

# *The* **WITNESS**

CHICAGO, ILL., JANUARY 4, 1934



CAPTAIN MOUNTFORD  
*Interesting Southern Mountaineers in Religion*



# SCHOOLS OF THE CHURCH

## The General Theological Seminary

Three-year undergraduate course of prescribed and elective study.

Fourth-year course for graduates, offering larger opportunity for specialization.

Provision for more advanced work, leading to degrees of S.T.M. and S.T.D.

ADDRESS

### THE DEAN

4 Chelsea Square New York City

For Catalogue Address the Dean

## Episcopal Theological School

CAMBRIDGE, MASSACHUSETTS

Affiliation with Harvard University offers unusual opportunities in allied fields, such as philosophy, psychology, history, sociology, etc.

For Catalogue Address the Dean

## DIVINITY SCHOOL IN PHILADELPHIA

Undergraduate and Graduate Courses Privileges at University of Pennsylvania Address:

DEAN BARTLETT, 42nd and Locust Streets

## The Protestant Episcopal Theological Seminary in Virginia

For catalogue and other information address the Dean

REV. WALLACE E. ROLLINS, D.D.  
Theological Seminary Alexandria, Va.

## Berkeley Divinity School

New Haven, Connecticut  
Affiliated with Yale University  
Address DEAN W. P. LADD  
86 Sachem Street

## FORK UNION MILITARY ACADEMY

An Honor Christian School with the highest academic rating. Junior School from six years. Housemother. Separate building. Upper School prepares for university or business. ROTC. Every modern equipment. Catalogue, Dr. J. J. Wicker. Box 104, Fork Union, Virginia.

## ALL SAINTS' COLLEGE Vicksburg, Mississippi

An Episcopal school for girls. Accredited high school and Junior College. Music, Art, Expression. Sports, riding and swimming. For catalogue, address

Mary Leslie Newton, M.A., Dean

## KEMPER HALL

KENOSHA, WISCONSIN

Under the care of the Sisters of Saint Mary. An Episcopal school for girls on North Shore of Lake Michigan, one hour from Chicago. College Preparatory and general courses. Elementary Grades, Progressive Methods Used. Music, Art, Domestic Science. Outdoor and Indoor Sports. Address, The Sister Superior.

## Which School?

If you have a boy or girl planning to enter school we will be glad to secure information for you. Merely a brief note to THE WITNESS, giving the age of the boy or girl, location preferred, and price range, and we will put you in communication with the desired schools.

## THE WITNESS

931 Tribune Building  
New York

## TRINITY COLLEGE

Hartford, Conn.

Offers a general cultural education, with special emphasis on the Classics, Modern Languages, English, Economics, History, Philosophy, Chemistry, Mathematics and Physics, Biology and Pre-Medical, or Pre-Engineering. For information apply, The Dean.

## HOLDERNESS

In the beautiful White Mountains. College Preparatory and General courses for boys. Fully accredited. All sports, including riding. Two hundred acres of woods. Individual instruction and home atmosphere. New fire-proof building, accommodating 40 resident students.

Rev. Edric A. Weld, Rector,  
Box W. Plymouth, N. H.

## Wykeham Rise

Washington, Connecticut

A country school for girls  
College preparatory and general courses

FANNY E. DAVIES,  
Head Mistress

## St. Katharine's School

Under the care of the Sisters of St. Mary. A thorough preparatory school for a limited number of girls. Recommended by leading colleges. Beautiful grounds. Outdoor sports, riding and swimming. Ask for our catalogue.

SISTER SUPERIOR

927 Tremont Ave., Davenport, Ia.

## Virginia Episcopal School Lynchburg, Virginia

Prepares boys for college and university. Splendid environment and excellent corps of teachers. High standard in scholarship and athletics. Healthy and beautiful location in the mountains of Virginia.

For catalogue apply to  
Rev. Oscar deWolf Randolph, D.D., Rector

## ST. MARY'S SCHOOL

MOUNT ST. GABRIEL  
Peekskill-on-Hudson

BOARDING SCHOOL FOR GIRLS

Under the care of the Sisters of St. Mary. College preparatory and general courses. New modern fireproof buildings. Extensive recreation grounds. Separate attention given to young children. For catalogue address THE SISTER SUPERIOR.

## CHATHAM HALL

A Church School in  
Southern Virginia  
for Girls

Rev. Edmund J. Lee, D.D.

Chatham Virginia

## SAINT JAMES SCHOOL

Washington County, Maryland

Diocesan School for Boys

The Mother of Church Schools  
on the English Plan

Dr. Adrian H. Onderdonk  
Headmaster

## St. Catherine's School

An Episcopal Country School in attractive suburb of historical Richmond. Graduates yearly enter colleges requiring board examinations and those accepting certificates. Art, Music. Riding and other outdoor activities, the year round. Write for circular. Address:

Louisa De Berniere Bacot, Headmistress  
Westhampton, Richmond, Virginia

## CATHEDRAL CHOIR SCHOOL

New York City

A boarding school for the forty boys of the Choir of the Cathedral of Saint John the Divine. Careful musical training and daily singing at the Cathedral services. Small classes mean individual attention and high standards. The School has its own building and playgrounds in the Close. Fee—\$250.00 per annum. Boys admitted 9 to 11. Voice test and scholarship examination. Address The Precentor, Cathedral Choir School, Cathedral Heights, New York City.

## SAINT AGNES CHURCH SCHOOL FOR GIRLS

New fire proof building ideally situated in 33 acres of the best residential section outside the city of Albany, New York. Excellent college preparatory record. Moderate price. Sports of all kinds.

Miss Blanche Pittman, M.A.  
Loudonville Road, Albany, N. Y.

## SOMERSET HILLS

Far Hills - New Jersey

Boys from 7 to 17 years.

All Sports, Including Horsemanship and Fencing. Unusual record for Scholastic Achievement.

REV. J. H. S. FAIR,  
Director

## Stuart Hall

An Episcopal girls' school of fine old traditions and high standards in the beautiful Valley of Virginia. College preparatory, general courses, and secretarial courses. Two years beyond high school. Music, art, expression. Graduates successful in college. Well-equipped buildings. New gymnasium, pool. Outdoor life. Riding. Founded 1843. Catalog. Ophelia S. T. Carr, A.B., Box A, Stanton, Va.



Editor  
IRVING P. JOHNSON  
Managing Editor  
WILLIAM B. SPOFFORD  
Literary Editor  
GARDINER M. DAY

# THE WITNESS

*A National Paper of the Episcopal Church*

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

Vol. XVIII No. 18

JANUARY 4, 1934

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.

AS REPORTED in our news columns last week, the standing committee of the diocese of Central New York for a year has been studying the processes by which men are admitted to the ministry. Their findings, based as they are on careful study, are important, particularly in these days when there seems to be more ordained men than there are churches for them to serve. The canons of the Church, they declare in their unanimous conclusion, are indicative of a high standard, but are not, in too many cases, even approximated. The blame is pretty well distributed. In the past the pressing need for clergymen led to the acceptance of men unable to reach the normal standard. That day has gone. But it is still true that rectors have pets whom they encourage to enter the ministry when they should be discouraged. Vestries too are frequently mere rubber stamps in endorsing the rector's recommendation of a postulant, and bishops likewise often haven't the heart to turn down the rector's favorite.

Seminaries next come in for criticism, with the report suggesting rather strongly that they are not doing their job in preparing men for their real task, "for efficiency in the rendition of the service, in instruction of candidates for confirmation, in the organization of parish societies, in everything that has to do with the manifold operations of a present day parish." Finally this committee states that canonical examinations should be conducted with strictness, the inference being that today they are not.

They conclude their report with definite recommendations: that rectors and vestries exercise more care before recommending men, and particularly that vestries refrain from being mere yes-men; that bishops share with standing committees their responsibility for the selection of postulants (already done in Central New York); that standing committee require the candidate to appear before them, unless two members of the committee can vouch for him; that seminaries should have called to their attention the need of instruction in the practical management of a parish; that canonical examinations should be thorough, and finally that a deacon, before being advanced to the priesthood, should satisfy the authorities on the following points: 1. That he is faithful and increasingly competent in practical work. 2. That he conducts worship with reverence and that his sermons show evidence of care-

ful preparation. 3. That he shows sympathy and tact in dealing with individuals and in parish affairs. 4. That all his financial dealings are above reproach. 5. That he gives evidence of mental and spiritual growth during the period of the Diaconate.

THERE ARE many things to be learned from even a casual reading of that indispensable Church almanac *The Living Church Annual*. But of all the facts brought out in the 1934 book there is none that speaks more eloquently than these figures: In 1930 the total contributions for all purposes to the Church was \$44,241,238, with the National Council receiving \$2,884,420 of that amount. In 1931 the total was \$40,139,820, with the Council getting \$2,479,467. In 1932 the total dropped to \$34,041,619 of which the Council had \$2,240,165. The total for 1933 has not of course been figured as yet, but we do know that the Council will receive but \$1,490,269 even if it receives the full expectancy, which is most unlikely. The next time that layman says, "I don't believe in missions; there is too much to do at home; we ought to spend our money here" you can reply, "Generally speaking that is precisely what we are doing" and quote these figures to back up your statement.

A YEAR AGO we reported here an item of good news—eight lynchings in 1932, establishing a new low record. We boasted too soon. Four times that many were murdered by mobs in the year just closed. How many of them were innocent of the crimes with which they were charged is unknown, but it is safe to say many of them were. Four Negro boys were filled with lead last August in the state of Alabama. The case was thoroughly investigated by the Interracial Commission. They reported recently that one of those murdered was certainly innocent, two probably were and the fourth possibly was. In Tennessee a Negro was lynched the other day after being discharged by a grand jury which could find no reason for holding him. In Louisiana one Negro was lynched and another barely escaped, and would not have done so had that guardian of life and property, the sheriff of the county, been a decent shot. A white man later confessed to the crime with which they were charged. Even the San Jose murders, still justified by many, had a great deal more behind them than ap-



peared in the newspapers. It is all a very sorry picture.

However there are rays of hope, not the least of which is the arousing of the better element in the South against the crime. It is gratifying to learn that our own Church women are taking a lead in this. In a report recently made by the Auxiliary of the Province of Sewanee they endorse the statement of the Association of Southern Women that "lynching is an indefensible crime destructive of all principles of government, hateful and hostile to every ideal of religion and humanity, debasing and degrading to every person involved." They therefore pledge themselves to create

a new public opinion in the South which will not condone for any reason whatever acts of mobs and lynchers; and they make it doubly clear that they are not to tolerate acts of violence and lawlessness which the perpetrators generally claim were committed "in the defense of womanhood." They pledge themselves to teach their children a new interpretation of law and religion; promise to assist all officials in upholding their oath of office; and agree to join forces with others in a program to eradicate lynchings and mobs from our land. Over 12,000 Southern women have signed this pledge, with women of our Church taking the lead in pushing the campaign.

## ADVENTURING FOR GOD IN CHURCH ARMY

By

CAPTAIN C. J. CONDER

FOR years he had managed without religion, living a lonely hermit life in the hills. "Church? What do I want with Church?" was his gruff response to the first approach of the Church Army Captain. "He's a hard man" said those who knew him. So was Zacheus, so was Augustine and many another, but they were met by and changed by the Lord Jesus. He changed this old sinner too; now he's the voluntary sexton of the log chapel which he and others like him have lately built, and after nearly three years he continues to be a faithful communicant.

Young men and women of our own Church laity, are finding in the Church Army, the satisfaction of their desire to adventure for Christ. Neither Overlapping nor Overlooking, and under the direction of missionary clergy, nearly thirty trained Church Army workers, Captains and Mission Sisters, are pushing back the frontiers of the Kingdom of God. Leaving behind them the privileges of the city churches in which their fire was first kindled, these products of our Church Schools, Y. P. F.'s, G. F. S., and St. Andrew's Brotherhood, are out in the rough places bringing new life and joy to many a discouraged soul. "I hear the Episcopal Church is doin' good up there.



Men Welcome the Positive Witness of Church Army

We need it. We don't larn nothin' but bad hereabouts. I heard old Mr. X ain't drinkin' an' cursin' no more since you bin thar." This was the greeting shouted to a Mission Sister arriving on horseback and with her suitcase, at her new station. In many a place, where the Church has not been at work, misunderstandings of the Gospel hold back the people from the abundant life Jesus gives. Thus, another Mission Sister writes, "they were

amazed to find that Jesus was once a babe at Bethlehem; their knowledge of him has been associated only with a Cross. They now love to look at pictures of him in the manger."

In another spot, less than forty miles back from the lower Hudson, one farmer a little time back, believing that the end of the world was about to occur, shot his horses and refused to dig up his potatoes; and this year, being poor as a consequence, is a charge upon the county. The Light that shall lighten the Gentiles is still needed in these many places where darkness and false teaching abounds. Commissioned by the Presiding Bishop by resolution of General Convention, Church Army light-bearers, trained by competent clergy and senior Church Army workers, in the Training Center, at Bishop McVickar House, Providence, R. I., go forth greatly daring. In these days it is refreshing to find young churchmen asking to be allowed to consecrate their lives in our Church's work in the outposts.

The Presiding Bishop, keen supporter of Church Army and one of its directors since its inception in 1925, has said, "The days of holding on are over, the days for going on have come."

When he re-opened a church abandoned for many years, a Church Army Captain was greeted by a congregation of more than two hundred, in a very rural community in West Virginia. Enough opportunity here for a worker's full time, yet this is but one of four districts the Captain works under Bishop Strider's direction. From another spot in the same diocese where three years ago no missionary work was being done by the Episcopal Church, comes this report,— "There is a growing spirit of loyalty towards the Church. Fourteen were baptized on Sunday and eight adults confirmed. There is a decided change in the personal appearance of the latest, poorer converts. Having cleaned up the inside, they are using more soap and water on the outside. At Sunday School the lesson was on temperance. Our assistant superintendent, a young man respected by all, once a confirmed drunk-



ard, now a confirmed Christian, supplemented the lesson by a brief and impressive testimony. The Sunday



Young Indians Arriving for Mission Sister Horner's Services

Sister A. Horner has worked for the past five years."

In that same remote field the Captain in charge combines useful welfare work with his evangelistic activities. The Settlement House is seventy miles from a railroad and about forty from a doctor. Some time ago the Captain arranged for a doctor and a dentist to spend the greater part of a week amongst his people, many of whom came miles to the clinic. The first day forty people, mostly children, were examined. Tonsils and adenoids were removed. The operation table was made out of rough lumber. Two miles back in the hills a case of typhoid fever was treated, a girl lying on a straw bed, in a room minus window panes and screens. In all, seventy-five patients were seen, a hundred and fifty bad teeth extracted and several temporary fillings made. The report of those two doctors includes this sentence concerning the work of the Captain and his wife,—  
"One of the finest pieces of work being done in the State."



Sick Woman Carried Four Miles Down Mountain to Church Army Missionary

Church Army is at present working in seventeen fields in ten dioceses, and in addition to these stationed workers, Captains Mountford, Atkinson, Estabrook and Conder are engaged constantly in conducting Preaching Missions, and Capt. Atkinson makes evangelistic addresses in many colleges and schools.

As an international society, Church Army is now to be found in most countries where the Anglican Church is at work, and numbers eleven hundred paid workers on its commissioned staff. Undertaking a simple rule of life, receiving small but sufficient salaries, for fifty-two years these lay workers have taken the message of the Church to the man in the street. "Go for souls and go for the worst" is the motto of their 87 year old leader, Prebendary Wilson Carlile, whose calendar dated up for Sunday preachings to mid-1935 shows that he is still an active soldier of Christ.

The leader of Church Army in U. S. A. is Capt. B. Frank Mountford, known to WITNESS readers as the writer of the series "Hearts and Spades" in these columns. The Board of Directors and Church Army supporters generally, are making special effort at this time

to raise funds for the re-opening of the Training Center in the Fall. Due to diminished income, it was impossible to maintain the Training Center last year, and eligible candidates had to be refused. "The days of going on have come," and Church Army is pushing on, trusting to the generosity of missionary-hearted folk to extend its usefulness. Church Army Headquarters, are located at 416 Lafayette Street, New York City. Information concerning the work will be gladly supplied by the Secretary, Capt. B. Frank Mountford.



A Church Army Captain Visits the Lumber Jacks

## Hearts and Spades

By

CAPTAIN B. FRANK MOUNTFORD

HERE we are back again on the old stamping ground. Friend Spofford breezed into Church Army headquarters a few days ago. I do not recall ever having heard Bill whistle before, but it seems to haunt me that as he came into the office he was whistling "Let the lower lights be burning." Having thus created the right atmosphere, and having said some complimentary things about the major luminaries who regularly write for the pages of THE WITNESS, and having made it perfectly clear to me that I was only one of the "lower lights," he then commissioned me to dig up my old fountain pen, and get busy for a few weeks.

"We haven't had an article of yours Mountford, since two years before the depression, so get busy."

"Two years before the depression"—Now does that, or does it not, fix any reliable date? Anyhow once upon a day folk fixed dates that way. The rugged herdsman of Tekoa commences his writings somewhat like that, "The words of Amos... which he saw concerning Israel... two years before the earthquake." Sometime during the reign of Uzziah, Jerusalem had been shaken, and the experience shaped the calendar for many a year to come.

There is a common measure of time and there is a private and a personal one. As these words are being penned, 1933 is being absorbed into 1934. We humans have always had our own way of marking years, apart from the calendar. We date by events and experiences.

Hear old Jacob marking out his calendar—"God Almighty appeared to me at Luz, in the land of Canaan and blessed me." "When I came to Padan, Rachael died, and I buried her there." Those were two out of many memorable days to Jacob.

Ask Isaiah for a date and he gives an experience.



"In the year that King Uzziah died, I saw the Lord." Or hear Ezekiel mark his calendar—"I spake to the people in the morning, and at even my wife died."

Dates! Dark Dates! What's to be done with them? It would be folly to brood over them for then they would get the dominion over us. These things must be made to serve us, and not allowed to master us.

There's one sure way of defeating the threatened tyranny of our dark dates, and that is in the remembrance of our blessings.

Prebendary Carlile found that, when overwork laid him low, to praise helped him, even when he could not pray. So, count your blessings.

There's something for us in an incidental story of the domestic affairs of Moses. We are told in Exodus 18.3, that Moses had two sons born while he was in exile, and the name of one was Gershom and the name of the other was Eliezer. That first boy's name means banishment, homelessness, and was chosen when the father had a series of dark dates and unhappy experiences.

The years passed and when young Eliezer appeared, the bitterness in the heart of Moses had passed. He had reached out his hand to grasp God's hand, and then to his second boy he gave a name which means "My God is a help."

".....since two years before the depression." I think that perhaps our Managing Editor meant a *personal* depression. Lots of us have had a bad spell, but we have gotten back, or are getting back to where we hear a Voice saying, "The mountains shall depart and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of peace be removed, saith the Lord that hath mercy on thee." Isa. 54.10.

## Casual Comment

By  
BERNARD IDDINGS BELL

A PRIEST in Massachusetts, for whose saintly and sincere character I, like other men, have deep respect, has been taking me to task for a Casual Comment of a few weeks ago, about the way able men are kept back in the priesthood because vestries often call rectors for reasons which have nothing to do with ability. "Since when," he writes me, "has advancement in the ministry been measurable in terms of position, power, numbers or salary? The saints have been people of more vision and courage than immediate popularity or worldly wealth." He thinks my article encourages worldliness in clerical hearts. "Advancement in the Church will not amount to a hill of beans unless you have the courage to withstand the rulers of this world to their face."

While one may be, and ought to be, at perfect agreement with this, still it may be pointed out that the ministry has an ecclesiastical as well as a personal side. There are those who wish to see good men promoted for the sake of advancing the Kingdom of God. There are those who must insist that the running of par-

ishes as though they were social clubs, and the selection of parsons because they are socially acceptable (regardless of their ability or lack of it) is against the cause of God. There was a time when the British army picked its officers that way. After awhile people learned better. So may the Church, perhaps, if we all speak out about it. More vestries must take their responsibilities seriously. Many of them, indeed, do so now; but it is still too common to pick parsons for social reasons. Not many, of course, are as bad as a certain church in Nambyville—a real place and, alas, a real church—where a rector was selected only recently because he played very good golf. But there are many which are not a great deal wiser or more conscientious.

Now my good friend in the Bay State seems to think this condition of affairs both natural and irremediable. The world and worldliness, he would maintain, is permanently in control of ecclesiastical machinery. I do not happen to be that hopeless about it. This putting the Church over against God and the spiritual enterprise, as though they were hopeless enemies, seems unnecessary. When a thing seems definitely bad, say I, speak out about it; but never assume in advance that those one criticises are incapable of seeing one's point.

## Let's Know

By  
BISHOP WILSON  
THE OTHER SIDE

A FEW weeks ago some lists were offered of "things which my soul abhorreth." Interesting, no doubt, but it is always easy to abhor something. For the sake of being positive, it might be well to think a bit of some of the "things which my soul loveth."

The priest who recognizes that he is ordained to minister to people rather than to exploit his own ideas—even when people are queer, stubborn, prejudiced, and obnoxious.

The vestryman who is interested in the spiritual welfare of a congregation and realizes that the business side of parish life is a means to an end, the end being closer devotion to Christ.

The choirmaster who never lets his singers forget that they are offering praise to God—not merely putting on a musical exhibition.

The undertaker who understands that the less conspicuous he is at a funeral, the more acceptable he becomes to everybody concerned. I once started up the aisle reciting the opening sentences of the Burial Office and suddenly found the undertaker marching up at my side. I stopped and waited for him to vanish.

The Church School teacher who is conscious that he or she is training souls for eternal life.

The altar guild that knows the difference between reverence and fussiness.

The rector who avoids the necessity for apologies by refraining from hasty comments. Such belated repair work is seldom satisfactory.



The Church-worker who does not expect constant praise for service rendered to God.

The layman who recognizes the prerogatives of his rector and does not expect to run the whole parish according to his own ideas.

The parish secretary who can mingle office efficiency with a gracious demeanor so that visitors will feel welcome in the parish office.

The parish treasurer who sees to it that all offerings are sedulously segregated and disbursed for those specific purposes for which they are given—without poaching.

The guild that can tolerate differing opinions and can still cooperate sweetly in the work God gives to be done.

The priest who realizes that people respect him for living up to his office and that the hale-fellow-well-met idea is a deceitful fiction.

The editor of a Church paper who thinks more of the spiritual education of his readers than of his own cleverness.

Hymns that people can sing.

Congregations that kneel on their knees when they say their prayers.

That minority of givers who are not troubled about other people doing their share but who have heard Christ say—"freely ye have received, freely give."

## *Has the Church Failed?*

By

BISHOP JOHNSON

**H**AS the Church failed or have men failed to use an instrument provided for them, but which must be accepted in a certain way if it is to perform its purpose? It was quite possible when Christ was on earth for the critics in His day to say that He had failed. His mission was such an ambitious one and what He accomplished in His three years' ministry seemed so inconsequential. "The number of names" at Pentecost "was one hundred and twenty." This little group of unimportant people seemed to represent the failure of the Christ. Thousands had listened to Him; hundreds had been healed by Him; multitudes knew of Him, and yet the number of names who believed on Him was at the most "five hundred brethren," and the number of those who gathered at His final appearance was a little over one hundred. It is true that after the coming of the Holy Spirit, the Church grew by leaps and bounds, but it was soon evident that as Christians increased in numbers they decreased in devotion and later on when the Church was patronized by the Court, its growth in popularity was marked by a lessening of spiritual power.

In order to answer the question as to the failure of the Church, one must define his terms. What do you mean by the Church? What do you mean by failure? Is the Church the Body of Christ, encasing His life and His grace to be appropriated by those who obey Him, or is the Church a service club composed of those who profess discipleship and who therefore represent the

Master? The latter view is the one that is popularly held, but it is not the view set forth in the New Testament where the Church is something which Christ purchased with His Blood and endowed with His Holy Spirit.

It is the Church which is in Ephesus rather than the Ephesians which were in the Church. People were added to the Church but they did not create it. It is His instrument, not ours. Of course this is where Protestantism separated from the Catholic tradition and the result of this departure has not been heartening. The Church as an institution is something which is behind those who misrepresented it before the Reformation and those who repudiated it after the Reformation. Its essential elements are not dependent upon those who compose it in any particular age or locality. It consists of the faith to which it witnesses; the grace which it imparts and the ideals which it sets forth.

In some epochs, it has been patronized; in some it has been exploited; in some it has been perverted; but in every age it has produced saints regardless of its misrepresentation by those who temporarily have been its officials or its members. Like a living body, it has grown; it has been ill; it has seemed to die, but here it is today ready to fulfill its functions wherever men are willing to carry out its purpose.

One must distinguish between the body and soul of the Church on the one hand and the interpretation of its mission by those who for the time being are presenting its message. "I believe in the Holy Catholic Church" as the creation of the Master to be the instrument through which His life and His teaching could be preserved and offered to successive generations and to all races. It is not guaranteed that it will be adequately presented at any particular time and place but its potential power to make Christlike people is never wholly absent from it. In this respect it is not unlike the Master, Who offered Himself to His generation and Who was rejected by the many and seldom adequately represented by the few who followed Him, yet He Himself was the same yesterday, today and forever.

**W**HAT then is failure? In Russia they have recently imported a great many delicate machines which the Russian mechanic has misused, so that these machines have been a failure in doing what the Soviet hoped they would do. An American specialist told the Russian officials that machines were unable to distinguish between communists and capitalists, but they would respond to any one who treated them with proper consideration. In one sense these machines in Russia were a failure, not in political power but in their misuse by unskilled hands.

In the same way, if you were to plant Harvard or Yale in a savage environment they would fail to produce scholars; even in their present favorable atmosphere, they produce only few real scholars; but the fact that they afford the opportunity for men to become scholars justifies their existence. When it comes to the final test, it is not these universities which have failed, but the students who failed to respond to their opportunity. They can and do produce some scholars in the same way that the Church can and does produce some saintly people, who would not have been pro-



duced in the spiritual vacuum which some intellectuals would substitute for the Church.

This does not necessarily mean that no righteous people can be developed outside the Church. It is quite true that some of the best scholars never went to a university, but one questions whether, if there were no universities, these men would ever have become scholars. For though these men never attended college, yet they received their stimulus from those who had and breathed their inspiration from the atmosphere which the universities produce. You don't find self-made scholars in a nation in which there are no collegiate institutions.

In the same way the Church cannot claim a monopoly of good people, but if the Church were to be eliminated, kindness and unselfishness would be as rare in the United States as erudition is in Turkey.

God offers us certain privileges. He does not force them upon us. It would have been a privilege to have known Jesus, but it would not be a guarantee that we would have appreciated Him or have made the necessary sacrifices to have been His disciples. And if we had followed Him, it would not have detracted anything from His worth, if like Judas, we had failed to understand Him. It would not have meant that Christ failed, but that we had.

The Church must be judged in its whole career and in its real mission which is to call out those who have ears to hear and to train in righteousness those who have the will to learn. It is we who fail to pass the test. The Church would fail only when it departed from the faith or refused to give the means of grace to those who sought.

## *Co-operate! Fight War!*

By  
ROMAIN ROLLAND

Editor's Note: Ever since the World War, the peace movement has contained within its ranks those who opposed international war but sanctioned under certain circumstances a war of the classes, and those opposed to international war and class war alike. M. Rolland, the distinguished author of "Jean Christophe," "Colas Breugnot, Burgundian," etc., etc., at the request of a group of British leaders, prepared this statement of his personal position. We present it here not because we are interested at the moment in taking sides in a controversy, but in the belief that an article by so eminent a figure is worth considering as a basis for thought in relation to a vexing problem. The article is supplied by the Nofrontier News Service.

**I**T IS high time that we emerged from a sterile ideology. In the world of action no question presents itself—alas—between absolute non-violence and absolute violence, but between more violence or less, exercised on men and events. Even the Satyagraha of India is not exempt from a latent violence, the effects of which are no less formidable than those of armed conflict. For the great refusal of a whole people creates the atmosphere which the enemy breathes.

I would add that those who know Gandhi intimately have been able to follow the development of the Mahatma's thought since the discussions which were expressed in "Young India" before the Salt Campaign. Ten years before, he had suspended his whole movement because there occurred some acts of violence at Chauri-Chaura. But when, on the point of launching a new movement, there was reason to fear that he

might produce fresh Chauri-Chauras, Gandhi went further, saying that he hoped this time to avoid all violence with his better organized forces; but that if violence nevertheless took place, it would not impede his action. He knew that it would be the smaller evil—a degree of violence less than that which would break out if he and his followers did not act. For in not acting, he would leave the field clear for the savage forces of violence alone.

We must see courageously the necessity for action and the consequences of the decisions that we make. If we want to struggle effectively against war, it is altogether insufficient that an elite of conscientious people should individually oppose war. From the first step that one is led to take by way of action, one arrives inevitably at the control which it is needful to exercise over war industries and their means of transport. Before all else it is necessary to disarm war, to break its limbs.

This would not be possible without a mass strike of factory, dock and transport workers. Now, in time of war, these are immediately mobilized. Their refusal therefore constitutes an insurrection, a military revolt, which is subject to most pitiless methods of repression. Do you cherish the illusion that the workers will allow themselves to be coerced without resistance? Admitting that the religious ideal would be for them to allow themselves to be shot down with folded arms like the ancient Theban legion, do you think yourself capable of infusing them with such a faith of heroic self-sacrifice? Preach it to them if you can, and share their lot! But if you succeed in spreading the idea only among minorities of believers, can you demand that the thousands of others who have not this faith to sustain them shall not meet violence with violence? And will you dare to disavow them? In that case, it is more consistent never to let loose these movements for strikes and collective refusal, because once set on foot you must accept the consequences, and whether you wish it or not you must bear the responsibility (as Gandhi has always done).

Of two alternatives one must be chosen: either way, "the Kingdom of God is not of this world," and withdraw from this world, resigning yourself to your vision; or, if you are resolved to bring the Kingdom of God into this world, then accept the necessities of the action.

War is the most destructive hydra which today menaces the very existence of our humanity. The world struggle against war is the most urgent social necessity. No vigorous and honest human being can stand aside from it. But this struggle cannot be effectively carried on without the co-operation of very differently evolved elements—non-violent and violent. We must try to organize them. Let the better elements—the more highly evolved—endeavor to guide the others; but we must all have the strength to bear frankly the responsibilities of the common struggle against the common enemy of the whole of human civilization. We are bound to enter into alliance with all sincere and courageous groups which are willing to sacrifice themselves in fighting for the salvation of humanity.



## PROFESSOR BARTON RE-EDITS A BOOK ON ARCHAEOLOGY

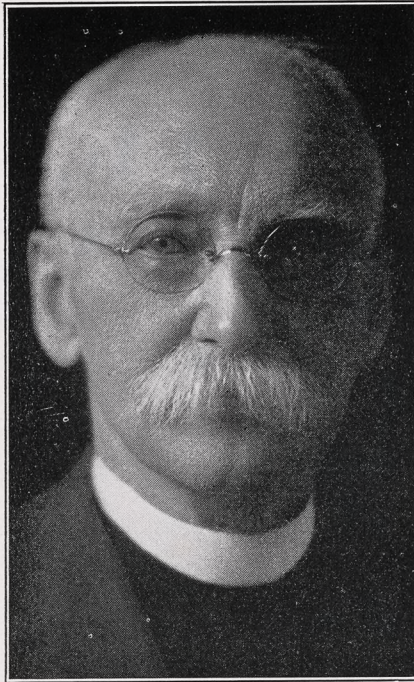
Reviewed by J. R. CROSBY

This is the sixth edition of a monumental book, "Archaeology and the Bible" by George A. Barton, professor of Semitic languages at the University of Pennsylvania and professor of New Testament at the Philadelphia Divinity School. At regular intervals Dr. Barton issues a new edition of his magnum opus giving in plain language the last word on biblical archaeology in terms understandable not only to the man in the street, but of infinite value to the student in his library. It is impossible in mere words to express the debt that the isolated student, the country clergyman, and the general reader, who are unable to keep in touch with current archaeological research and who reside away from the great libraries and centers of education, owe to Professor Barton.

One would no more think of reviewing—in the sense of criticising—this colossal monument of erudition, than a pupil in a drawing school would criticise the works of Michael Angelo.

As a sample of clarity in the presentation of historical evidence, and of moderation in laying down definite conclusions, one may point to Chapter XXIX on "The Archaeological Light on the Enrollment of Quirinus," dealing with the vexed question of the census referred to in Luke 2:1-5. This has always been a point of minor controversy among ecclesiastical historians. In this chapter Professor Barton, with admirable clearness and absolute impartiality, gives the latest results of archaeological research, and without expressing a decided opinion leaves the verdict to the judgment of the reader in a manner that is far more convincing than a categorical and dogmatic pronouncement.

Another valuable contribution is that on the Chalice of Antioch, on page 559 et seq. While your reviewer agrees absolutely with Professor Barton that this unique specimen of early ecclesiastical art is a Christian Chalice, and that the preponderance of opinion ascribes it to the second or at least the third century, he is with the greatest deference inclined to doubt that it is a chalice in the modern sense of the word, which confines the term to the vessel used for the consecration of the wine at the Holy Communion. A book review is not the place to enter into archaeological discussion, but, in view of the known customs of the Church at Antioch and the fact that the "agape" or "Love feasts" persisted



GEORGE A. BARTON

in that Church until long after they had been abandoned in other communions, he would suggest to Professor Barton the possibility that the Antioch Chalice was the vessel used for the containing of the wine at the agape. He bases this suggestion on the impossibility, or impracticability, of the use of a chalice of this size—three quarts—for the communion of the people, even with the assistance of the "tuba" through which the sacred element was absorbed; and also that it was extremely unusual to decorate the cup containing the actual blood of the Redeemer with the images of Saints and symbolic figures. Against this we have, of course, the fact that in addition to the small chalices used by the officiating priests, there were the larger "chalices ministeriales" used at the great feasts for the communion of large numbers of the people. I am unable to find any trace of these larger chalices until at least the Carolingian period, and they seem to have been confined to the Gallic Churches. But this is a minor point.

The indexing of the book is concise and comprehensive, and might with great advantage be commended to the publishers of similar publications, while the references are copious, clear, and incorporated in the text instead of diverting the attention of the reader to aggravating foot notes.

The illustrations are admirable, and bound together at the end of the book, another practice which may with advantage be recommended to future publishers.

(Continued on page 15)

## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

One of my New Year's Day amusements is to light a cosy fire, light up the old pipe and go through the file of THE WITNESS for the previous year and compile from the news a Roll of Honor. Singling out individuals and events for special praise is a dangerous business for a lone person, particularly when he bases his opinions on inadequate news reports. Those in high places have ways of making their doings known; those in the sticks, serving courageously for the advancement of the Kingdom, are too often unheralded in spite of every effort we may make to discover just what they are up to. However, with my limited information, I list here at the beginning of the new year, those individuals and events that stood out during 1932.

Bishop Perry for his appraisal of foreign missions, following his trip to the Orient. It was a statesman-like job that will have a far reaching effect on our policy for foreign missions.

Bishop McDowell and the Rev. Charles Clingman for their work in behalf of better race relations, and particularly for their courageous work in connection with the Scottsboro case.

The House of Bishops for their Pastoral Letter.

The authorities of Seabury Divinity School and the Western Theological Seminary for merging the two institutions, and thus making one less seminary in an overcrowded field.

The authorities of the Church Congress and the Catholic Congress, both of whom put on good shows.

The Rev. Julian Hamlin of the Advent, Boston, for his address on the present economic situation delivered at the Catholic Congress.

The clergy baseball team of Rhode Island for staying with the game even though they took it on the chin in every game they played but one.

The Rev. Fred Sill for turning out a crew at Kent School that beat the best England had to offer.

The beginning of missionary work for our Church in India, with the Rev. and Mrs. G. V. B. Shriver on the job.

The Rev. David Covell and the Rev. Perry Austin, together with the Bishops and clergy of Los Angeles, for their work in connection with the earthquake.

Mrs. John D. Mowrey, Church woman of Massachusetts, who does not like war, thinks something should



be done about it, so picketed munition factories.

Mr. Bradford Locke and the other officers of the Church Pension Fund for maintaining the very solid condition of that Church institution.

The revived interest in foreign missions, due to the Laymen's Foreign Missions Inquiry and the missionary mass meetings held throughout the country under the leadership of Stanley Jones and Bishop Roots.

The stimulus given to Young People's work in the Church by the young people's conference held at Evanston.

The seminary students at Dr. Bill Keller's summer school in Cincinnati, who went on the picket line during a strike and went to jail rather than quit.

The Church families of Shinhopple, up in the Catskill Mountains, who wanted a church badly enough to build one with their own hands.

The diocese of Southern Ohio for maintaining its quota to the National Council; and the diocese of Pennsylvania for its supplementary offering to the Council.

The Rev. Malcolm Peabody of Philadelphia; the Rev. Raymond A. Heron of Lawrence, Mass.; the Rev. Robert P. Kreidler of Scranton; the Rev. Oliver Hart of Chattanooga; the Rev. C. C. J. Carpenter of Savannah and the Rev. M. DeP. Maynard of Ridgway, Pa., for outstanding Every Member Canvass jobs.

Bishop Manning for his sermon at Grace Church, New York, dealing with the political situation in the city.

The outstanding bit of international religious news I should say was the increasing resistance to the encroachments of the state on the part of German Protestantism.

Finally I think the best job THE WITNESS did during the past year, as far as news was concerned, was the showing up of the Back-to-Church Movement, a racket which would have cost Church people many thousands of dollars if it had been allowed to get under way. Yet it was a situation which the newspapers of New York did not dare touch for fear of getting burnt, though all of them were made familiar with the facts. THE WITNESS, together with Mr. Edward L. Wertheim, an advertising man in New York, forced the resignation of the genius behind the organization and thus ended the racket.

\* \* \*

#### **Spiritualizing the Every Member Canvass**

The Cathedral at Quincy, Illinois, where the Rev. J. A. Schaad is dean, is making an effort to spiritualize

the Every Member Canvass. Following a sermon on "Church Recovery," ninety-five per cent of a large congregation signed from two to four items on a card that was distributed, the items being pledges to (1) attend services, at least once a week; (2) to receive the Holy Communion at least once a month, after due preparation; (3) to pray for the advancement of the Kingdom, and to bring others to Christ in His Church; (4) to contribute regularly. The cards were also used by the canvassers, and a continuation committee is to follow up during this year.

\* \* \*

#### **Lectures by Social Service Secretary**

The Rev. C. Rankin Barnes is to deliver six lectures at the Bishop Payne Divinity School from January 15th through the 17th on the social program of the Church. The school is the Church's seminary for Negro candidates.

\* \* \*

#### **Goodwin Plan Further Condemned**

More church groups have gone on record to condemn the Goodwin Plan, about which several editorials have appeared in this paper. The Connecticut council of churches and religious education on Dec. 8, while recognizing "the undoubted sincerity of many who are spreading the plan," "earnestly advised against its adoption" because "it creates a preferred market through the agency of churches," will "cut into local merchants who support them," "will commercialize the whole life of the churches," and "may create a dangerous monopoly." The New England regional committees on social relations, Congregational, on Dec. 4 disapproved participation "in another scheme motivated by private profit," "sponsoring a privileged class of business regardless of merit or community welfare." The directors of the American Unitarian association, Dec. 12, voiced outspoken opposition on the grounds that "the churches are organized primarily for religious purposes" and as such are "exempt from taxation, and there would be valid objection to their being used as agents of any commercial scheme," and that "the social ethics proposed is not above that of the NRA and there is no effective method of judging its observance."

\* \* \*

#### **Papers Barred in Germany**

That certain papers are not allowed to enter Hitler's Germany everyone knows. But the list of papers kept out has not been known until recently. Fifteen per cent of those on the list are American journals and include such publications as The World Tomorrow, The Nation,

Red Book, Time, Literary Digest, The New Masses and Life. There is also one religious journal on the list. Commonwealth, which is the very able Roman Catholic paper edited by Michael Williams, who went to Germany shortly after Hitler came into power and wrote stinging articles on what he saw.

\* \* \*

#### **Got Results at Utica Parish**

The rector of Grace Church, Utica, N. Y., it seems, should have his name added to those listed for having done a fine Every Member Canvass job. The canvass was not completed as this report was received, but even so over 98 per cent of a \$27,000 budget has already been pledged. Many had to cut their pledges, but there were 120 new subscriptions. So the name of the Rev. Harold Sawyer goes on the list with the other great ones.

\* \* \*

#### **Retreat at House of the Nazarene**

A well attended retreat was held recently at the House of the Nazarene, Saint Augustine, Fla., conducted by the Sister in charge of the house, Sister Esther-Carlotta. The subject of the meditations and instructions for the four days was "The Vision of the Kingdom of God." Four retreats are held there each year, one during Advent, one before Lent, one between Ascension and Whitsunday and one in the late summer.

\* \* \*

#### **Community Service of Lights**

The Community Service of Lights, an annual event, was held at Christ Church, Poughkeepsie, N. Y., on Christmas Eve, with over 1000 worshippers attending. In the procession, following the combined choirs of eighty voices, were forty citizens of the city, people connected with the civic, educational and philanthropic institutions. The address was delivered by Professor J. Howard Howson of Vassar College and the Lesson was read by the Mayor of Poughkeepsie. The offering went to the family welfare association of the city.

\* \* \*

#### **Abandon Associated Mission Plan**

In 1907 work was begun in the extreme west end of the diocese of Southern Virginia, under the direction of the Rev. John J. Lloyd. Upon his death in 1913 he was succeeded by the Rev. E. A. Rich, who resigned in 1922. At that time, the diocese of Southwestern Virginia, having been created in 1919, this work became known as the Associated Mission and was placed in charge of the Rev. Herbert H. Young, who carried on in



grand style until his death this fall. Now the Associated Mission plan has been given up and the several congregations have been divided into groups to be administered independently of each other. A new clergyman, to be appointed, is to reside at Bluefield and have charge at Bluefield, Tazewell, Richlands, and Lebanon. The Rev. E. W. Hughes, who has served in the field since 1918, is to have charge of Poncahontas, Yards and Bastian. The Rev. John A. Winslow, who has been in the field throughout the past year, is to have charge of Dante, Norton, Big Stone Gap and Splashdam. Captain George F. Wiese, Church Army, is to assist Mr. Winslow and have charge of the work at Grace House on the Mountain, about which you can read in the article on the Church Army in this issue.

\* \* \*

#### **New Church and Parish House Dedicated**

St. Anne's chapel and parish house, Willow Grove, Pa., was dedicated on January 4th by Bishop Taft, with many clergymen and leading Church people of the neighborhood attending. The new buildings, built partly to give work to the unemployed, are entirely of stone and take the place of an inadequate building which has housed the congregation for over thirty years.

\* \* \*

#### **Said Mr. Roosevelt to Bishop Roots**

Bishop Roots of China called upon President Roosevelt recently and during the course of their chat the Bishop spoke of his desire to build a cathedral in China. The money for it, said the Bishop, was to be raised from wealthy members of the Church. "Better hurry up," remarked Mr. Roosevelt. "Before my term is over there won't be any rich men in this country."

\* \* \*

#### **General Alumni Are to Meet**

The mid-winter reunion of the alumni of the General Seminary is to be held on January 16th. Luncheon at 1:15, then a lecture on pastoral psychology by the Rev. Howard C. Robbins, with another lecture on The Jewish Church and the Prophetic Traditions to follow by the Rev. C. A. Simpson. Tea, chapel, alumni dinner, and an address by the Rev. Albert E. Baker, visiting lecturer this year at the Berkeley Divinity School.

\* \* \*

#### **New Window for Albany Parish**

The first of the stained glass windows to be placed in the new St. Andrew's, Albany, was dedicated on December 24th by the rector, the

Rev. C. W. Findlay. It is the gift of Mr. and Mrs. Frederick C. Rice as a memorial to their daughter, Mary, who died recently. The window was the work of Wilbur Herbert Burnham, stained glass artist of Boston.

\* \* \*

#### **Ordinations in Maryland**

Albert C. Cheetham was ordained deacon on December 20th by Bishop Helfenstein, bishop of Maryland, at All Saints, Reisterstown, where he is in charge. The Rev. Philip J. Jensen of Garrison Forest, Md., preached. On the 21st Bishop Helfenstein ordained the Rev. John R. Leatherbury as priest, the sermon being preached by the Rev. Robert S. Chalmers of Baltimore. Mr. Leatherbury has been called to be the rector of St. Matthew's, Sparrows Point, Maryland.

\* \* \*

#### **Organist Wins Prize for Hymn Tune**

Mr. A. J. Stroh, organist at St. Paul's - by - the - Lake, Rogers Park, Chicago, is the winner of a competition for a new tune to the hymn, "Brightest and Best," conducted by the diocesan choirmaster's association.

\* \* \*

#### **Church Has a Torchlight Procession**

I have taken part in torchlight processions as a part of New England political rallies, in the good old days when I was a Republican, but I had never heard of one as a part of a Church service until news came from Hawaii about one held there recently. Captain W. A. Roberts of the Church Army held a mission at St. Paul's, Kohala, and before the service one Sunday evening they staged a torchlight procession, marching through the streets gathering up the multitude for worship, singing "Onward Christian Soldiers" as they marched. It seemed to work; there were a hundred or so unable to get into the church for the service.

\* \* \*

#### **Christ Necessary to Save America**

Bishop Manning, preaching at the Christmas service at the Cathedral of St. John the Divine, New York, declared that it is the coming of Christ that is needed to save the world. "In Germany, in Russia, in China, everywhere, it is Christ's Coming that is needed if human life is to be what it ought to be. Here in our own land it is Christ's Coming that is needed. The real trouble with us is not material depression but moral and spiritual depression. God has provided plenty for all of us. It is Christ's Coming that is needed to drive out the spirit of selfishness and greed and bring in the spirit of love and service. If we

are to be saved as a nation Christ must come not only into our Churches but into our business and economics, into our politics, into our schools, and colleges, and into our homes. There is no other way of real recovery but this."

\* \* \*

#### **Adults to Study in Chicago**

A special program for adult religious education has been announced by Miss Vera Gardner, supervisor of education for the diocese of Chicago. Advisors have been appointed for different sections, with Dean Gerald Moore of Evanston as chairman. Study classes have been or will be recommended and the advisors are to suggest definite programs for each parish in their territory.

\* \* \*

#### **Wood-Cutters Lose Their Strike**

Those who attended the young people's conference at Sewanee in August will remember that in Mont-

## **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.

#### **YOU ARE CORDIALLY INVITED**

A postal will bring details if addressed to

REV. W. SPEAR KNEBEL  
Woodside New York



eagle, nearby, wood-cutters were on strike. A number of the young people at the conference interested themselves in this affair. The men were cutting bug-wood, which is used in the making of wood alcohol. They worked for the Tennessee Products Corporation, and were being paid 85c for cutting a cord of wood, splitting it, piling it, and clearing the ground. A good man, working hard, could cut a cord in ten hours. Many less strong, but working as hard, could earn but 40c a day. They organized themselves into the Cumberland Mountain Workers' League and went on strike. An interesting strike it was too. First of all these men of the hills, perhaps for the first time, perfected an organization of their own without any outside help. Their demands too were interesting; first, they maintained that the forests belonged to posterity and that they should not be destroyed; second, that if it was necessary to cut wood it should be done scientifically, with the young trees left standing in order that the woods might be preserved; third, they asked for more money. They picketed. They also held meetings in an old barn, with guards surrounding it, and nobody admitted that was not known to them—an unlighted barn except for a few candles—for they feared the authorities.

The Tennessee Products Corporation signed the President's Code, and promised the government to pay higher wages and to put more men to work. But they continued to pay 85c a cord and to fly the Blue Eagle. The strike dragged on until just the other day when the wood-cutters sent a delegation of their own to Washington to see what might be done. According to their report they were sent from building to building without seeing anyone with any authority. Finally Harvey O'Connor of the Federated Press (the labor press service) arranged for them to present their case to the National Labor Board. Then the delegation returned home to find that the company had stopped all cutting in the woods. Henry Norwood, local fore-

man of the company, said that the Tennessee Products Corporation was too rich to allow the N R A to interfere with them.

\* \* \*

#### Bishops Poster in Peace Exhibit

A copy of Bishop Oldham's "America First" has a prominent place in an exhibit portraying efforts toward world peace and international friendship in the rotunda of the New York State Education Building. Material from places throughout the world has been assembled, and the Bishop's famous poster occupies a place at the entrance representing local endeavor on behalf of world peace. Christmas was chosen as an appropriate season for displaying the collection.

\* \* \*

#### Chicago Starts a Normal School

The department of religious education of the diocese of Chicago is to hold a normal school commencing January 8th, continuing for ten consecutive Monday evenings. The leaders are: The Rev. W. H. Dumphy, a course on "What Christians Live By;" Mrs. James E. Montgomery, "Talks to Teachers;" Mr. H. F. Hebley, "A Teacher's Use of the Bible;" the Rev. John S. Higgins, "The Church in America;" Miss Dorothy Short, "Activities in

Handwork in the Church School;" Miss Gardner, directing the superintendent's forum with Mr. Fred Alderton as chairman.

\* \* \*

#### Two Thousand Attend School Pageant

Two thousand people attended the annual pageant of St. Mary's School, Memphis, Tennessee, held at the

#### MEMORIAL TABLETS

"of enduring worth  
and attractiveness"  
in genuine cast bronze

Moderate in Price - Booklet on Request

**ELLISON BRONZE CO., INC.**  
JAMESTOWN, N. Y.

CHURCHWOMAN SEEKS EMPLOYMENT as practical nurse or as a companion. Forty-five years of age, strong, capable and willing. Neat sewer and fine plain cook. Address: Box H. THE WITNESS, 931 Tribune Building, New York.

A FIRM DOING A HIGH GRADE CHURCH business, located in the best business section of New York City, is willing to share a large attractive office with a reliable firm or person. The rent is most reasonable, and the location ideal. Address: Box B. THE WITNESS, 931 Tribune Building, New York.

SCHULTE'S BOOK STORE. WE BUY AND sell Theological libraries and collections of good books. Correspondence solicited. SCHULTE'S BOOK STORE, 80-82 Fourth Ave., New York City.

#### THE 1934 GENERAL CONVENTION

Atlantic City, N. J., October 10-26  
Please apply for information to  
Reginald R. Belknap, Diocesan Director,  
General Convention Committee,  
175 Ninth Avenue, New York City.

WOODLEIGH FARMS, TOWANDA, PA., owner trained nurse; every modern improvement, equal to hotel equipment. Rates \$50. to \$100. monthly. On Highway U. S. 6. and Lehigh Valley R.R. Illustrated booklet.

GOTHIC VESTMENTS, GREEN, RED, VIO-let. \$50, five-piece sets. Ready to send on approval. St. Christopher's Guild, 23 Christopher St., N. Y.

IRISH LINEN FOR THE CHURCH. PRICES LOWER THAN IN 1926. BUY NOW! SAMPLES ON REQUEST. MARY FAWCETT CO., 812 BERKELEY AVE., TRENTON, N. J.

ALTAR BREADS—Orders promptly filled. Saint Mary's Convent, Kenosha, Wis.

#### HOUSE OF THE NAZARENE SAINT AUGUSTINE, FLORIDA

Guests received. Moderate charges. Convenient, comfortable, cheerful. Good meals, attractive grounds, sunshine and quiet. If you are looking for rest or renewed strength, come and see. Open year round. Daily Chapel services next door, open to guests if desired. For further particulars address, Sister-in-Charge, 30-34 Rohde Avenue.

CATHEDRAL STUDIO, CHURCH EMBROIDERIES, Altar and pulpit hangings, etc. Stoles from \$6.50. Burse, veil \$10 up. Surplices \$8 up. Exquisite Altar linens. Damask cope from \$70. Damask Mass set from \$60. Silk chasuble from \$30. Complete line of pure Irish linens and Church fabrics by the yard. Embroidered emblems ready to apply. Altar Guild Handbook 50c. L. V. Mackrille, 11 W. Kirke St., Chevy Chase, Washington, D. C.

#### CONVALESCENT HOME

Convalescent home wants several old ladies, or semi-invalids, to care for. Apply to Miss Maragret C. Baker, R.N., Gordonsville, Va.

#### CHURCH VESTMENTS

Cassocks, Surplices, Stoles, Embroideries, Silks, Cloths, Fringes

#### CLERICAL SUITS

Hats, Rabats, Collars

Specialists in Church vestments and Embroideries for a half a century.

#### COX SONS & VINING

131-133 E. 23rd St., New York



#### Surplices, Cassocks, ETC.

For the Clergy and Choir  
Altar Linens, Embroideries, Materials by the yard. Tailoring.

J. M. HALL, Inc.

174 Madison Ave.

(Suite 702-3-4)

(Bet. 33d & 34th Sts.)  
New York



#### THE CHRISTIAN WAY OUT

A group of outstanding Church leaders answer the question "What is the Christian way out of our economic problems?"

A great book for parish discussion groups.

50c a copy postpaid.

#### WITNESS BOOKS

6140 Cottage Grove Ave.  
Chicago

#### Wilbur Herbert Burnham

*Designer and Master  
Craftsman*

*Stained and Leaded Glass*

Studios 1126 Boylston Street  
Boston, Massachusetts



**J. WIPPELL & CO. LTD**

will be pleased to submit designs and Estimates for

**Embroidery · Wood · Stone · Metal and Stained Glass**

EXETER · Cathedral Yard  
LONDON · 11, Tufton St. S.W.1  
MANCHESTER · 32, Victoria Street.  
ENGLAND



**ST. HILDA GUILD, Inc.**  
131 E. 47th St., New York  
CHURCH VESTMENTS  
ECCLESIASTICAL EMBROIDERY  
Conferences with reference to the adornment of Churches.  
Telephone EL-dorado 5-1058

**CHURCH WINDOWS AND MEMORIALS IN STAINED GLASS BRONZE AND MARBLE**  
Send for Illustrated Catalogue  
**Jacoby Art Glass Company**  
Dept. 47, 2700 St. Vincent Ave.,  
St. Louis, Mo.

**Edwin S. Gorham, Inc.**  
Publishers, Distributors of  
Church Literature and Art.  
Vestments, Candles, Altar Linens,  
Communion Wafers and Vessels.  
Prices subject to change without notice  
Information on request.  
18 West 45 Street, New York



Cathedral on December 19th. The scene of the pageant was the consecration of Westminster Abbey in the reign of Edward the Confessor in 1065.

More than one hundred students and alumnae of the school were in the great procession; and the brilliant costumes, the waving lights and banners, the music of the carols, thrilled the congregation. And the tableaux of the Annunciation and other New Testament scenes were fascinating with the effect of colors in harmony. It was altogether a tremendous spiritual appeal.

\* \* \*

#### New Rector for Detroit Parish

The Rev. Seward H. Bean, formerly assistant at Christ Church, Detroit, took charge of SS. Philip's and Stephen's, Detroit, on December 24th. Mr. Bean was born in Grand Rapids, and was educated at St. Stephen's College, Michigan University and Berkeley Divinity School and was ordained priest in 1928.

\* \* \*

#### Play by Florence Converse Presented

"The Blessed Birthday," a play by Florence Converse, Churchwoman of Wellesley, Massachusetts, was presented at Kemper Hall, Church school for girls at Kenosha, Wisconsin, as a part of their Christmas celebration. The play was preceeded by a party to the children of the Kenosha Fresh Air School—games, food and gifts. The final celebration before the students left for vacation was the presentation of "Bethlehem," a poetic play written by Laurence Housman.

\* \* \*

#### Ordinations in Bethlehem

Ordinations to the priesthood in the diocese of Bethlehem: Rev. George A. Linaker at St. Barnabas, Reading; Rev. John W. Watters at Christ Church, Forest City; Rev. Charles Sykes at Christ Church, Susquehanna. The three men are in charge of the churches where they were ordained.

\* \* \*

#### Pageant Held in the Engine House

They moved the fire engines out of the engine house at Beach Haven, New Jersey, on December 26 to make room for the community pageant put on by the parish workers of Holy Innocents Church, Miss Aline Cronshey. The Rev. John Talbot Ward of Burlington is priest in charge. Hitherto the mission has had its own pageant but this year Miss Cronshey drew in about fifty young people from all groups, including sixteen of the twenty-five children in the Roman Church, who

#### JAMES POWELL & SONS

(Whitefriars) Ltd. Est. 1680

LONDON, ENGLAND

#### STAINED GLASS

Distributor:

PAUL S. BUCK

724 Fifth Ave., New York City



**R. GEISSLER, INC.**  
450 SIXTH AVE. NEAR 10th ST. NEW YORK  
**Church Furnishings**  
IN CARVED WOOD AND MARBLE · BRASS · SILVER  
FABRICS + WINDOWS



#### WINDOWPHANIE

Permanent Art Glass effect for Churches, Rectories, Studios, School Rooms. Subdued sunlight, with beautiful color combinations, or plain. Inexpensive—sanitary—durable. Free sample on request.

**T. W. MALZ**

11 East 14th St.  
New York City



**MENEELY BELL CO.**  
TROY, N.Y. AND  
220 BROADWAY, N.Y. CITY  
**BELLS**

#### Heaton, Butler & Bayne

Stained Glass Artists

By appointment to the late  
KING EDWARD VII.

Stained Glass Windows  
Memorial Brasses, Etc.

Designs and Estimates

**Heaton, Butler & Bayne**

(N. Y.) Ltd.,

P. O. BOX 195

TOTTENVILLE

NEW YORK

#### AUSTIN ORGAN CO.

Hartford, Conn.

Designers and Builders

of

**PIPE ORGANS**

noted for their superior tonal qualities  
and mechanical reliability

Correspondence Solicited



were thrilled with the performance and whose priest entirely approved as long as there was no Church teaching, only Bible teaching. Preceding the usual Manger scenes of Holy Family, Shepherds and Kings, there was a scene in the Jewish school of Bethlehem with a pupil, young Levi, acted with great enthusiasm by Tommy Kelly, coming in late to report the talk in the village, followed by the rabbi reading from Isaiah. Another scene showed some of the crowd on the road to Bethlehem.

\* \* \*

#### Business is Business

An Irish Roman Catholic priest offered a quarter to the boy who could tell him who was the greatest man in history. "Christopher Columbus," said the Italian boy. "George Washington," answered the American. "St. Patrick," said a little Jewish boy. "The quarter is yours," said the priest, "but why did you say St. Patrick?" "I knew it was Moses all the time," he replied, "but business is business."

\* \* \*

#### Church Army Founder Has Birthday

Prebendary Wilson Carlile, founder of the Church Army, reaches the ripe age of 87 on January 14th. The most recent news from England reports this warrior as still constantly active, frequently preaching, and conducting his wonderful services of witness.

\* \* \*

#### Chicago Parish Has Anniversary

St. Chrysostom's, Chicago, is to celebrate its 40th anniversary on January 26-28, with the Rev. Norman O. Hutton, rector there for twenty years, now at Wellesley, Mass., returning to the city for the celebration. The Rev. Dudley S. Stark is the present rector.

\* \* \*

#### New York Vicar Has Anniversary

The Rev. William W. Bellinger, vicar of St. Agnes Chapel, New York, celebrated the 25th anniversary of his service there on Christmas Day. A testimonial was read at the service by John Erskine.

\* \* \*

#### Church Settlement for Memphis

If the plans of the Rev. Charles F. Blaisdell, rector of Calvary Church, Memphis, Tennessee, go through, that city will have a settlement house modeled after the famous Toynbee Hall of London. He has drawn plans for a thoroughly up-to-date home for homeless men, and proposes to get it built somehow or other. Mr. Blaisdell, active in cember 25th at the Nassau County

social service work for many years, has already procured a farm to which are sent down-and-outers, who are not so completely out that they cannot be built again into useful citizens.

\* \* \*

#### The New Canon on Marriage

The minister advertised for a manservant and next morning a nicely dressed young man rang the bell.

"Can you start the fire and get breakfast by seven o'clock," asked the minister.

"I guess so," answered the young man.

"Well, can you polish all the silver, wash the dishes and keep the house neat and tidy?"

"Say, parson," said the young fellow, "I came here to see about getting married—but if it's going to be as much work as all that you can count me out right now."

\* \* \*

#### Bishop Stires

##### Goes to Prison

Bishop Stires, as is his custom on Christmas Day, spent part of De-

## 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

Fltush, 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 7-9 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.



Health, Cleveland, concluded on December 17th a health mission at jail, where a service was held. He preached to the prisoners as did also the dean of the Garden City Cathedral, the Very Rev. A. B. Kinsolving.

\* \* \*

#### Musicale at Home of Bishop Brown

The annual Christmas musicale was held on December 21 at the home of Bishop and Mrs. Wyatt Brown of Harrisburg, with about two hundred attending.

\* \* \*

#### Exhibition of Illuminated Manuscripts

There is being exhibited in the New York public Library the illuminated manuscripts from the library of Pierpont Morgan. It is the most notable collection in America and the present exhibition affords an unusual opportunity of seeing about 150 of the treasures of this notable collection. All of them are remarkable examples of the arts with which the Middle Ages enriched its most precious books, particularly the service books of the Church. Don't miss it if you are to be in New York any time before the end of February.

\* \* \*

#### Spire for Utica Church

A spire, costing \$40,000, has been completed for Grace Church, Utica, New York, the gift of Mrs. T. R. Proctor.

\* \* \*

#### Doesn't Think Much of Bible Printing

The Rev. Percy Dearmer of Westminster Abbey, doesn't think much of the printers of the Bible.

"The forbidding form in which the Bible is given us is like binding up Tennyson, Bunyan, Macaulay and Shakespeare in one volume, with the titles of all poems and essays cut out and the names of speakers and the divisions of speeches removed, as well as quotation marks," the canon asserted. "The whole thing is then divided into chapters which sometimes cut right across the meaning and are subdivided into sentences of convenient length for parsing."

"Any publisher attempting to bring out a new book in such form and typography would be ruined in twelve months."

Dr. Dearmer spoke at Westminster Abbey on the subject, "The Bible as Poetry." He said it was no wonder that the glorious poetry of the Bible was unknown to the majority of persons.

\* \* \*

#### Health Mission at St. Louis Cathedral

The Rev. Franklyn Cole Sherman, president of the American Guild of

Christ Church Cathedral, St. Louis. The rectors of the Ascension, Holy Apostles, Holy Communion, St. Paul's and St. Stephen's cooperated with the dean in the mission.

\* \* \*

#### Death of Retired Clergyman

On December 15th the Rev. Seaver M. Holden resigned as rector of the Incarnation, Morrisville, Pa., planning to retire after a service of 48 years. He went, with his wife, to spend the holidays with their daughter in Woodbridge, Conn., and died there on the 27th.

#### PROFESSOR BARTON RE-EDITS A BOOK ON ARCHAEOLOGY

(Continued from page 9)

The proof reading is admirable. We owe to Mrs. Barton the absence of the annoying pages of errata that generally characterise this kind of volumes.

The thanks of all scholars are due to Professor Barton for his indefatigable labors, and it is the hope and prayer of the whole Church that he may be spared to issue new editions of Archaeology and the Bible to the "Nth" degree.

To the clergy, vestrymen,  
other lay officials and lay  
workers of the church,  
and members of  
their families . . .

We shall be glad to send you full information in regard to Life Annuities, and Life or Retirement Insurance, if you will send the date of your birth. All Standard types of Insurance are also issued by this Corporation at extremely low rates, with generous refunds to policyholders.

**Immediate Annuities** are particularly attractive for individuals at the higher ages.

**Deferred Annuities** are designed for those, at young and middle ages who do not need life insurance.

**Endowment or Retirement Insurance** builds up a retirement fund, providing life insurance protection for a beneficiary in the meantime.

*The Corporation employs no agents.*

*Please send inquiries to the*

**CHURCH LIFE INSURANCE CORPORATION**

(A Wholly owned subsidiary of the Church Pension Fund)

20 Exchange Place

New York City



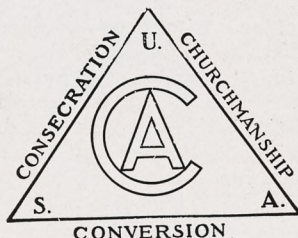
# The Church Army in U. S. A.

INCORPORATED

HEADQUARTERS

416 Lafayette Street  
NEW YORK, N. Y.

President: Mr. Samuel Thorne  
Vice-President: Mr. Arthur B. Lisle  
Treasurer: Mr. S. Van B. Nichols  
Evangelistic Secretary: Capt. B. F. Mountford  
Representative in the Mid-West: Capt. E. S. Estabrook



## BOARD OF DIRECTORS

The Presiding Bishop  
The Rt. Rev. Bishops of New York, Long Island, Eastern Oregon, Vermont, Southern Ohio  
The Rt. Rev. Charles K. Gilbert, D.D.  
Rev. Donald B. Aldrich, D.D.  
Rev. J. Wilson Sutton, D.D.  
Mr. Lewis B. Franklin, D.C.L.  
Mr. William Walker Orr

Training Center: Bishop McVickar House  
Providence, R. I.



*A Group of Church Army Missionaries*

During eleven months of 1933, Church Army missionaries addressed 2356 Adult Services, with an approximate attendance of 88,000; 53,200 children attended 1435 services; 46 Outdoor services in rural towns attracted around 3,700 adults; 23,240 visits were paid to homes; 278 were presented for baptism and 163 for confirmation.

## CHURCH ARMY NEEDS IMMEDIATE HELP

Apart from Headquarters' Staff, SEVEN missionaries are paid from Headquarters' funds.

### MAKE A MISSIONARY YOUR OWN FOR A MONTH OR TWO

\$25 will provide pocket money for a mountain missionary for a month.  
\$500 will provide for the complete training of a missionary.  
\$3,000 would re-open the Training Center.

Make checks payable to S. Van B. Nichols, Treasurer.

Place a Church Army Coin Box on your table.  
Become a Church Army Associate (minimum subscription \$2 per year).  
Subscribe to CO-PARTNERS—the official bulletin—\$1 per year.  
Apply for a stamp-receipt book and collect \$100 thereby for Training Center.

**Address all enquiries to the Secretary, Captain B. Frank Mountford,  
416 Lafayette Street, New York, N. Y.**

**NEITHER OVERLOOKING NOR OVERLAPPING**