanery; to combine the choirs for at least two diocesan services a year, with a missionary speaker; to aid smaller choirs secure suitable music and to standardize the singing of chants throughout the diocese. The first service to be sponsored by the new organization will be held during Lent.

* * *

Death of Clergyman Of Los Angeles

The Rev. Milton C. Dotten, retired priest of the diocese of Los Angeles,

and honorary canon of the Cathedral there, died in Pasadena on December 12th. He was rector of All Saints', Riverside, for 26 years and one of the three surviving clerical organizers of the diocese in 1895.

* * *

Leadership Training School in Yonkers

The fifth annual term of the Yonkers, N. Y., leadership training school opens on January 8th and is to be in session for eight Wednesday evenings. The faculty: George A. Smith, vestryman of St. John's,

Yonkers, and a public school principal; Rev. Raymond E. Brock of Riverdale; Rev. Harry Price of Scarsdale; Rev. Harold Wigle of Eastchester and Rev. Wilbur L. Caswell of Yonkers. All Protestant churches in Yonkers are cooperating.

* * *

A Record for Notable Service

It has been a long time since we have had a "Notable Service" item in these columns. Here's one: Dr. J. L. Wikle was elected to the original vestry of Grace Church, Anniston,

Services of Leading Churches

Cathedral of St. John the Divine

Cathedral Heights
New York City

Sundays: Holy Communion, 8 and 9 a. m. Children's Service, 9:30; Morning Prayer or Litany, 10; Holy Communion and Sermon, 11. Evening Prayer and Sermon, 4 p. m.
Weekdays: Holy Communion, 7:30 (Saints' Days, 10); Morning Prayer, 9:30; Evening Prayer, 5 p. m. (choral). Organ Recital on Saturdays, 4:30.

Church of St. Mary the Virgin

New York

46th St. between 6th and 7th Aves.
Rev. Granville M. Williams, S.S.J.E.
Sunday Masses, 7, 8, 9, 10, 11.
Evensong and Benediction, 6 P. M.
Week-day Masses: 7, 8 and 9:30.

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 and 11 a. m., 4 p. m.
Daily: 12:20.

St. Bartholomew's Church

New York

Park Avenue and 51st Street
Rev. G. P. T. Sargent, D.D., Rector
8 A. M., Holy Communion.
11 A. M., Morning Service and Sermon.
4 P. M., Evensong. Special Music.
Church School Service, 9:30 and 11 A. M., 4 P. M.
Holy Communion Thursday and Saints' Days, 10:30 A. M.

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. James' Church, New York

Madison Avenue and 71st Street
The Rev. H. W. B. Donegan, Rector
Sunday Services: 8, 9:30, 11 a. m.; 6, 8 p. m.
Weekdays, Thursdays and Holy Days: 12 M. Fridays, 5:15 p. 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, 6.
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.; 6:30 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 7-8 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.

Alabama, at the time of its organization in 1881. He is now senior warden. Here's another: Mrs. Wilhelmina Lazarus, 92 years old, is president of the parish guild of the Church of the Holy Innocents, Auburn, Alabama. She has held that position for 45 years, and the guild recently adopted her name as their own in her honor. She is also still teaching a class in the Church school.

* * *

Good Reports from Eastern Oregon

Good reports come from the district of Eastern Oregon on the every member canvass. An earnest effort was made, with committees canvassing every parish and mission in an effort to uncover new resources. The results have been gratifying.

* * *

Ordinations in New York

Bishop Lloyd of New York advanced three deacons to the priesthood on December 20th at the Cathedral of St. John the Divine. They were the Rev. Peter H. Neale of New York; Rev. Herman Anker of Milwaukee; Rev. John S. Willey of Albany.

* * *

Bishop Oldham Addresses Ministers on Peace

Bishop Oldham of Albany addressed a meeting of the Albany minister association at their meeting on December 18th on the subject of peace.

* * *

Executive Secretary Conducts Mission

The Rev. George L. Paine, executive secretary of the Greater Boston federation of churches has just concluded a mission at St. John's, Rockville, Conn., as a part of the series of missions held throughout the diocese. One of the aims of these missions has been "to get out the Easter congregation" an aim which was more than realized at the Rockville mission.

* * *

Divinity School Has Anniversary

The 40th anniversary of the opening of the Church Divinity School of the Pacific was celebrated recently. There were addresses by the Rev. Charles W. Lowry, following an alumni luncheon, and one by the Rev. Schuyler Pratt, registrar of the school. Bishop Nel Porter gave the

anniversary address and was also given the honorary degree of Doctor of Divinity. The enrollment of the school this year is fourteen students in training for the priesthood, with fifteen others from four associated institutions taking courses.

* * *

Gift to Parish In New York

Ten thousand dollars has been bequeathed to the Church of the Holy Communion, New York, under the will of Mrs. Margaret Gilbert of California.

* * *

Retreat for Priests in New Jersey

The Rev. Granville M. Williams, S.S.J.E., rector of the Church of St. Mary the Virgin, New York, is to hold a retreat for priests at the Retreat House, Bernardsville, N. J., from January 8th through the 11th.

* * *

Indians on the Pacific Coast

The great Province of the Pacific can always surprise you when it delivers a statistic. There are, for example, 83,000 American Indians within the provincial boundaries, and surely we have been thinking the Indians were nearly all back in

the Sixth Province. The Pacific's 83,000 are about one-third of the total in the country.

More important, however, is the further fact revealed in the Province's recent study, that not more than half these 83,000 have ever heard any presentation of the Christian Gospel.

* * *

Herr Hitler Did Not Think of it First

Adolf Hitler, in holding an election in which there could be no legal opposition, is not following the example of Benito Mussolini alone, but is taking a page from history as well. Louis Napoleon resorted to this strategy several times, notably in the plebiscite held in December, 1851, in which the voters of France were given the choice of Napoleon and his government or nothing at all.

* * *

Dedicate Memorial Window in Baltimore

Bishop Helfenstein dedicated a stained glass window in the pro-cathedral, Baltimore, on December 10th, a memorial to the late Rev. Hugh Birkhead. Dean Gates of the Cathedral of St. John the Divine preached.

THE CHURCH SPEAKS

Has the Church anything to say about economic conditions? The answer is in

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"I cannot find words to thank you for sending THE WITNESS. It has been and will be a welcome visitor and a great comfort and help. When I read it I pass it first to my daughter, who is a devoted Churchwoman. Next it goes to a mother whose husband has been out of work for more than a year, and the paper is a comfort to their whole family in these dark days. It then is passed on to a loyal Churchwoman who is ill and unable to attend services. Finally it comes back to me and I send it to a person living on a ranch who has no Church paper. I pray God will bless the one who has enabled you to give me THE WITNESS."—*from a Churchwoman in Montana.*

"I received my first pay check in months on Saturday. I am therefore sending \$2 to pay for my copy of THE WITNESS for next year, thus enabling you to send my copy, paid for from THE WITNESS FUND, to someone else."—*from a Churchman in Texas.*

"Owing to serious illness of my husband we are both out of work and without Funds. I want THE WITNESS, and both of us shall miss it. Certainly we will subscribe when prosperity returns. But until then I am afraid we will have to do without it."—*from a Churchwoman in Minnesota, to whom we are continuing to send the paper.*

"I received the notice of the expiration of my subscription. I am sorry. I was hoping that the person who gave it to me originally would renew it. It is a well-balanced, tolerant, brief and interesting paper. And I need it for I am dreadfully cut off and secluded out here in the mountains. But my salary is two and a half months in arrears. So I must stop the paper."—*from a clergyman in the far west.*

There is not a day that we do not receive similar letters. **But we can continue sending the paper to these people only with your help.**

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