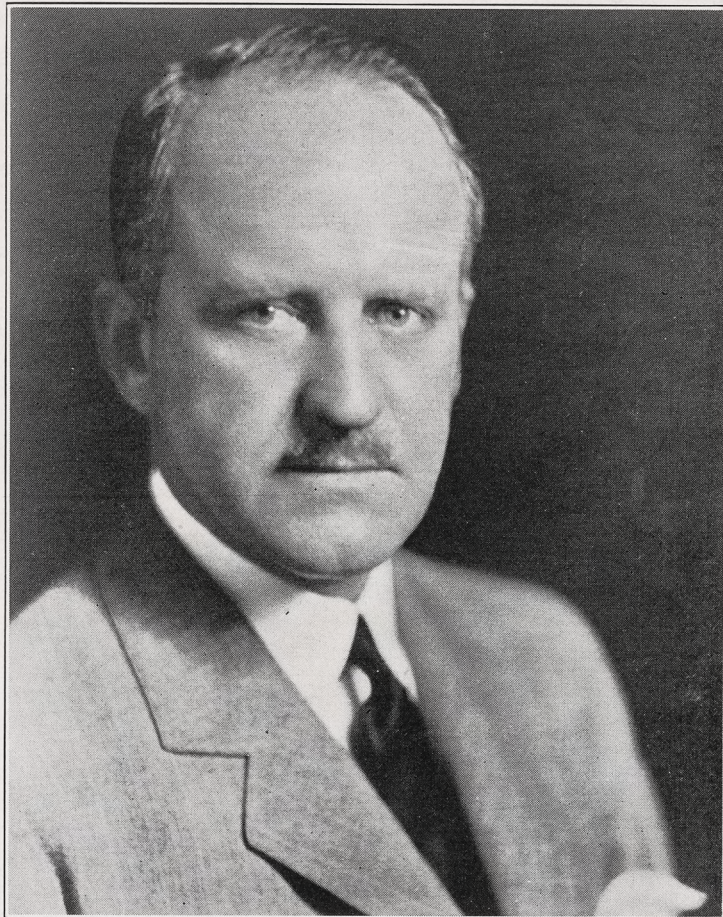


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CHICAGO, ILL., JANUARY 11, 1934



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# THE WITNESS

*A National Paper of the Episcopal Church*

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## THE SHAME OF TUSCALOOSA

IF YOU WISH to understand the position of the Negro in the South you can do so for exactly ten cents. Last summer four Negroes were murdered by mobs in Tuscaloosa County, Alabama. The Commission on Interracial Cooperation therefore requested the Southern Commission on the Study of Lynching to make a careful investigation of the situation. The head of the investigating commission was Dr. Arthur Raper, professor of the University of North Carolina. A Southern Bishop writes us of their work, now available in a pamphlet, *The Plight of Tuscaloosa*; "Dr. Raper and his staff have done a splendid piece of investigating, and we all feel that the report is a very fair presentation."

It is a most absorbing document, more thrilling than the most gruesome movie ever conceived, and is all the more authoritative since the staff of investigators were all Southerners. The facts, set forth in a forty page pamphlet, lead to the following conclusions by the commission: One, of the four mob victims, one was undoubtedly innocent, two others probably innocent, and the fourth possibly so. Two, the commission ended their study convinced that some of the county officers connived in the taking of three of the Negroes seized. Three, in spite of the fact that many in Tuscaloosa know the identities of the lynchers, the law-enforcing agencies have taken no effective step to punish the lynchers. Four, only a few white citizens of Tuscaloosa resent the tragedy of errors, most of them accepting the events as inevitable, excusable or commendable. Five, back of the whole business is the fact that the Negro is looked upon as an inferior being, ordained to a position of subservience and servitude. "To be accused by a white man is tantamount to conviction; to be accused of assault by a white woman, whatever her reputation, is substantially a sentence of death. At the bottom of much of this lies the determination of many white people to continue the economic exploitation of the Negro." And the commission does a very neat job in revealing the reputations of the two white women who charged with rape the four Negroes who were lynched.

Finally, in dealing with the Communist bug-bear, the Commission says: "Contributing to the extreme community hysteria in Tuscaloosa was the effort of the International Labor Defense to enter the case as counsel for the accused Negroes—an effort repelled by mob violence. Immediate responsibility for this reaction, and probably for the lynchings themselves, rests upon

a local secret organization, the Citizens' Protective League, with an elaborate system of espionage and intimidation. The membership of the organization runs into the hundreds and reaches into the courthouse and into the families prominently connected with the recently organized Council against Crime. Much of the hysteria observed in the Tuscaloosa vicinity is directly traceable to a pervasive, unreasoning fear, even on the part of the most intelligent people, that Communist agents have actually organized conspiracies of violence, outrage, and insurrection among the large Negro population of the county. Even had these rumors been true, they would have afforded no justification for an orgy of murder and intimidation. As a matter of fact, however, the most careful search failed to reveal any insurgent spirit whatever among the Negro population, or even any evidence of sustained effort on the part of the Communists to gain Negro support. The fears of the community on this score seem so unjustified that one must question whether they have not grown up as defenses and excuses. Communism is Tuscaloosa's scapegoat. If the community were really afraid of Communism, its best defense would lie in extending to Negroes full protection under the law. Certainly the Tuscaloosa community could hardly have placed itself in a worse light than it did by insisting that the Negroes' defense be left in local hands, and then permitting them to be lynched and the lynchers to go unpunished."

The report concludes with the demand that the Supreme Court of Alabama and the Governor of the state impeach and remove from office the officials who signally failed in their duty, and declares that "the citizens of Alabama stand indicted at the bar of the world and will have no defense until they demand that the Supreme Court and the Governor take vigorous steps in this case."

The pamphlet may be secured from the Southern Commission on the Study of Lynching, 703 Standard Building, Atlanta, Georgia. The cost is ten cents. You will never spend a better dime if you want to understand Southern race relations.

We would add that it is to the great credit of the better element in the South that this thoroughgoing study was made, and given to the public. Such vigorous action, in which we are happy to say leaders of the Church are taking prominent parts, should go a long way in creating a public opinion which will make such outrages impossible.



# THE OBJECT OF MAN'S EXISTENCE

By

CANON LINDSAY DEWAR

*of York Minster, England*

MAN is the only animal on earth that is a puzzle to himself. All other creatures have become adjusted to their environment. Man is a misfit. You recall Chesterton's suggestion that, when a man isn't coming up to what is expected of him, someone slaps him on the back and says: "Be a man!", but that no one ever slaps an ape on the back and says: "Be a monkey!" It is a reasonable question, What is man? There are only three answers, though these may take many forms.

The first answer was given many centuries ago. You may find it in the Bible. Man is a thing of naught. All flesh is grass. Man is nothing. His difficulties come because—to put it bluntly—he is too big for his boots. He thinks he is important when he is of no importance. In recent years, this view has found expression in two ways.

When Darwin's theory of natural selection was first put forward, a large number of people in the Victorian age concluded that man was no better than the beasts. The Dean of St. Paul's said that while the Greeks believed themselves degraded descendants of the gods, the Victorians believed themselves improved descendants of monkeys. Darwin's views still trouble some persons. But Aristotle long ago dealt a death blow to that kind of thinking. It rests on a grave fallacy. We understand the nature of a thing not by its origin, but by its developed form. We must judge not by the roots, but by the fruits. We need not pierce the dim ages to understand man any more than we should judge a picture by the artist's first daubs upon canvas, or a musical composition by the first bar.

Another form of this view of the nothingness of man owes its origin to modern astronomical science. We are told that our earth is two thousand million years old, and that man has been upon it only 300,000 years. Or we think of man in relation to the vastness of the universe. Sir James Jeans, in contrasting the speed of sound with the greater speed of light, says that words broadcast to London would reach their destination more quickly than they could reach persons in the hall in which they were spoken—so much swifter are light and electricity than sound; but those same words broadcast to the farthest star would not reach it for 220,000 years. In the face of such distances, how man's importance shrivels!

The fallacy here is the fallacy of size. Size is no gauge of values. Otherwise we should all be elephant worshippers. If your house caught fire, what most valuable possession would you try to salvage — the grand piano? No; your baby or, failing a baby, perhaps your jewel-case. Man may be lacking in size, but he can think, and by every fiber of his being he refuses to be held of no account. The argument from size never satisfies.

NOW let us consider, second, a contrary view of man—that he is all-sufficient, the supreme object in creation. This view, which goes to the other extreme, is very popular in certain quarters. One of its forms is stoicism. The stoic holds that man shows his greatness by his independence of the universe. If it crushes him, he is superior to the universe because he knows that he is crushed and because he bears it with dignity of soul. Henley's oft-quoted lines, beginning

In the fell clutch of circumstance,  
come at once to our minds. Modern stoics snap their fingers at the universe and maintain their aloofness to the end. Their self-control may be magnificent, but their conduct is hardly human.

Another form of this doctrine of the superiority of man centers in romanticism and makes emotional thrills the essence of life. We are told that only feeling matters and are advised to gratify every urge of the emotional system. Rousseau did this. It may satisfy while it lasts; but there is always a morning after. All romanticists end in pessimism. When the gamut has been run through, they are sated and wretched.

Humanism, an ambiguous word, is associated with the latest form of this doctrine. Put forward in captivating manner by Walter Lippmann in his now famous "Preface to Morals," it teaches the futility of indulging passion indiscriminately and advises us to cut the coat of our desire according to the cloth at our disposal. Lippmann looks to modern science to inspire and moderate our desires and provide us with perfect happiness and peace.

It is a gross assumption to suppose that scientific knowledge can ever so regulate human nature. Even if science can teach us to relate desire to environment, what guarantee have we that men will use this power? And, if we grant the two colossal assumptions of scientific knowledge and men's willingness to apply it, suppose the interests of individuals conflict—as if a man should be convinced that he ought to follow a certain course, and his wife was directed with equal certainty to a course incompatible with his? The more power of science comes into men's hands, the more difficult life becomes. War was a picnic before science got busy. Let us not trust to science for our solutions.

I BELIEVE that the only view of man that will bear contact with realities is the old view that man was made in the image of God.

Like as the hart desireth the water-brooks.  
So longeth my soul after thee, O God.

This is a fact—man was made for God. Until he finds God, there is for him no happiness. Said Carlyle. "Will the whole Finance Ministers and Upholsterers and Confectioners of modern Europe undertake, in



joint-stock company, to make one Shoeblack happy?" Nothing less than God can satisfy man.

What is the chief end of man? The Westminster Catechism supplies one of the finest answers ever given to this question. "To glorify God and to enjoy him forever." If you look around upon your friends or back over the history of the past and ask: "Who are the happy people?" I defy you to deny that the most serene and balanced lives are those that have God at the center.

The secret of the art of life lies in worship. We Anglicans have so nearly lost that art that there is ample justification for the gibes of agnostics hurled at professing Christians. Julian Huxley speaks of "the begging-letter type of prayers," and another has said: "We don't worship God. We use Him." The wish to use God as a means of health explains the Christian Science movement. Such wish is not worship. Let us thank God if we enjoy a service, but to come to church for enjoyment is not religion. We should come to church to offer ourselves as creatures, helpless and sinful, to God to do with us as He wills. All the first part of the Lord's Prayer is concerned with worship: but "Give Us This Day Our Daily Bread" is the sentence that interests us most.

Till we learn to worship, we miss the object of our existence. Only so do we lose ourselves in God. And that is what man is for, and what alone can bring him joy and peace.

## Hearts and Spades

By

CAPT. B. FRANK MOUNTFORD

"DAYS of material anxiety are days of spiritual opportunity." The words are lifted from the Pastoral Letter issued recently by the House of Bishops.

Very many clergy seem to be seizing these days of spiritual opportunity for their people and providing for them quiet days, retreats, teaching missions and other such excellent helps. The Church family will be all the more robust because of these things. Pungent salt will they be, saving others from corrupting tendencies. But "the vision of service given us by Jesus Christ" will have to include outsiders as well as insiders. Our clergy must remember that at their ordination they were bidden not only "to feed and provide for the Lord's family," but also to seek for sheep that are dispersed abroad and for God's children who are in the midst of this naughty world that they may be saved through Christ forever.

Here and there we think that we discern among our leaders, dissatisfaction with only feeding a small and select flock, while multitudes are outside of all the churches.

Here and there are clergy, and there are laity, who find holy sport in making disciples. The Master's word was "Make disciples." Lots of us have been satisfied to collect disciples. We collect them from here and there and yon and gather them into our company

and presently label them Episcopalians. But they are transferred Christians. We want them; they enrich our membership; but that is not evangelism. Evangelism is an effort which is directed towards those who are outside all church membership. Evangelism aims at making bad people good and outsiders insiders by the process of conversion through the Holy Spirit of God. The overthrow of sin in the heart of the individual is one of the things that the Cross makes real.

To this layman, one of the needs of the hour is that clergy and laity alike should deliberately seek for God's children who are in the midst of this naughty world that they may be saved through Christ forever.

On my desk is a letter recently received from one who was a rank outsider in matters of religion, but somebody made a call, somebody said a good word for the Lord Jesus, and—well, the letter says, "it was a great day for me when you came to H——, on that ten-day mission during Lent. It marked a big change in my life."

Any ministry is worthwhile that witnesses such conversions.

## Casual Comment

By

BERNARD IDDINGS BELL

THE other day I was shown a study outline, prepared for leaders of classes in the study of the N. R. A. in Rhode Island, especially in women's organizations. Effort is being made to get Church guilds, auxiliaries and sodalities to present the N. R. A., its provisions and standards, to their members. That is how I happened to hear about it. The message for American women was summed-up and reiterated in this last paragraph: "You should be able some day to own a comfortable home, have a reasonable supply of good-looking clothes, and a decent car, to buy books, see movies, and travel—in a word, to live abundantly. You want the high standard of living typified by the automobile and the electric light. This is economic security—the aim of the N. R. A."

This outline was discussed officially by a group of ladies here in our capital city the other day. All but two of them seemed to think that the appeal was marvelously devised. One of them went so far as to speak of its "inspiring idealism". The representative of the Episcopal Church poured on the document the scorn it deserved. She said that this was only Mr. Hoover's appeal for "a car in every man's garage" all over again; that there were better things to live for than individual luxury; that it was a poor sort of patriotism which depended on material bribes; that the definition given of an abundant life was not only absurd but more than a little wicked; that if that was the N. R. A. idea, the Church as such had no proper connection with it at all. She is a lady of great ability and speaks well; but of those present there seemed to be none who seemed to have the vaguest idea what she was talking about, except a quiet little person who represented the Federation of Jewish Women. The chairwoman smiled sweetly, said with devastating sweet-



ness that it was good to hear everyone's opinion, and passed on to the next order of business.

Two chickens in every pot; two cars in every garage; plenty of stuff for everyone; all intent on the buy-buy; is this the American idea of the fatherland—the national reason for being? It probably is. Sweet and fit it is to lay down one's life for a country so conceived! How blind to human nature are those who rely upon an appeal to cupidity for promoting love of country. Shall the blind lead the blind?

## Let's Know

By  
BISHOP WILSON  
AMEN

ONE of our readers sends in the following question—"Why do we not sing 'Amen' in ending the Te Deum?"

The word "Amen" comes from an old Hebrew root meaning to strengthen or to confirm. Its use in public worship signifies "So be it". We find it in common use in pre-Christian times among the Jews as an affirmative answer to prayer by the congregation. It was undoubtedly one of the Jewish customs carried over into the Christian Church. We find it referred to as a common practice among Christians in very early times. For instance, in the middle of the second century St. Justin Martyr wrote a description of the manner in which Christians offered the Holy Eucharist, telling us that at the end of the Prayer of Consecration "all the people that are present forthwith answer with acclamation 'Amen'".

In those earlier days the word seems seldom to have been used by the officiating priest. It was the people's response, ratifying what had been spoken by the priest and making it their own. It was quite the custom for people in receiving the Holy Communion to say Amen as the priest speaks the words of administration to each one. Many people still do that today—rather an appropriate way of indicating that they are conscious of and attentive to the significance of the words spoken to them as the Sacrament is received.

As time went on, customs varied considerably. No general rule seems to have been followed. For example, in the Mozarabic Liturgy in Spain "Amen" was said after each petition in the Our Father though the same habit did not prevail in other parts of Europe.

Our own usage today seem to be equally mixed. In some places it is appointed to be said and in other places not. So far as the Te Deum is concerned, we might say that this is a canticle which is supposed to be said or sung by the whole congregation and therefore there is no particular need for an Amen at the conclusion. Of course this will immediately be answered by pointing out that it is said or sung, together with the Gloria, at the end of other canticles which are also designated for the entire congregation. It will also be said that the elaborate settings of the Te Deum often sung by choirs make it impossible for the people to participate and that in such instances an Amen would be very appropriate. All of which sim-

ply bears out the earlier statement that there is no consistent rule to be observed.

The important consideration is that the services of public worship as set forth in the Prayer Book are meant to be shared both by the officiating Minister and the congregation. One of the gratifying features of our Prayer Book worship is that the people are not excluded from their rightful participation in the offerings of prayer and praise. Congregations should not assume the role of spectators at a devotional demonstration. They ought to join in the responses and actively appropriate the spirit of the prayers by voicing their Amens. The feeble responses of the average congregation are a doubtful honor to God. An early writer says that the pagans used to think it was thunder when they passed a Christian place of worship and heard the Christians pouring out their united worship as though they really meant it.

## The Bible

By  
BISHOP JOHNSON

GOD reveals Himself to man in various ways. Through nature where the invisible things of Him from the creation of the world are clearly seen. So in geology and biology we study the story of living things, which have emerged from crude beginnings and into the higher forms of life. Through history where we study those monuments of the past which show man's progress from savagery to culture. Through the scriptures to which He referred (that is the Old Testament) where we read the record of man's spiritual struggle from primitive beginnings ending in their witness to Christ.

The same principle underlies all these revelations of God's power and goodness. It does not impose culture from without by external force but implants in living things the urge to grow and to develop into something better than they had known before. By what right? By what authority, man asks, comes the moral law? There are two kinds of parents,—those who compel obedience by external force and those who win obedience by drawing out the desires within, so that obedience becomes not a task but a privilege. These two kinds of parents produce entirely different kinds of children. So God elects to deal with man not by sending down an infallible oracle but rather by wooing men to seek the Kingdom of God and His righteousness, so they may develop the kind of character which such children obtain.

Man is always demanding an absolute oracle but when he thinks he has it, he rebels against its sacrificial demands upon him. Moreover the effect of exaggerating some phase of religion in an undue proportion is eventually to discredit such exaggeration. So the Virgin Mother is a loveable woman, but when she is made to be the Queen of Heaven, there arises a prejudice against these claims. So the Bishops of Rome performed a great service to Christendom but when they claimed papal infallibility, they aroused resentment.



So Christians emphasize social service at the expense of worship and worship at the expense of social service. Much of the resentment against sacred things is due to this sin of disproportion. So the attempt to exalt the Bible, particularly the Old Testament, into an infallible oracle creates resentment in those who refuse to stultify their reason in accepting such authority. The ideal Church is one in which a maximum of liberty is invested with a minimum of authority necessary.

That is the characteristic of the best fatherhood among men. "Verily thou art a God who hidest thyself," said the prophet. Whether we seek scientific truth or artistic beauty or personal righteousness it is the same process.

**F**IRST, there must be the inward urge. Second, there must be faith in a hidden treasure to be acquired. Third, there will be the satisfaction which comes to the scientist, artist or saint in the pursuit of his ideal which is completely separate from popular opinion. Such is the way of life.

God is not a benevolent despot who forces virtue upon you but a wise father who encourages you to develop a character by encouraging you to exercise the faculties within you so that you may, of your own self, appreciate and appropriate the treasures that are hidden from a superficial approach.

You do not want to seek truth, or beauty or goodness! There is no compulsion. You do not have to, but if you refuse such search, you have left out of life some of its most valuable compensations. In avoiding a task, you have refused a privilege. In the Old Testament, we find the same process of development that we find in nature and in history. If the law given by Moses could have given righteousness then righteousness would have been by the law, but the Hebrew must find his objective through the law of development. From Abraham to Moses they were the people of a covenant in which certain privileges would come to Israel if she fulfilled certain obligations. From Moses to the Captivity they were a people of ceremonial ritual. From Ezra to the Christian era, they were the people of the Book. In the first period there were the patriarchs; in the second period priests and prophets; in the third the scribes who were interpreters of the Book. The chief opponents of Christ were the fundamentalists of His time who regarded their interpretation of the Old Testament as of infallible authority.

Curiously we find the same order in the history of the Christian Church. The primitive Christians emphasized their covenant relationship to Christ. Then came the priestly period in which religion became a ritual ceremonial in which the Bishop of Rome was High Priest. Then came what is known in History as the Babylonian captivity when the spiritual aims of the Church were secularized. Then came Luther, the Ezra of the new dispensation who made the Bible, and the Bible only, the infallible oracle from which truth could come, when in fact it was each leader's interpretation of the Bible which men accepted.

I yield to no one in my reverence for Holy Writ,

but as in the cases quoted, when you give an exaggerated devotion to one phase of truth you generate an opposition to such disproportion. It is bound to end with men turning from any oracle which stultifies reason.

I have no quarrel with those who give great reverence to Holy Scripture but neither the Bible nor the Church has ever given a *theory* of interpretation. I do not object to their conceptions until they insist upon imposing them upon me.

For example, if I believe the Book of Job is a drama and not a biography, I am not guilty of irreverence for God is as much a dramatist as an historian.

Or if I believe the Book of Jonah is a parable and not history, I am comforted by the fact that Jesus used parables.

But when you insist that I must accept the Bible as literally infallible, my reply is, perhaps it is but this or that interpretation of the Bible is no more infallible than were the interpretations of the Scribes and Pharisees. For example, as St. Augustine said "We wrong the New Testament if we put the Old Testament on the same level with it."

**T**O ME the Old Testament is the record of man's emergence from belief in a tribal God who was a military hero (Joshua) to the conception of Isaiah (a God whose glory filled the earth) or Hosea (a God of mercy and forgiveness). There is in the Old Testament a scarlet thread running through it all.

The Lord is Holy.

The Lord is one God.

Sin is deadly.

Behold the Lamb of God.

We search the Old Testament scriptures and find that their purpose is "to bring men to Christ," "to testify of Him." So that Christ came in the "fulness of time" and not at some accidental moment.

As the strata of the earth reveals the ascending scale of life, so the Old Testament records the struggle of Israel to prepare for His coming: For example—take sacrifice:

- a. The sacrifice of Issac.
- b. The blood of bulls and goats.
- c. The martyrdom of prophets.
- d. The sacrifice of Calvary.
- e. The sacrifice of ourselves, our souls and bodies.

You find here the development of an idea into higher forms of service. It was not God imposing Himself on man but man developing the capacity within himself.

The pursuit of righteousness is not essentially different from the pursuit of truth or beauty, but in this pursuit we must rightly divide the word of truth and realize that our Heavenly Father is not forcing us to abdicate our reason in order to obey His mandates, but rather like a wise parent, He is giving us in the Old Testament a record of man's struggle for righteousness and in the New Testament, a picture of the realization of that aim in the person of Jesus Christ. Neither the Bible nor the Church lays down any theory of inspiration but invites you to make use of the record to guide you into the way of peace.



## TWO BOOKS ON THE SUBJECT OF EDUCATING YOUTH

By GARDINER M. DAY

*The Christian Year for Schools and the Isolated* with the subtitle "A Scheme of Christian Instruction, Arranged in Accordance With the Annual Course of Services of the Episcopal Church" has just been published by Morehouse. It is written by the Ven. John de B. Saunderson of Old Town, Maine and carries commendations from Bishop Shaylor of Nebraska and Dr. Pember of Germantown. (\$1.50). Despite the fact that there is a very great need for a single volume of Christian instruction which can be placed in the hands of the isolated individual and despite the afore-mentioned commendations, I would object to this volume on the ground that it would almost inevitably develop a group of Bible-fundamentalist Episcopalians who as a result of this teaching would find themselves even more isolated.

The plan of the book is to follow up the thought of the Gospel, and Epistle for each Sunday with a series of questions, the answers to which the individual can look up in the Bible. The proof text method par excellence. For example in the second Sunday in Advent for the answer to the question: Who inspired holy men to write the Scriptures? the isolated individual is referred to 2 Timothy 3:16 where he learns that "All scripture is given by inspiration of God." The way the isolated may avoid the fundamentalist position perhaps is by questioning whether all scripture was written by holy men. So completely is the old Ptolemaic cosmology assumed that on Ascension Day the idea that Jesus floated upon a cloud to a throne in the sky far from being questioned is shown to be a fact because it was prophesied in the Psalms. The reference given is Ps. 24:7-8!

With each Sunday's lesson is added some non-scriptural passage, usually a hymn. The whole temper of the book is admirably revealed in such a passage (p. 8) in which the author gives what he terms the "finest reply ever given to a man who tried to throw doubt on the Bible." A wealthy lady at a dinner in New York, so the tale runs, in a conversation with a German professor of science remarks "The Bible says so and so." "The Bible," repeats the professor, "you don't believe the Bible?" "Yes, indeed, I believe it" replies the lady. "Why I didn't suppose that any intelligent person today believed the Bible!" "Oh, yes," she parries, "I believe it all. I know the Author." And so that tale concludes as the poor weak-kneed pagan scientist is completely flattened out: "The scientist

### FOR LENT

EACH Lent THE WITNESS aims to have a series of articles suitable for Lenten Study Groups. We are pleased to announce that this coming Lent there will be four articles on "The Rivals of Christ in the Modern World," written by the Rev. Angus Dun, professor at the Cambridge Theological Seminary, and a series of "Four Portraits of Jesus," written by the Rev. Norman Nash of the same institution. These articles will appear in The Lenten numbers of THE WITNESS, commencing with the issue of February 15th. Those desiring bundles to use with study groups should have their orders in at THE WITNESS office not later than February Seventh. An announcement of prices for Lenten bundles will be found on page fifteen in this issue.

was silenced. He had not a word to say." The isolated young man who studies this volume (if any does) and then goes up to the State University and tries this knockout method on some of his professors will learn something, even though it may not be what the authors of this volume intended. Let us protect the young man from this type of book.

*Inspired Children* by Miss Olive M. Jones (Harpers \$1.25) is another volume designed to aid in the religious education of the young. Miss Jones is a well-known educator of long and wide experience who has been president of the national education association and more recently superintendent of the Church School of Calvary Church, New York, whose Rector, The Rev. S. M. Shoemaker, Jr. commends this volume in its introduction. The underlying principles of the book are those of "The Oxford Groups," and here we read of their use in the spiritual development of children. More than half of the book consists in actual stories of children who learned to practice "the quiet time" or "sharing" and its effect upon them and by no means less important, its effect upon their parents. In the last eighty pages Miss Jones writes upon educational method and these chapters are extremely good. She deals with such subjects as how to teach children to pray, and how to tell Bible and similar stories in the best way. The reader is convinced that she writes clearly and persuasively of things that she has learned in her own experience. A few points of significance in her work at the Calvary School are: 1. Each class has two teachers so that in the absence of one there is no hurried substitution of someone who

(Continued on page 15)

## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

Just when I was getting myself all steamed up over the Goodwin Plan along comes the Rev. John Irwin of the publicity department of the National Council to inquire where I have been for the last dozen or fifteen years. "There is nothing new about the idea," so he informs me, and backs his statement with a full page advertisement, which he clipped from a Philadelphia newspaper, in which a gentleman by the name of Wattis boasts that for the past ten years he has been persuading church and fraternal organizations to compete for small cash prizes by saving the labels from cans and packages. It is all very simple, both with the plan of Mr. Wattis and that of Mr. Goodwin: those connected with a church or fraternity urge all their friends to buy certain products and to save the evidences of their purchases. These are then sent in once a month and credited to the church or lodge, with prizes going to those having the highest batting averages. Mr. Wattis and Mr. Goodwin collect of course from the manufacturers, pass on a bit of the cash to the churches and put the balance in their own deep pockets. It is a pretty little scheme which no doubt has already enriched Mr. Wattis and will make Mr. Goodwin even richer if his plan goes over, for it is conceived on a larger scale.

We can only repeat what we have already said; saving the tops of your soup cans is a poor way to support your church, whether you do it for one gentleman or the other.

\* \* \*

### Maryland to Have a Celebration

The 150th anniversary of the diocese of Maryland is to be celebrated at the diocesan convention on January 24-25. The big event will be a dinner at which the speakers will be Presiding Bishop Perry, the governor of the state, Bishops Helfenstein and Davenport, with the principal speaker the Rev. Louis C. Washburn of Philadelphia, an authority on matters historical. The following day, amid the numerous events, there will be a paper on the history of the Church in Maryland by the Rev. Arthur B. Kinsolving, and an historical pageant.

\* \* \*

### CMH to Hold Service in New York

The Rev. Julian D. Hamlin, rector of the Advent, Boston, is to be the preacher at a special service of rededication of the Church Mission of Help, to be held the afternoon of the 21st at St. Thomas Church, New



York. The service is also to mark the 25th anniversary of the original meeting held at the call of Bishop Manning in the rectory of Trinity parish, now the headquarters of the society.

\* \* \*

#### Church and Parish House Burned

St. James Church, Fort Edward, N. Y., was badly damaged by fire and the parish house completely destroyed on New Year's Eve. The insurance is not sufficient to restore the property.

\* \* \*

#### Travel Lectures in New York

A series of illustrated travel lectures are being given on Sunday evenings during January at St. Mary's, New York, by the rector, the Rev. Charles B. Ackley. Next Sunday, Cuba; the 21st, the Chicago Fair; the 28th, Canada.

\* \* \*

#### Negro Quintet to Entertain

A quintet of students and teachers from the schools of the American Church Institute for Negroes is to give a concert in East Orange, New Jersey, on January 18th.

\* \* \*

#### David Covell in Arizona

The Rev. David Covell, general secretary of the National Council, is in Arizona this month for the purpose of educating the people there on the national work of the Church. One of the features of his visit will be a clergy conference held at Phoenix. He will also direct a model canvass.

\* \* \*

#### Bishop of Alabama at Virginia

Bishop McDowell of Alabama is spending this month as special lecturer at the Virginia Seminary.

\* \* \*

#### New Hampshire Institutions Receive Bequests

From the estate of Mrs. Josiah Carpenter of Grace Church, Manchester, N. H., the following bequests have been received: Grace Church, \$15,000; the diocese of New Hampshire, \$32,000; Holderness School, \$12,000; St. Mary's School, \$6,000.

\* \* \*

#### Missionary Speaks in Philadelphia

The Rev. Harvey A. Simmonds, missionary to Liberia, was the speaker on January 10th at a meeting of the Auxiliaries of the diocese of Pennsylvania. He spoke on the missionary work among the Vei people and other Mohammedan tribes in the mazes and jungle tangles of the Hinterland of Liberia and Central Africa. He illustrated his lecture with motion pictures. Mr.

Simmonds is the head of St. John's Academy at Cape Mount, located in close proximity to the Vei people. Bishop Gardiner, coadjutor of Liberia, is a Vei and the son of a Mohammedan tribesman, and was educated at St. John's. Bishop Beecher of Western Nebraska was the speaker at a meeting of the women in the morning.

\* \* \*

#### Plans for the Wellesley Conference

The permanent committee of the Conference for Church Work held its midwinter meeting on January 10th at the General Seminary. A tentative program for the 1934 conference, to be held at Wellesley from June 25th to July 6th, was approved. An important change in personnel was announced. Miss Vida Dutton Scudder has been dean of the School for Christian Social Ethics ever since it became a part of the conference. She found it necessary to relinquish this position, although keenly interested in the work of the school, and the Rev. Norman B. Nash, Professor at the Episcopal Theological School, will take over the leadership.

\* \* \*

#### Ordination in Vermont

The Rev. John L. Smith was ordained priest on January 1st at Shelburne, Vt., by Bishop Booth.

\* \* \*

#### Death of the Rev.

##### Carl Henckell

The Rev. Carl Henckell, rector of Grace Church, Birmingham, Ala., died on December 30th after a brief illness. As related elsewhere in this issue his parish has been served by Bishop McDowell during the illness. Mr. Henckell, who was 73 years old, was known as the father of the Birmingham Children's Hospital as it was through his efforts that it was established.

\* \* \*

#### Memorial to Former Living Church Editor

Bishop Ivins dedicated the Frederic Cook Memorial Library on December 27th, in the presence of the Morehouse family and officers and employees of the Morehouse Company. Mr. Morehouse's office, where he edited the *Living Church* for so many years, was remodeled and enlarged for use as the Library, and it contains many valuable books of special interest to Churchmen.

\* \* \*

#### Religious Broadcasts in England

A new series of religious radio talks to be sent out by British Broadcasting has for its general title "Pillars of the English Church," with four sections and four speakers: The first is about scribes, Jeremy

Taylor, Thomas Ken, George Crabbe, and Richard Church, to be given by Canon Anthony Deane, whose little book, *Understanding the Gospels*, is familiar to our parish libraries. Canon Raven will give four talks on prophets, Prebendary Mackay four on parish priests, and a fourth speaker a series on rulers.

\* \* \*

#### Pray for Dioceses in New York

Beginning with the first of the year a schedule of intercessions has been adopted for the chapel services at Church Missions House by which the work of each diocese and district will be remembered on three days each year. There are about 100 jurisdictions and, omitting Sundays and holidays, there are services on about 300 days. The listing is alphabetical, beginning "Alabama, Alaska, Albany, Anking," which in itself stretches the horizon of one's prayers. The list includes the seven churches in Europe and the work in Jerusalem and Dornakal.

\* \* \*

#### Why Bishops Go to Hospitals

At least here is one reason—the menu of a Chinese feast given to Bishop Perry when he was in Wuhu, China. Experts will tell you where it is divided into courses: four fruit dishes, pork and chicken, shrimp with bread and fish, kidney and mussels, fish and cabbage, squirrel, cook shrimp, fish, sweetened ham, shark fins, clam soup, pigeon eggs, roast duck and butterfly-shaped sandwiches of dried bamboo shoots, fish, lobster, sweet lotus seed and rice, individual meat pie, sea urchins, pork, cabbage, melon soup. After which I suppose there were speeches though naps, I should say, were more in order.

\* \* \*

#### Young People Put on Drive

The Young People's Fellowship of the province of Washington are planning to visit every registered communicant during January in a back-to-church effort. The drive will culminate with a special young people's service in all the parishes having groups when an effort will be made to evaluate the effectiveness of the campaign.

\* \* \*

#### Carol Service at Detroit Cathedral

Over 350 choristers, adults and children, took part in a Christmas Carol service at St. Paul's Cathedral, Detroit, on New Year's evening. This service has grown in popularity to such a degree that this year it was impossible to accommodate the throngs of people who came to attend. There was no sermon—not, as far as I know, that there is any



connection between that fact and the great crowd.

\* \* \*

#### Ordination in Oklahoma

J. H. Thompson, a Negro, was ordained deacon by Bishop Casady on December 28th at Muskogee, Oklahoma, in St. Philip's which Mr. Thompson serves as vicar.

\* \* \*

#### New Rector for Maine Parish

The Rev. L. O. Diplock, Rumford, Me., became the rector of St. Albans, South Portland, Maine, on January 3rd.

\* \* \*

#### Correction About Those Indians

In the issue of December 28th we said here that there were 83,000 Indians in the province of the Pacific, "about one-third of the total of the country." Mrs. Robert Frazier, wife of the genial rector of St. Paul's, Duluth, writes us post-haste to inform us: "Whoever said that is going by the often stated '240,000 wards of the government.' There are however two classifications, non-wards or competent, as well as wards. According to the last department of the interior statement there are 'about 350,000 Indians in the United States.' Our own missionary district of Oklahoma has approximately 120,000 Indians of several tribes living in it—so there is nearer the one-third. Maybe it is unimportant but I think not. There are too many misleading statements made about our Indians and the work among them."

\* \* \*

#### Bishop in Charge of a Parish

Bishop McDowell of Alabama, during the illness of the rector, the Rev. Carl Henckell, is in charge of Grace Church, Birmingham. He is directing affairs through a parish council of 16 members, with the services conducted largely by lay readers. Local clergy are giving occasional communion services.

\* \* \*

#### A Hero—A Hero Rector Saves Dog

You are of course familiar with the old chestnut about it being news if a man bites a dog. Here is one better than that; the rectory at Williamstown, Mass., broke into flames. The conventional story would be for "Shuckes," the household pet of the Rev. and Mrs. Gardiner Day, to arouse the sleeping household. The reverse was true, according to newspaper accounts. Awakened by the smell of smoke Mr. Day first notified the fire department and then went to the cellar, where the fire was centered and awakened "Shuckes" who was sleeping peace-

fully in the smokefilled place. Sounds like too much food to me. Anyhow the dog was saved, after which the rector unwound the garden hose and had the fire well under control before the fire department arrived, thus depriving the students of Williams College of a lot of fun. The damage was slight.

\* \* \*

#### Brookville Rector Retires

The Rev. Reginald S. Radcliffe preached his farewell sermon recently at Holy Trinity, Brookville, Pa., leaving shortly afterwards for Canada where he and Mrs. Radcliffe are to spend the winter. He was also given a reception by the parish and a dinner by the local ministers association in recognition of his long service in the ministry, from which he is now retiring.

\* \* \*

#### Ordination in Indianapolis

The Rev. F. H. Tetu was ordained priest by Bishop Francis at All Saints' Cathedral, Indianapolis, on December 24th. He has been appointed a missionary canon of the Cathedral.

\* \* \*

#### Death of Elderly Church Woman

The oldest citizen of Crawford County, Pa., and the senior Church woman of the diocese of Erie, Mrs. Mary Jane Ward, died recently. She was 100 years old last June. She has a sister still living who is 92.

\* \* \*

#### Death of Bishop's Widow

Mrs. Harriet L. Sage, widow of the late Bishop John C. Sage, one of the original editors of THE WITNESS, died in Chicago last week in her 64th year.

\* \* \*

#### Call for a Spiritual Advance

The heads of thirty communions, with an aggregate membership of over 27,000,000, have joined in issuing a call to spiritual advance in 1934. The statement grew out of an informal conference convened by the Rev. Albert W. Beaven, president of the Federal Council of Churches.

The message in which the presidents, moderators, presiding bishops, or other official heads of the thirty communions unite begins with an affirmation of unchanged faith in God and in Christ—"eternal verities which stand unshaken amid the present chaos,"—and records the conviction that "the personal experience of fellowship with God in Christ" is "the foundation of any Christian program adequate for a fear-stricken and bewildered world." They declare that "unless the Gospel is first lodged in the heart of the individual as a

renewing and transforming power, it can have no healing for society as a whole."

The emphasis upon a renewed spiritual life for the individual, it is insisted, "must lead us straight out into the great social issues of our day,—not away from them, and make us think of them in spiritual terms." As a result, the signers of the message analyzed the spiritual aspects of our present economic, social and international situation. They conclude that the spiritual tasks of the present hour are "a clear summons to greater cooperation among all Christians."

All of those signing did so unofficially. Among the signatures is that of Presiding Bishop Perry.

\* \* \*

#### Death of Eminent Layman

Edward H. Bonsall, distinguished Churchman of Philadelphia, who for a number of years was the president of the Brotherhood of St. Andrew, died at his home in Philadelphia on December 31st. He was 75 years of age.

\* \* \*

#### Tribute Paid Pittsburgh Rabbi

A great mass meeting service was held at Trinity Cathedral, Pittsburgh, the evening of December 31st to pay tribute to Rabbi Samuel H. Golden-son, who has left that city after a ministry of fifteen years to become the senior rabbi of a large New York congregation. Bishop Mann delivered the opening address.

\* \* \*

#### World's Fair Organ To Western Seminary

The pipe organ which played to millions of visitors at the World's Fair in Chicago has been purchased by Mr. John D. Allen, Chicago layman, and presented to the Seabury-Western Seminary. It will be placed in the Bishop Anderson Memorial Chapel. It is a Moller Organ. It will be dedicated on February 4th by Bishop Stewart.

\* \* \*

#### Rector on Board Of Education

The Rev. Robert H. McGinnis, rector of the Holy Communion, Tacoma, Washington, for the past 21 years has been elected president of the board of education of the city.

\* \* \*

#### Announcing Plans For Lent

The diocese of Colorado always makes a great deal of Lent. This year they have issued a leaflet "Follow Me", setting forth a definite rule for each communicant of the Church: 1. Bible Reading for 15 minutes each day; 2. Church at least once on each Sunday; 3. An effort each week to bring another nearer



Christ through the Church. Does not sound like a great deal but if every communicant in the diocese did it—or even half of them—it would make a powerful difference, what? The leaflet then sets forth a program for each week, with the suggested Bible readings, the daily prayer and the resolution for the week. It is all carefully and neatly done. Bishops Johnson and Ingley also have made the following suggestions to the clergy of the diocese for Lent; daily prayers for each other, by name; daily devotions of 20 minutes; six hours of study each week; and finally each priest to contact one lapsed, indifferent or needy family every week during Lent, in the hope that at Easter he may be able to make an offering to God of several of his families, formerly estranged for one reason or another, who have been brought back into the fold.

\* \* \*

#### **Bishop Stewart Has Anniversary**

Bishop Stewart of Chicago celebrated the 30th anniversary of his ordination to the priesthood on St. Thomas' Day.

\* \* \*

#### **Plans for the Chicago Convention**

The convention of the diocese of Chicago is to be held on February 6-7 at St. Paul, Kenwood, with the

annual Church Club dinner the evening of the 5th. Secretary Wallace, department of agriculture, has been asked to be the headliner at the dinner.

\* \* \*

#### **Merry Christmas from The King**

A bit late, I am sorry to say, but then it was just received. It seems that the King of England this past year sent greetings to all the clergy of the United States through the Federal Council of Churches. Cheerio.

\* \* \*

#### **Good Laws Not Enough**

"Legislation plays its important place in shaping the destiny of the Republic," declared Bishop Freeman of Washington, in a New Year's Message delivered over a coast-to-coast radio hook-up, "but it does not and cannot determine the moral character of a people. Even those who make no profession of religion and recite no creed, concede that society is held together and safeguarded against disaster and disintegration by strong moral principles and religious sanctions. As we are now attempting through extraordinary measures to set our house in order, we must give serious heed to the essential place God and religion occupy in our conception of well-

ordered government. America has repeatedly shown her capacity to survive difficult situations. Her recuperative powers are amazing. Her finer impulses are evoked when the shadows on her pathway are darkest. The soul of America is not insensitive to that which calls for sacrifice and service. The domain in which moral and spiritual standards have their place is limited only by the world in which we live, but the inspiration to high thinking and clean living is found largely in the home and the Church. Morally devitalized homes constitute a menace and where they are accompanied by a weak or spiritually depleted Church, our choicest institutions are imperiled. We may not be unmindful as we reflect upon the opportunity of the New Year, of the high obligation we owe the youth of this confused age. They more than all others are the victims of conditions they did not create. They are not unresponsive to standards that call for heroic service. They are deaf to a program or system whose avowed adherents betray disloyalty to their professed faith. A regenerated home life and a reverent and spiritually enlivened Church are the two great requisites that our distracted and disillusioned age demand to restore its poise and its serenity. America will survive the strains and shocks only

## **MISSIONARY RESTORATION THE NEED**

### **Here Is One Way for Church School Children to Help**

This year, more than any previous year, *The Spirit of Missions* is eager to help children truly to *give*, by helping them to *earn* money for their Lenten Offering. It therefore renews its offer by which children may earn money for the Offering by selling copies of the Lenten Offering Number, and by securing yearly subscriptions.

Church school principals, superintendents and teachers are urged to make this offer known to children of their school. Parents are urged to co-operate and to encourage; to the end that the Lenten Offering may be large, in spite of depression, and that it may be a major factor in the present process of Missionary Restoration.

Since 1887 the Church's children have made their Lenten Offering, as tangible evidence of their love, their labor, their belief that Christ's Gospel is for all the world. This year there is need for renewed devotion, unflinching sacrifice—that Missionary Restoration may proceed.

The children will lead the way!

If details of the plan have not reached you by mail, write at once to

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#### **Stories for Boys and Girls:**

Each month an illustrated hero story for younger Churchmen, written by Basil Mathews, A. P. Shepherd, George G. Barnes and others.

#### **Read a Book:**

A distinguished Churchman will each month edit the current book news. This new feature will be a page of timely comment and opinion on the important newer books interesting to Churchmen.

#### **A Decade of the Diocese of Tokyo:**

Bishop Matsui provides a three-part account of this first Japanese diocese, from its founding to the close of 1933.

#### **Lenten Offering Number:**

The February number is being sold by the Church school children to augment their offerings. Parents and teachers will find this number of special value.

#### **United Thank Offering Number:**

The April issue tells in pictures with running comment the progress of the U.T.O. from 1889 to now. Of special interest to women.

#### **The General Convention:**

Information about the General Convention, to be held next October, will be supplied before, during and after the event. Never is *The Spirit of Missions* more essential than in a General Convention year.



as she exalts character and gives religion a commanding place in her life."

\* \* \*

#### Competition in Diocese of Erie

Under the leadership of the department of religious education of the diocese of Erie a competition is being held for the best articles on the missionary work of the diocese, and for the three best and most original Christmas and Easter pageants.

\* \* \*

#### Predicts Upward Trend Of Annuities in 1934

Total volume of life insurance written in 1933 by the Church Life Insurance Corporation, a subsidiary of the Church Pension Fund of the Protestant Episcopal Church, shows an increase of 39.4 per cent over that written in 1932, according to the Corporation's report published today. An unusual feature of the report is the growth of annuity sales which were over 50 per cent greater than in the previous year.

The report expressed confidence in a continued rise both in ordinary insurance and annuities during 1934. "Study of the highly selected market of the Corporation the clergy, lay officials of the church and their families, and a survey of present conditions afford a reasonably certain expectation that the rise in volume will be continued into next year," says the report. The uniform method of making sales by regulated solicitation and the character of the public with which we have to deal makes further steady growth probable."

The principal reason for the trend toward annuities is that "they combine old age insurance with expert investment counsel, both strong appeals under present conditions. The annuity guarantees a larger income than high grade investments since both interest and principal are utilized, and the incentive of a regular and certain life-long income is particularly strong in the present period of uncertainty. Moreover, since premiums are paid in over a term of years and annuity payments

are also paid out over an extended period of time, dollar values are in the long run largely balanced up."

The report shows 94.4 per cent increase in annuities for December of this year over the same month last year.

\* \* \*

#### Ministers Again To Vote on War

Plans are under way for another nation-wide poll of the clergy on the question of war. It will be recalled that some few years back such a canvass was undertaken by the "World Tomorrow", now a weekly socialist-pacifist journal. They are planning to do it over, providing they can get the cash to pay postage on 75,000 letters. In the last pool roughly about half of those answering took the extreme pacifist position.

\* \* \*

#### Mr. J. B. Matthews Is Fired

The Fellowship of Reconciliation, as you doubtless are aware, is an international pacifist organization, with a large following in the United States. Bishop Paul Jones was the secretary for a number of years, and the Rev. John Nevin Sayre, one of our clergy, has been a leader in the organization for many years. Of late there has been a good deal of difference of opinion among pacifists as to whether being one meant being opposed to all wars or merely to imperialistic wars. Mr. J. B. Matthews, a very energetic secretary of the organization, took the position that a fight might be necessary to estab-

lish the classless society in which he believed. He hoped not, but if it should develop that way he did not propose standing on the side lines to allow others to do the fighting for him. In other words J. B. Matthews is revolutionary. Well it has all kicked up quite a rumpus. A vote was taken from the entire membership; the majority opposed all

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wars; J. B. Matthews was therefore not reappointed secretary and there have been wholesale resignations as a result on the part of the minority.

\* \* \*

**A Bit About Those Little Women**

While the film, "Little Women," is delighting the country, the rector of Trinity Church, Concord, Mass., was asked what connection the immortal Louisa and the rest of the Alcott family had with that parish. He most kindly replies that Louisa, though not a communicant, came there a good deal. Her paternal grandmother was the daughter of a clergyman, and Louisa's father, a rabid free-thinker in later life, was in his earlier years a lay reader in the Episcopal Church. Louisa's sister, Meg, married (as every school girl knows) and her son was senior warden for many years; his widow gave the Communion service now in use; their son and daughter are communicants of the parish today, and their three children are in the Church school.

\* \* \*

**Colorado Ministers Turn Actors**

The Ministerial alliance of Colorado Springs has just presented its third annual play with great success. The plays are given in December each year in the city's largest theater. In previous years Kennedy's "The Servant in the House" and Pollock's "The Fool" were presented; this year Zangwill's "The Melting Pot." The male parts in these plays are taken by ministers. Proceeds are turned over to the public school milk fund.

\* \* \*

**Only Library School In China**

Boone Library School, Wuchang, continues to be the only school of its kind in all China. Mr. Samuel Seng, librarian in charge of the school, has twenty-one students in the two classes, coming from eight provinces. There are one or more students from Canton and Shanghai in the east and south, Peiping and Manchuria in the north, Szechuan in the west, and even from Yunnan, the far southwestern province in the corner between French Indo-China and Burma. The students from Yunnan took twenty days to reach Wuchang in central China.


Some of the students hold scholarships from the China Foundation, an educational fund; a few are sent by provincial bureaus of education; two are sent by libraries, and the rest are self-supporting.

Graduates from the library school hold important library positions in many parts of China. Mr. Seng has been carrying a heavy responsibility since the death of Miss Mary E.

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Wood who founded the library and the library school. Not only was she living in Wuchang to help in its administration but also she had countless personal friends and supporters in the United States. Now the chief burden falls on Mr. Seng. The Church Periodical Club is of course a staunch friend.

\* \* \*

#### Comfortable, Dependable and Safe

Bishop Sanford thus humorously described a railroad accident which he recently experienced: "I left New York for the West via Baltimore and Ohio Railroad. This railroad, celebrating its hundred years of progress, gave to each passenger in the diner on the 'Capitol Limited' a centennial medal bearing the legend 'Comfortable, dependable, safe.' That night a broken rail threw four coaches off the track. I awoke under the impression that a rear tire had gone flat. The train came to a standstill with the broken rail immediately under my berth. Satisfied that everything that was going to happen had happened I went to sleep again until I was awakened by the porter with instructions to transfer to another train. Fortunately, no one was injured but we were five hours late in reaching Chicago—comfortably, dependably and safely."

\* \* \*

#### University Gives Degrees Automatically

Do you want a doctor's degree? There is a simple way of getting one. First of all graduate from Trinity University in Toronto. Then go out and get yourself elected either a bishop or a dean. They have a standing rule that any of her graduates elevated to either office is automatically granted a doctor of divinity.

\* \* \*

#### A Message on Liquor Control

A "Message on the Present Liquor Problem", issued by the executive committee of the Federal Council of the Churches was made public last week. The message urges "all who are concerned for sobriety and social welfare, including those who are convinced that prohibition is the only final solution of the great evil" to "give their support to securing the best forms of control now possible." The chief emphasis is laid upon the initiation of a program of adequate education, which is described as "the primary contribution of the churches to the solution of the liquor problem." In dealing with methods of control, the principle is laid down that "the element of profit must be strictly limited in order that the consumption of liquor may not be stimulated." For the government to "depend upon the traffic for large

revenues" is held to be as grave a danger as for the traffic to be a source of private profit.

\* \* \*

#### Once Upon a Time There was an Old Miller

Once upon a time there was a little country church in very bad repair. The people who belonged to it thought of themselves as poor and believed they could not take care of the church's property or its work. Things seemed hopeless. The people were farmers and always took their grain

to a near-by mill to be ground. The old miller heard about the church's difficulties, and astonished the people by saying that he would take over the financing of the church for one year on one condition, that they should not ask until the end of the year where the money came from. The people agreed.

Shortly, the building was repaired, the minister's salary was paid, money was available for missionary obligations.

Excitement was naturally at fever

## 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 7-9 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.



heat when the day arrived for the miller's explanation. "My friends," he said, "Every time any member of this church has brought grain to my mill to be ground, I have set aside one-tenth. These tithes I sold from time to time—the money thus received has accomplished what you have seen—and none of you even missed the amount I took."

\* \* \*

#### **A Clergyman Retires**

A clergyman who retired about a year ago on account of ill health went out to live in a little Wisconsin village where there is no church. He obtained from the bishop a license to officiate, holding services in his home, and before long the group of people who came were too many for the space. He then secured the use of an abandoned meeting-house, and now the bishop hopes to arrange for regular services.

\* \* \*

#### **Young People Meet in Rochester**

The annual conference of the young people of the second province met recently in Rochester, N. Y. They discussed the four points of the fellowship program, with special emphasis this year on Service. They also considered the results of the Evanston Conference and voted to align the work of the province with the program of the national project board, created at Evanston.

\* \* \*

#### **Newark Clergy to Have Conference**

A conference of the clergy of Newark, led by the two bishops, is to be held on January 29th at St. James, Upper Montclair. The Rev. Malcolm Douglas, on the staff at the College of Preachers, is to lead a discussion on the art and practice of prayer.

\* \* \*

#### **Austria's Army Takes Christian Symbols**

In barracks of the newly-permitted Austrian army, a crucifix must hang in every room by order of the government. A representation of the Virgin Mary also is to be printed or embroidered on all the flags of the various regiments and squadrons.

Although to many modern Americans the use of religious symbols recalling the unmilitary Nazarene may be somewhat shocking, there is abundant precedent in history. Saint Barbara, often depicted as holding in her hand a cannonball, has long been deemed the special patron saint of artillerymen. At the famous Bargello Museum at Florence, Italy, is a beautifully engraved canon from the breach of which extends a realistic head of St. Paul. Sir John Hawkins, the British buc-

caneer, used to designate his ship the "Jesus" and many of the mediaeval war vessels of the Spaniards bore such names as "the Blessed Virgin," "the Holy Ghost," "St. John the Baptist." Not a few of the military chapels in our own country contain stained glass windows linking symbolically the sacrifice of Jesus with the life of a soldier. Clearly, a long task is ahead for those who would disentangle the Christian religion from the war system, our sincere leaders and the numerous praiseworthy organizations working for peace through religion notwithstanding. (Nofrontier News Service.)

#### **BOOK REVIEWS**

(Continued from page 8)

doesn't know what it is all about; 2. The School has an advisory council of adult members of the church from whom to draw future teachers and through whom interest in the school can be kept alive among the older people; 3. The teacher's meeting is devoted entirely to the spiritual life of the teachers and children and "sharing" in this meeting enables the teachers to help each other in their own development. I commend these last chapters particularly to anyone engaged in Church School work.

## THE WITNESS

Is pleased to announce the following features for this coming Lent, prepared particularly for Lenten Study Groups.

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