

# *The* **WITNESS**

CHICAGO, ILL., JANUARY 18, 1934

## THE TWITTERING CANARY

by  
BISHOP JENKINS

THERE are people, and I am ashamed to say, Church people, who, all things considered, are as well or better off than they were in more prosperous years, but who grow loudly vocal at times about their poverty. It is not worthy of them. It is said that a certain canary, which used to charm its household with its song, was hung outside in summertime where it heard only sparrows twittering, with the result that it got to twittering too.

MESSAGE OF THE WEEK



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# THE WITNESS

*A National Paper of the Episcopal Church*

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THE NEW INTEREST in the question of the exemption of church property, now that governments are looking for more cash, brings to the front a book by Professor Carl Zollmann, "American Civil Church Law". He declares that the theoretical reason for the exemption of church property is "the moral influence exerted" by churches over their adherents, but the historical reason is that it developed out of the establishment of a state church in most of the colonies. State constitutions are evenly divided into three classes: those which are silent on the subject, those which require the exemption of church property and those which authorize (but do not require) the legislature to act. Those constitutions which ignore the subject were for the most part adopted in the early years while such exemption was still taken for granted.

The tendency of the courts has been to construe rather strictly the terms of the law. Where, however, the law exempts merely "churches" or "houses of worship," the courts have agreed that, "the land around a church that secures for it sufficient light and air, which permits proper access and a reasonable amount of ornament, all conducive to the health of the worshipers and their most complete use of the edifice, is . . . exempted with the church building." What is "reasonably" necessary depends upon circumstances.

Vacant lots held by a church in the hope of receiving a higher price are ordinarily taxed. Where such land has been bought in order to erect a church building upon it, property is usually taxed until the church has actually been dedicated.

Another puzzling question is the meaning of the words "exclusively used for religious purposes." The difficulty here is the "non-religious activities customarily carried on in church buildings." In general, the use of a church building for lectures or concerts, or the use of certain rooms for social activities does not subject the church to taxation, as long as such rooms are used for "purposes wholly non-secular and as aids to general religious designs of the congregation."

Where the law refers to property owned or held by the church then proof of ownership is sufficient to secure exemption. Where, however, the law stipulates actual use of a building for religious worship then "the use not the ownership, determines the question

of exemption." In such a case land leased by a church may be exempt from taxation.

A parsonage is "not a public building in any sense." The law here is interpreted so strictly that "a statute exempting parsonages under a constitution which authorizes the exemption only of 'places of religious worship' or of property used 'exclusively for religious purposes' will be held to be unconstitutional." Ordinarily, therefore, a parsonage is exempt only in those states which have "a statute or constitutional provision expressly naming it."

A LETTER, signed by Bishop Schmuck as the chairman of the department of missions of the province of the Northwest, has gone to 800 clergymen and treasurers of the province reminding them that one of the reasons the National Council is having such a difficult time with money matters is "because of the immoral practice of church authorities and treasurers in failing to properly segregate and remit money which the individual contributor has given for missionary or other specific purposes. The Church is expected at all times, and especially in these days, to set an example of generosity, honesty and integrity in the administration of its financial affairs." The letter calls attention to the fact that, whereas the parishes and missions of the province should give \$250,000 to the National Council annually, but \$76,703 was given in 1932, including the Lenten offering of the children. As a matter of fact many congregations gave only the children's offering. The department suggests that a family Lenten box be placed in all homes this year for supplemental contributions for missions.

MAY WE CALL YOUR ATTENTION to the articles that are to feature THE WITNESS during Lent. Angus Dun, professor at the Episcopal Theological School, Cambridge, and a distinguished theologian, is to contribute four articles, the first two based upon the great commandments and setting forth the meaning of Christian discipleship. The third is to be on Christ and Communism, with the fourth on Christ and Nationalism. In these Dr. Dun will show why these movements are rivals of Christianity and he will also point out what we have to learn from them. These articles will be followed by four portraits of our Lord, with an article based upon each



of the Gospels, written by Norman Nash, also a professor at the Cambridge Seminary and recognized as one of the leading New Testament scholars of the Church. We believe that this announcement will be received with enthusiasm and that classes will be organized to use this material. We would remind those planning to order bundles for Lent that all orders must be in our hands not later than February 7th since the first article by Dr. Dun will appear in our issue of February 15th. Incidentally Dr. Dun's articles are particularly valuable to use with the study outline, "Christ in the Modern World", issued by the National Council.

**A**NOTHER NOBLE EXPERIMENT has blown up. For a dozen years or more socially-minded Christians have been watching hopefully the experiment in cooperative production carried on by the Columbia Conserve Company, of which Mr. William Hapgood is president. He has given many addresses before church groups on the merits of their plan for industrial democracy and workers' control. With earning fairly high everything went along smoothly.

But with the depression things began to happen. Wages decreased seventy-five per cent. Workers began to complain about an inefficient sales force. Mr. Hapgood fired several leaders and the workers council, as they had a right to do under their plan of control, promptly reinstated them. Mr. Hapgood refused to abide by the decision. So an impartial committee, composed of Sherwood Eddy, James Myers, Jerome Davis and Paul Douglas, all experts in industrial matters, was appointed to study the matter, with both sides agreeing to abide by its decision. But Mr. Hapgood did not approve of the decision, so he dismissed this committee also. It is a sorry mess, with the conclusion to be drawn from it being well stated by these dismissed gentlemen in a signed statement: "The recent history of the Columbia Conserve Company furnishes further strong evidence that the injustices of capitalistic industry will not be corrected nor a new social order built by a few employers handing down certain privileges to the workers in individual concerns, but rather that justice and a cooperative order must be won by organization of the workers on an industry-wide and national basis."

## THE GOAL OF CHRISTIAN EFFORT

*An Editorial by*

WILLIAM B. SPOFFORD

**A**MONG my friends are a number of sincere and intelligent infidels who like to go into the late hours in an effort to persuade me that I am a bit balmy in the head for believing in religion. This whole business of life is chance, they say, without any order or sense to it whatever and to try to make out anything different is so much moonshine. When I inquire why they persist in good works, as many of them do to an extent that puts many religious folks to shame, they reply that it is because they are intelligent. Our man-made world, so their story runs, is a messy business with its poverty and misery and they are for changing it because they know that they cannot be secure in their creature comforts as long as so many are without them. There can be no security for them only if there is security for all, hence they are compelled to be social radicals in order to serve their own enlightened self-interests.

It is a pretty yarn, but for me inadequate. So when they press me for the fundamental reason for my social and economic radicalism, I recite the first affirmation of the creed: "I believe in God, the Father Almighty". Of course I am greeted with loud and prolonged guffaws, and we invariably split right there, turning to more congenial subjects in order that friendships may not be too severely strained.

While I never have convinced any of these beloved pagans, nevertheless I still insist that it makes a difference whether or not one believes in God. To affirm God is also to affirm a Divine Purpose, for certainly it is incredible to believe that God wound up this uni-

verse like a mechanical toy and set back to watch it run down. A belief in a Divine Purpose is a part of the belief in God. But for some reason those of the churches who are supposed to be leaders in such matters haven't made it clear just what this divine purpose is. Yet it should not be difficult for the Christian, who also declares his belief in "Jesus Christ, His only Son, our Lord", to give the answer. "God so loved the world that He sent His only begotten Son", thus not only revealing to men His own nature and purpose, but identifying Himself with humanity as well. Jesus repeatedly stated this purpose to be the establishment of the Kingdom of God, the Divine Society. Somewhere in my priceless possessions is a pamphlet, which I would like to quote, by that gifted English clergyman, Conrad Noel, which sets forth most clearly just what this idea of the Kingdom should mean for us today. But like so many priceless possessions I have put it away so carefully that I cannot find it. However, as I recall it, he shows a startling agreement among eminent theological scholars that it requires, first and foremost, a recognition of the sacredness of individual personality. Maurice Reckitt, in his brilliant *Faith and Society*, sets forth the idea by declaring that "the created being whom Christ came down to redeem must clearly be of precious significance to God to demand such a stupendous condescension. What God has chosen as of final and sufficient significance, the individual personality, society can never be suffered to treat as instrumental."

Nevertheless that is precisely how society does treat



him. And it does so because the supreme end of the present economic order is the increasing of material wealth, while man, made in God's image, is merely a means toward that end. Our political economy is not that given us in the Gospel of "seeking first the Kingdom of God and His righteousness" but rather "seeking first material prosperity." Because we really believe that we have an order that is built upon unselfishness, competition and force, with success going to the cunning and unscrupulous. It is an order that places a premium on avarice, once declared by the Church to be a deadly sin but now looked upon as the haughty virtue of enterprise.

I have been around a bit and seen how it works: I have seen the workers leave their miserable shacks before dawn, toil all day in ill-ventilated and dust-laden factories, to return at night to a meal of fat-back and a few hours sleep in order that their bodies might be built up to the point where they could repeat the process the following day. I have talked with miners who, though they were fortunate enough to have jobs, yet could not earn enough to buy the milk necessary to prevent their children from having rickets and pallagra. I have seen the wounds inflicted on their own bodies when they dared protest; I have seen a line of them in pine coffins too, shot down by drunken company gunmen at the mill gate.

But then I have spent long hours with their employers, decent men for the most part, who deplore conditions quite as much as the next man, but who insist, with many facts available to support their contention, that "competition is so ruthless that my workers have to be treated this way if I am to stay in business." And so I conclude that it is not bad men messing up a good system, but rather even good men finding it utterly impossible to make a bad system work. And so I say, because I believe in God the Father Almighty, that all this must be changed. The Christian Church cannot allow man to be treated as an instrument.

FOR the first time in history we have enough of everything to satisfy the material needs of man. Stuart Chase, brilliant economist, recently stated that it would be a comparatively simple matter "to produce an average standard of living at least three times higher than a simple health and decency budget". And he made this statement to refute a more optimistic gentleman, Ralph E. Flanders, until recently the president of the American Society of Mechanical Engineers, who declared that with our mass production it was possible to "flood, bury and smother the people under an avalanche of goods and services such as no utopian dreamer in his busiest slumbers ever imagined." Yet in the midst of this teeming plenty we find millions of families without any means of support whatever; undernourished, in rags, living in jungles. Mountains of goods and yet starvation and misery; hunger gnawing at the vitals of men while wheat is burned, cotton is plowed under, little pigs are slaughtered before they are old enough to produce more of their own kind, and fish are dumped back into the sea. Why?

Profits. That is the answer. It is utterly impossible to distribute the goods we can produce in such abundance, and thus supply human needs, under our present profit system. Profits are the surplus of goods over and above what go to the workers that produce them. The owners of this surplus seek a market for it, since it is humanly impossible for them to consume all the goods themselves. For a time they succeeded in finding their market in foreign lands. But these countries soon created their own industrial civilizations and turned out surpluses for which they themselves sought markets. Modern war, just in passing, is found right there. With foreign markets unable to absorb this surplus which our own people so badly needed but were unable to buy, we developed the ingenious plan of allowing our workers to have a little more, with the promise on their part to pay for it at some future time. All of which of course meant that a part of their wages had to go to pay for goods already consumed, so that they could buy even less of the goods that we were continuing to produce at an ever increasing rate. An end soon came to that. So we shut down the factories and the mines, stopped paying the workers any wages at all, and sat down beside our bursting warehouses to wait, without much in our minds aside from a deep rooted conviction that everything would work out all right if we only had the patience to wait long enough.

THERE is but one solution; the recognition of the Christian doctrine that goods should be made for man and not man for goods. We must have a system whereby the goods we can produce in such abundance are distributed among the people that need them. This can be done only by giving to the workers wages that are the equivalent of the full value of the goods produced, thus enabling them to purchase them all. This means, of course, the end of profits since there will no longer be that surplus of goods which represents profits. However that should disturb nobody these days since our present system has already hopelessly collapsed and is being kept alive only by the government pumping a billion dollars a month into it. We will have no more profits; we will have something much more desirable—a society in which everyone will be decently fed, clothed and housed.

Oh, I know there are those who will say that man does not live by bread alone. He doesn't. Nevertheless I have always noticed that those who minimize the importance of food in man's spiritual pilgrimage are pretty well fed themselves. Man does not live by bread alone, which is a very sufficient reason for making it possible for him to get such a necessary commodity with a minimum of effort and thought, thus releasing him for more important things. For as long as he is without it, as he is apt to be today, it is next to impossible to get his mind on anything else. Get him this and we can make a start in developing him into the spiritual being that God wants him to be. Of course the Kingdom of God will not have been established once we end capitalism. Nevertheless since under this system an ever increasing



number of men are brought to the verge of starvation, it seems to me that the job immediately before us is to put an end to it in order that we may apply ourselves to more important matters.

**W**HETHER the Church is equipped for the task is something else again. Certainly the Church today has no technique for action looking toward the establishment of that Kingdom of God on earth for which our Lord expects us to pray daily. Possibly it is not the Church's task to furnish such a technique, but rather so to inspire and motivate her members that they may function in the world as Christians. If this is so then it is vitally important that we understand those movements that have for their avowed purpose the establishment of a new economic order. Many will doubtless feel that the hope for a new day lies with the NRA. Yet this experiment, at the moment, seems to be an effort to maintain the very profit system that is the cause of our troubles. Recognizing that we are in an age of plenty, those at present in charge of our affairs seek to create scarcity by burning wheat, plowing under cotton, killing little pigs and in other ways restricting output, thus hoping to maintain profits by raising prices. Others, notably the socialists and the communists, maintain that plenty is a desirable thing, once we have the good sense to know what to do with it. And of course they have definite, though very different, ways of accomplishing their ends.

Possibly God is not to be served by any of these movements and that another, more definitely Christian, way must be found. A tyrannically regimented state, with individual personality a mere cog in the wheel of a vast mechanism, as Dr. Fosdick pointed out last Sunday, is too dear a price to pay even for the right to live. However one thing is certain, the purpose of God for this world will be served, and if the Church does not apply herself to the task, others will. Either we must work out a technique of our own—a technique of action, not merely words—or else cooperate with those marching in our direction, even though their vision may be less than that of the Kingdom. After all, if we mean business, there is nothing to prevent us from pushing on to what the Rev. W. G. Peck calls the "real revolution" once these people attain their objective and are at a standstill. Whatever way we choose it is high time we entered the fight. We have the inspiring words, the most recent being the Bishops' stirring Pastoral Letter. Now how about a bit of action?

## *Let's Know*

By  
BISHOP WILSON  
MIRRORS

**W**HY do people cover all mirrors when there is a death in the family? Why is it bad luck to break a mirror?

You must go a long way into the past to get the necessary background. The first reliable trace we find

of anything like a real mirror comes from Egypt where they were made of bronze with a highly polished surface, from six to eight inches in diameter, and with a handle. Of course they were created for the feminine toilette. Greece took them over from Egypt and Rome took them from Greece. Somewhere in the process of migrating customs the Hebrews became acquainted with them also. Pliny says that in the famous old city of Sidon experiments were made with glass mirrors backed with tinfoil but they did not prove satisfactory and metal was the universal material down to the Middle Ages. The Romans developed long mirrors to be set in the wall of a house and to be raised and lowered like a window. Steel mirrors were still in use in the sixteenth century when someone discovered the amalgam of mercury and tin for a backing which has made the modern mirror so much more clear and useful than the ancient ones.

Among the primitive people there is a wide-spread superstition that the reflection of a person is the soul of the person. Hence they consider it very dangerous to look down into a pool of water because your reflection exposes your soul on the pool's surface and some beast is likely to come up from the watery depths and run off with it. Sir James Frazer thinks this is the basis for the famous old story of Narcissus. It also suggests the origin of the custom of covering mirrors in a house where a death has occurred. Your reflection is the projection of your soul and is likely to be carried away by the ghost of the dead person which is supposed to continue wandering about the house until burial of the body. I have gone into homes for burials where every glass was carefully covered with curtains, though the people probably had not the slightest idea what they were really doing or why.

Similarly sick people should be cautious about looking in mirrors because in their weakened condition their usual grip on their souls is enfeebled and something might happen. Thus through repeated reflections a mirror secures some kind of intangible hold on the person reflected—therefore it is very bad luck to break a mirror since that is supposed to have vague but unfortunate consequences for your soul welfare. Queer— isn't it—and childish. Yet many sensible people who ought to know better persist in taking these old superstitions seriously.

In St. Paul's beautiful thirteenth chapter of First Corinthians you remember the Authorized Version—"now we see through a glass, darkly; but then, face to face". The glass referred to means a mirror. Of course a mirror was of metal when St. Paul wrote but in the seventeenth century when the Authorized Version was translated it was of glass. St. Paul's old metal mirrors gaze a dull, imperfect, and uncertain reflection. He is reminding us that in this life we are not capable of looking directly upon eternal realities. With our limited human faculties we can see them only, as it were, by reflection. So our spiritual knowledge may be true though only partial and imperfect. But in the greater life to come, we shall not be so limited. Then we shall see the King in His beauty, not by reflection but "face to face".



## Casual Comment

By

BERNARD IDDINGS BELL

DOWN in Washington, not long ago, some bright chap or other discovered that there are a lot of American picture-painters out of work in these lean times. Something had to be done about these *potential consumers*, who could not buy goods for lack of any dollars, baloney or otherwise. A brilliant idea came to him. Why not employ these idle hands in decorating the public buildings of the land: polychroming the customs-houses and frescoing the post-offices? No sooner thought about than undertaken! Lo, a commission was set up. And at once there was a most awful row.

The newly-appointed head-commissioner happened to be affiliated with the most radical group of painters; and the other members, appointed by the head, leaned that way, too. The conservatives rose in their might. There would be, they insisted, a terrible outburst of vorticism and similar ugliness all over the poor little post-offices. The commission snorted scornfully, in reply, that if these complainers were in power we should have nothing but cows at pasture and Justice enthroned to look at as we got the mail. Here was a pretty argument, and well worth-while; but it was stopped by an indignant appeal to common-sense. "This is no time," said Washington, "to argue the merits of schools of painting. The one thing that matters is that here are painters, a lot of them, out of work and in consequence not able to consume anything. They must be employed!"

All art, in other words, is good art; and its purpose is to enable artists to buy things. Let come what may upon the public walls. We must not be silly. All artists are artists, and they all must eat. So it was settled. This is all fact, not the huge joke of a Rabalaisian humorist. To such a low estate is sunk American ability to discriminate. Art does not matter. Provender does.

But there is really nothing very new in all this. To say that one school of painting will do as well as another is no more ridiculous than to say that one religion is as good as another; and that absurdity is a basic article in the American *Credo*. "Let us have more religion," say they on the side of the angels, "no matter what kind." "Away with religions," say the scoffers, "no matter what kind." "Let the religions get together," say we, "for they are all of one purpose." How plumb foolish! Some religions are the ennobling flowers of a true culture; others are low and degrading and violate every canon of spiritual art. Some are polished and urbane; others are crude and raw. Some are healthily objective and integrating; others are the pastime and the self-destruction of the introvert. But to us Americans, they are all one: Judaism and Catholicism and Buchmanism and Buddhism and the Holy Rollers; God-worship, man-worship, Devil-worship; religion *per se* and mere religiosity; Thomas Aquinas and Tom Paine. There is no difference between all these, my brothers. Go ahead and slap on the paint. Parsons, too, are consumers.

## Hearts and Spades

By

CAPTAIN B. FRANK MOUNTFORD

THIRTY-ONE YEARS ago today (as these lines are being written), a young man, raised on a small farm in South Yorkshire, England, left home to commence his training as a missionary in Church Army.

I owed my conversion to the faithful teaching of a working man who taught the Bible Class in our village church. From him I learned to read my Bible, to read it with "the eyes of the heart."

Along with him, a little group of the lads of the village "sought and searched diligently", (1. Pet. 1.10) through certain parts of the Scriptures. Frequently we found that, like Saul of Kish, in looking for one thing, we made another and a bigger find. Saul "sought and searched diligently" for lost asses and he found a kingdom. (1. Saml. 1.9).

Probably there is nothing which we Episcopalians need more, than to find time to move unhurriedly over the fields of the Scriptures and nourish our souls as we crop from the green pastures and drink of the brook by the way. Sometimes I find myself wishing I were away from office-life and organizing and money-searching, and for one whole year free to exercise a teaching ministry, with the privilege of leading others into a discipleship of Bible Study, the kind of Bible Study which feeds the heart. It may be old fashioned; to some it may appear amateurish, but with such readers of this column as care to sit along with me for a week or two, I propose roaming here and there in these pastures.

If the editor receives complaints we may have to quit; if you tell him that feeding Hearts helps to put Spades into action, then we may continue.

The title of this column, Hearts and Spades, started me on a Bible hunt for similar coupled words. The Book abounds with them. Look them up and note their significance. Here's a start—"Mercy and truth"; "Loved and loosed"; "Lord and Christ"; "Grace and peace".

Those last two words are combined in every Epistle excepting Titus and first and second Timothy. "Grace" was the Greek salutation; "Peace" the Jewish salutation. Peace had been a characteristic of the Old Testament. Grace was the characteristic of the New.

Paul was a Hebrew Apostle to a Gentile world. He was building up the one Church where all are one in Christ Jesus, and he uses two words to express the unity of divided races in the one Christ.

Or we might write down what we understand by "sanctified and preserved" as used in the opening verse of Jude. What have these things got to do with modern life? What is it to be "Safe and Sound"? and of whom were those words spoken? Should we be correct in saying that Calvary makes a man safe, and that Pentecost in all its extensions helps to make a man sound?



## A PARISH RUNS A TEST ON SOCIAL RESPONSIBILITIES

Recently the Rev. W. Appleton Lawrence, rector of Grace Church, Providence, R. I., submitted an opinion test on industry to a large number of his communicants, dividing them into two groups, the East-siders and the West-siders. The reason for the division was that the wealth of the city is largely concentrated on the east side and he wanted to compare the replies of the more wealthy members of his congregation with those of the poorer people, thus hoping to determine the degree of responsibility for social well-being on the part of each economic group.

There is set forth here the result for your edification, we leaving it to you to draw any conclusions you feel may be justified by the answers. The East represents the more wealthy section of the city.

The responsibility of the Church in the realm of industry is merely to proclaim the ideal.

West: 14 agreement; 15 disagreement; 1 uncertain.

East: 23 agreement; 31 disagreement; 1 uncertain.

If Christ were a missionary today He would tell the people about their heavenly Father, but would leave to others the task of changing the actual conditions of their lives.

West: 11 agreement; 21 disagreement.

East: 11 agreement; 36 disagreement; 8 uncertain.

Christians should not invest money in industrial enterprises well known for their bad labor conditions.

West: 18 agreement; 15 disagreement; 1 uncertain.

East: 34 agreement; 22 disagreement; 2 uncertain.

A Christian has a right to accumulate unlimited private profit if he does it by fair means.

West: 30 agreement; 4 disagreement; 2 uncertain.

East: 48 agreement; 7 disagreement; 3 uncertain.

In parts of Africa where forced labor under bad conditions has many times led to appalling death rates among native Africans, a first duty of the missionary is to champion the rights of the people.

West: 30 agreement; 2 disagreement; 2 uncertain.

East: 44 agreement; 6 disagreement; 5 uncertain.

Missionaries should not be actively concerned about the great power of foreign capital to work harm, but

should stick to preaching the "simple Gospel."

West: 25 agreement; 7 disagreement; 2 uncertain.

East: 18 agreement; 32 disagreement; 5 uncertain.

Increasing the minimum age limit and shortening the hours of labor is a benefit to poor people.

West: 29 agreement; 4 disagreement; 2 uncertain.

East: 44 agreement; 4 disagreement; 7 uncertain.

In time of war it is the duty of every citizen to set aside personal judgment and to support the government.

West: 28 agreement; 5 disagreement; 1 uncertain.

East: 38 agreement; 18 disagreement; 1 uncertain.

The average Negro is mentally as capable of education as the average white.

West: 17 agreement; 14 disagreement; 5 uncertain.

East: 17 agreement; 37 disagreement; 3 uncertain.

It is God's purpose that some races should remain subordinate to others.

West: 5 agreement; 25 disagreement; 3 uncertain.

East: 14 agreement; 38 disagreement; 5 uncertain.

It is the duty of America to protect the foreign investments of her citizens by armed threats.

West: 7 agreement; 21 disagreement; 3 uncertain.

East: 8 agreement; 36 disagreement; 6 uncertain.

Pacifism is in accord with the highest religious principles.

West: 12 agreement; 14 disagreement; 6 uncertain.

East: 32 agreement; 13 disagreement; 8 uncertain.

Real friendship between a Negro and a white man is impossible.

West: 12 agreement; 17 disagreement; 4 uncertain.

East: 17 agreement; 33 disagreement; 4 uncertain.

Foreigners are responsible for nearly all the crime in the United States.

West: 15 agreement; 13 disagreement; 4 uncertain.

East: 14 agreement; 30 disagreement; 12 uncertain.

To aid in the outlawry of war and the establishment of peace is not the work of the Church.

West: 15 agreement; 16 disagreement; 2 uncertain.

East: 18 agreement; 36 disagreement; 1 uncertain.

The sanest policy in international relationships is military preparedness.

West: 18 agreement; 9 disagreement; 5 uncertain.

(Continued on page 15)

## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

Where knowledge ceases and the fun begins it is generally impossible to tell in these examinations given to college students on Bible questions, but they certainly bring forth delightful answers. Eighty-six students of Cornell University for instance were given an examination, according to the *Church Messenger* of the diocese of Central New York, with an average grade of 25.5 per cent resulting. "Original sin" was declared to be "love," "temptation," "stealing" and "there isn't any." One student replied that it was "eating apples when you are not supposed to," and he was given a perfect grade on the question.

Beatitudes, one student said, are "calm seas." Another declared that the Epiphany "is a religious chant" and that the Israelites went to Egypt because "Joseph had a good position and there was a famine outside." Perhaps the prize went to the student who, when asked who was the legendary author of the Book of Proverbs, replied that it was Theodore Dreiser.

The high man in the examination was a Presbyterian with a mark of eighty. Thirteen men got zero. Roman Catholics scored best on the test, Presbyterians were second and Episcopalians third.

\* \* \*

### Billy Sunday Puts On His Show

Billy Sunday is back in New York, putting on his show at the Calvary Baptist Church before large audiences. Those who have heard him have left disappointed for it seems that he who was once Billy Sunday is now the Rev. W. Ashley Sunday D.D., adorned in striped trousers and morning coat instead of the shirt sleeves of the by-gone days. He holds forth for about an hour and a half at each of his two-a-day sessions, touching on all manner of topics, from the alleged pussy-footing of the clergy to the fleshpots of New York. Here are a few samples of his genius from which you can determine for yourself whether or not the evangelist has slipped from his days of power.

"If we'd all quit sin and serve God we'd have the devil in the hospital by the Fourth of July."

"Religion isn't a matter of rites and ceremonies, though some people find them helpful. You can find God in a white-washed shed, in the subway, or in the street."

"Some churches are so cold you could skate down the aisle and there



are icicles hanging from the chandeliers."

"If it's religious to preach a man's funeral sermon when he croaks, how much more valuable is it to save his soul while he's alive."

"The people are surfeited with whoopee, ballyhoo, wisecracks and jackass asininity."

"A preacher came up to me and said, 'Bill, why don't you preach as I do?' And I said, 'If I did I wouldn't be worth any more than you are.'"

Mr. Sunday had little to say about repeal. He told a few stories of tipplers who went on the wagon after accepting Jesus Christ and of houses of ill repute which were quickly vacated when the divine message was brought in.

The evangelist also condemned New York living as too segregated. No one ever got to know his neighbor in an apartment house, he said.

But as a sin spot New York holds no candle to Sodom and Gomorrah, in Mr. Sunday's opinion. "You know," he reminded his hearers, "that God Almighty never allowed the world to look upon the spots where Sodom and Gomorrah once stood. They were so rotten that a turkey buzzard would have had to hold his nose flying over them."

\* \* \*

#### **Presiding Bishop Has Anniversary**

Presiding Bishop Perry marked the 23rd anniversary of his consecration on the Feast of the Epiphany by celebrating in the chapel at the Church Missions House, with the clergy of the National Council staff vested, and the chapel filled with secretaries of one sort and another. Said the P.B.:

"Looking back twenty-three years one feels impressed by the experience through which the Church has stood strong under changing conditions, and has made its way with increasing faith and courage in the face of difficulty. One believes implicitly as a result of this time of trial that it is God's cause, not our own, which His ministers are representing; that it is His Kingdom, not a structure of our own device, which is being built and in which He reigns supreme."

\* \* \*

#### **Church Boys Are Good Students**

At Bethlehem, Pa., is Leonard Hall, founded by Bishop Talbot in order that he might have his postulants near him. They live there while doing their undergraduate work at Lehigh University. There is room for 18 boys, but this year there are but 12 in residence, Bishop Sterrett refusing to take all that apply because of the over-production of clergymen. The Hall was recently awarded the

Trustee's Cup of the University for scholarship and take permanent possession of it for having won it for the third consecutive year.

\* \* \*

#### **Parishes Unite for Services**

The parishes at Ilion, Herkimer, Little Falls, Fort Plains and Mohawk, diocese of Albany, united for a Feast of Lights Service on January 7th, held at Grace Church, Mohawk. Archdeacon Purdy preached. A similar service was held the same day at the Cathedral in Albany, Dean Lewis preaching.

\* \* \*

#### **Author Addresses Church Group**

At Zion Church, Douglaston, N. Y., where the Rev. Lester Leake Riley is rector, they have weekly meetings on current topics. They always have speakers of distinction — Dorothy Canfield Fisher, for instance, is there this week.

\* \* \*

#### **The Mayor to Address Churchmen**

Mayor LaGuardia is to share the spotlight with Bishop Manning at the annual dinner of the Church Club of New York, to be held on February 5th.

\* \* \*

#### **Consecration of Bishop-Elect Gribbin**

Robert Emmet Gribbin is to be consecrated bishop of Western North Carolina on January 25th in the church which he is at present serving as rector, St. Paul's, Winston-Salem. The Presiding Bishop is to be the consecrator and Bishop Finlay of Upper South Carolina is to preach.

\* \* \*

#### **A New Hour for Evening Service**

At St. Paul's Cathedral, Buffalo, Dean Hale has inaugurated a six o'clock evening service instead of the service usually held at a later hour. He has also made these services special occasions, such as the Bishop Brent Memorial Service, the Armistice Day Service, etc. As a result the attendance each Sunday has been excellent.

\* \* \*

#### **Long Island Conference on Industry**

Approximately two hundred Church men and women of the diocese of Long Island, a very large number of them young people, spent Saturday, January 13th, discussing the present economic situation and the Church's relation to it. The meeting was held at Holy Trinity, Brooklyn, under the joint auspices of the social service commission of the diocese and the Church League

for Industrial Democracy. The keynote address was given by the rector of Holy Trinity, the Rev. J. Howard Melish. The conference then broke up into study groups which were led by Miss Lucy Randolph Mason, executive secretary of the National Consumers League; Tom Tippet, a well known labor leader; the Rev. J. H. Johnson, the vicar of St. Martin's, a Negro parish of New York, and the Rev. W. B. Spofford, executive secretary of the C.L.I.D.

Following a prayer service and supper, a meeting of the whole was called at which there were reports from the various groups, followed by further discussion. The day closed with a stirring address by the Rev. Charles H. Collett, general secretary of the National Council, in which he pointed out the obligation of the Church to lead the way out of our present economic and international difficulties.

Plans were made for future conferences of the same nature, and a Long Island group of the Church League for Industrial Democracy was established.

\* \* \*

#### **Church Mass Meeting on Unemployment**

A mass meeting in behalf of the unemployed of New York is to be held at the Cathedral on January 21st with Bishop Manning, Bishop Gilbert and Mayor LaGuardia as speakers. All of the parishes of the city are to join, with the clergy in procession. It is hoped that it will be a great demonstration that will quicken the interest of all the people of the city in the effort which the Church is making to provide for the many deserving families who are now looking to the Church for aid. Careful reports from Church workers indicate that, while there is some increase in employment, the families that are in need are more destitute than they were last winter.

\* \* \*

#### **Tower as Memorial to Layman**

The last service that Col. W. M. Brodie performed for his parish, Christ Church, Blacksburg, Va., was to ring the bell for the early service on Easter, 1932. He had pneumonia at the time and died of it ten days later. There is now a new tower on the church, dedicated the other day as the Brodie Memorial Tower. Col. Brodie, professor at V.P.I., was a devoted Churchman and an officer of the parish for many years.

\* \* \*

#### **Mill Parish Has Own Building**

St. Martin's, Pawtucket, R. I., has been holding services for the past ten years in a building loaned by a machine company of the city. Now



they have their own plant; a basement to be sure, but it is at least their own and they hope eventually to raise a beautiful church over it. The present plant, including furnishings, cost \$12,000, a large part of which was raised through the personal solicitation of the rector, the Rev. W. T. Townsend. The congregation is made up for the most part of the people who work in the Pawtucket mills.

#### Re-financing Parishes in Southern Ohio

There are parishes and missions in the diocese of Southern Ohio, as there are elsewhere, that are in danger of losing heart because they are burdened with a heavy debt. Bishop Henry Hobson has therefore worked out a plan for their relief. He is seeking a fund of \$49,000 to be known as the Re-financing Fund. As fast as gifts to the fund are received certain parishes are receiving this offer:

1. The Church Foundation will pay your debt at the bank.
2. The Church Foundation is now your creditor.
3. You pay the Church Foundation one-twentieth annually.
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5. You pay the Church Foundation three per cent interest.
6. And raise for the Church's Program not less than one-fifth of your current expenses.

Items 1 and 2 depend upon fidelity to items 3, 4, 5, and 6.

#### Memorial Church Doors Dedicated

Ornamental bronze doors were dedicated recently at St. Peter's, Albany, by the rector, the Rev. C. C. Harriman.

#### Bishop Booth Lectures in Philadelphia

Bishop Booth of Vermont gave the first of a series of four lectures on Monday evening at St. Clement's, Philadelphia, under the auspices of the Laymen's Union for the Maintenance and Defense of Catholic Principles. His subject was the Incarnation, with the second lecture, also by Bishop Booth, being on the Atonement. The other two lectures in the series are to be given by Bishop Rocksborough R. Smith of Algoma, Canada.

#### Clergy Visit Bowdoin College

Among the dozen or more clergymen who spent several days last week living in the fraternity houses of Bowdoin College, where they led

discussion on religious topics, were Bishop Booth of Vermont, Rev. Stephen Webster of Weston, Mass., Rev. Vincent Bennett of Fitchburg, Mass., Rev. Thomas Akeley of Gardiner, Maine, and Rev. Gardiner M. Day of Williamstown, Mass.

#### Rector Is Instituted at Jenkinstown

The Rev. Reginald G. Davis is to be instituted rector of the Church of Our Saviour, Jenkinstown, Pa., tonight, January 18th, by Bishop Taitt.

#### Philadelphia Clergy Hear Rabbi

Rabbi William H. Fineshriber of Philadelphia was the speaker at the meeting of the clerical brotherhood of the diocese of Pennsylvania on Monday. His subject was "The Need of the Prophetic Voice."

#### Racine Conference at Kemper Hall

The Racine Conference, so named because it was held for so many years at Racine, Wisconsin, is to be held again this year at Kemper Hall, Kenosha, Wisconsin. The date: June 25th to July 6th. Following the policy of the conference the courses will be advanced pastoral courses for the clergy, new techniques for Church school teachers, and program building material for young people and Auxiliary groups. The faculty has not been entirely selected as yet, but those already on the program are Bishops Sturtevant, Ivins, Stewart; Rev. Ralph Higgins, Rev. LeRoy Burroughs, Rev. John Huess and the Rev. Don Frank Fenn, the latter being the chaplain.

#### New Rector at Camden, Maine

The Rev. William E. Berger became the rector of St. Thomas Church, Camden, Maine, on January first. He was previously assistant at St. Saviours, Bar Harbor.

#### Bishop's Son Lectures on Missions

Wyatt Brown, Jr., son of the Bishop of Harrisburg, has been lecturing, with his moving pictures, on the work of the Church in Alaska, which he visited last summer. The proceeds of the offerings received, \$175, have been sent to Dr. and Mrs. Burke for the care of native children. Young Brown is a student at Sewanee.

#### A Shoe Day in Pennsylvania

January 7th was "shoe day" for the Y. P. F. of the diocese of Pennsylvania. Shoes and clothing were collected and turned over to the

social service department of the diocese for distribution. The diocesan normal school of the Y. P. F. opens today, the 18th, and runs for ten consecutive Thursday evenings. Real active Fellowship over there, and they get out a snappy monthly paper, "The Spotlight."

#### An Inter-Diocesan Clericus

The clergy of Elmira, N. Y., and vicinity have joined with clergymen from the dioceses of Bethlehem, Harrisburg and Rochester in forming the Elmira inter-diocesan clericus. At the first meeting recently the Rev. H. P. Horton of Ithaca read a paper on "Attitude Toward Inspiration." The Rev. Frederick Hens-tridge was the speaker at the second meeting. He urged greater control of the moving picture industry.

#### Church has a Political Duty

There is no interest or activity touching the welfare of man that is not the concern of the Church, declared Bishop Gilbert in a sermon last Sunday at the Cathedral of St. John the Divine. After praising Bishop Manning for denouncing political corruption in New York during the last political campaign, he said: "We can dare to bring the intelligence and influence of the Church to the support of any honest governmental program that seeks to embody the ideals of justice and fair play in the control of our economic and industrial order."

#### Dr. Fosdick Sees the Job Before Us

The job before America, according to Dr. Harry Emerson Fosdick, is to devise a planned economy without scrapping our heritage of freedom. Preaching before a huge congregation last Sunday he declared that the unrest in the world, taking shape in many forms, is the result of something basic and unescapable; a result of the new machinery, new technology which binds life together, forces peoples to do things together, and spells the death of the old laissez-faire policies and makes necessary new forms of organization to meet new situations.

"Personally, I dread the thought of collectivism which Russia represents as I would dread the devil," said Dr. Fosdick. "I stand amazed and appalled before some of my friends who, in despair over the present situation, are ready to throw away the most priceless gains of the past millennium—their liberty, their freedom of thought, assembly and press—and to subject themselves to a tyrannically regimented State—mass control not only over business



but over thought, until education itself is nothing but deliberate propaganda and individual personality nothing but a cog in the wheel of a vast mechanism. That to me is the negation of life, not its fulfillment.

"Never were wisdom and courage more called for in the great body of this people and in its leadership, not to be fooled by slogans or deceived by names, to keep our heads level and our faces forward, courageously to deal with the new situation which the new machinery has forced upon us and devise new ways of meeting it, and yet never to make a god of any 'ism' and sacrifice before it on any bloody altar such liberty and democracy as we have somehow managed to achieve. That is our task in America. The cause of liberty and democracy around the world depends largely on what we do about it."

\* \* \*

#### **Bishop Rogers at Detroit Cathedral**

Following his custom of several years' standing, Bishop Rogers of Ohio was the preacher on the first Sunday in January at the Cathedral, Detroit, where he formerly served as dean.

\* \* \*

#### **Consecrate Church In Springfield**

The Good Shepherd, West Springfield, Mass., was consecrated on January 7th by Bishop Davies, with Archdeacon Mott preaching. The Rev. George A. Palmer is the vicar.

\* \* \*

#### **Women to Meet In Syracuse**

The semi-annual meeting of the diocesan and district officers of the Auxiliary of Central New York is to be held on the 19th at Trinity, Syracuse.

\* \* \*

#### **Mrs. Roosevelt Meets With Auxiliary**

The annual meeting of the Auxiliary of the diocese of Washington was held on January 2nd at St. John's, Washington, with Bishop Freeman giving the address and celebrating at the opening service. Mrs. Roosevelt was the guest of honor at the luncheon and responded to Bishop Freeman's introduction with a brief address. Miss Grace Lindley, executive secretary of the Auxiliary, was the speaker in the afternoon.

\* \* \*

#### **One Way of Holding The Congregation**

Dwight L. Moody once preached in a church where a great number of the congregation had the habit of going out before the close of the service. He was warned of this beforehand.

On opening the meeting Mr. Moody said encouragingly, "My hearers, I am going to preach to two classes today: first, to the sinners; and then to the saints." After earnestly addressing the supposed sinners for a while, he said they could now take their hats and go. The entire congregation heard him to the end!

\* \* \*

#### **A Thorough Canvass Job**

"We have done every single thing that we could, to place the program of the Church before our people. We have not failed to give everyone the

opportunity to know. We have given the information. We went out at the time set, armed with a blackboard, chalk and eraser, the diocesan journal, a map of the diocese. We did our best to let the program penetrate the inmost recesses of the heart."

Thus the rector of the Bolton Field, Mississippi, the Rev. Val H. Sessions, reports his recent campaign. His field includes six organized missions and four unorganized. He held meetings at every place in the field, with nearly complete attendance everywhere. Not a place in the field

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reduced its pledge from last year, though they cut down expenses. And for 1933 his December leaflet reported every pledge paid in full. The totals are relatively small, but so are the numbers of people who give them. Mr. Sessions adds: "We know that there are those whose salaries have been cut, whose incomes have been reduced, but the *Church was not neglected*. The effort in keeping step with the whole Church has been blessed. We are now getting out of our limited vision, and now as a field our eyes are lifted, and we are gradually beginning to see the great vision, the Church as a world power, a world influence."

\* \* \*

#### They Dance for Their Camp

The young people of the diocese of Michigan held a dance on January 12th, the purpose being to raise cash with which to build a recreation building at Camp Chickagami, diocesan camp for older boys.

\* \* \*

#### Matters of Grammar Didn't Stop Beecher

Henry Ward Beecher, on being told one Sunday that he had used poor grammar in his sermon, retorted, "Well, all I have to say is—God help the grammar if it gets in my way when I am preaching."

\* \* \*

#### Rector's Son Is Ordained Priest

The Rev. William S. Chalmers, son of the rector of Grace and St. Peter's, Baltimore, was ordained priest on January 6th. The service was held in the Baltimore parish with Dean Foscroke of the General preaching the sermon. The Rev. Bernard M. Garlick, an assistant at Grace and St. Peter's, was also ordained priest at the same service. Fr. Chalmers is a member of the Order of the Holy Cross.

On the 9th another rector's son, the Rev. C. S. Gilliss, son of the rector at Solomons, Md., was advanced to the priesthood at Holy Trinity, Baltimore. He is the assistant at Trinity Church, Hartford.

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#### Missionary Addresses the Auxiliary

The Rev. John G. McGee of Nan-king, China, addressed the 53rd annual meeting of the Auxiliary of the diocese of Western New York, meeting at the Transfiguration, Buffalo. There was also an address by Mrs. Henry Hill Pierce, a member of the national executive committee, and one by the Rev. Harold Kelleran on the work being done in the missions of the diocese. Bishop Perry, in town for a special service at the Cathedral, was the guest of the Auxiliary at tea.

\* \* \*

#### Death of Kentucky Clergyman

The Rev. John Henry Brown, rector of St. Mark's, Louisville, Kentucky, died suddenly on January 2nd from a heart attack. He was 62 years of age and had been the rector of the parish for thirteen years. Mr. Brown was actively affiliated with the First Century Christian Fellowship (Buchmanites) and had attended one of their meetings only the night before his death.

\* \* \*

#### Bishop Perry Meets New York Clergy

Presiding Bishop Perry was the preacher at a special service at the Cathedral in Buffalo on January 16th, speaking on the missionary work of the Church. At noon he was the guest of Bishop Davis at a lun-



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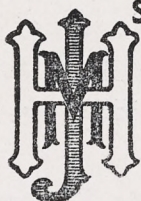
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cheon at which he addressed the clergy of the diocese.

\* \* \*

#### Death of Leading Kentucky Layman

Mr. Arthur M. Rutledge, chancellor of the diocese of Kentucky, died on December 20th at his home in Louisville at the age of seventy-eight.

\* \* \*

#### Rector Does His Own Carving

In the Church of the Advent, Louisville, there are three beautiful shields now hanging from the pulpit. They complete the cycle of shields and coats of arms of the apostles

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**Something New in  
New Year Services**

Something different in New Year Services was held this year at St. Mark's, Denver, when people of many churches gathered for a service of world-wide peace and goodwill. During the service voices represented man's questioning and God's reply as set forth in the Bible, followed by a brief statement by the clergyman, with a time of silent prayer and then a familiar hymn. The stress was entirely upon peace and disarmament and the need for a new social and economic order. The hymns and prayers were chosen because they had no war symbolism but words of universal application. The program for the service, beautifully printed by the Church Art Commission of the diocese, announced the service to be a memorial to "Franklin Spencer Spaulding, Bishop of Utah, 1905-1914, whose desire for peace and goodwill inspired it."

**What About that  
Other Utah Bishop?**

This reference to Bishop Spaulding reminds me again of his successor, Paul Jones. Irwin St. John Tucker, following the recent Bishops' Pastoral Letter, wrote a letter to the Church papers pointing out that the position set forth there by the House of Bishops was the very stand that Paul Jones took in war days. The President of the United States has pardoned all war offenders, not on the ground that they committed no offense but that they have been sufficiently punished. Yet we of the Church continue to punish one of our own household who had the courage to take a position which we, a dozen years later, declare to be the correct one. I had fully expected to see many letters by Bishops in the Church papers, declaring that they agreed with Mr. Tucker that it calls for an act of repentance on the part of the House of Bishops. None however has appeared. Possibly the Bishops think that Paul Jones is unimportant and can be forgotten. I think they are wrong. It is not necessary to place him again in charge of a missionary district. I doubt very much if he, happy and useful as he is in student work, would care for that. But I do believe that the House of Bishops owe it to themselves, and to the Church, to declare publicly that they were wrong in their treatment of Bishop Jones. Such action should be taken at the General Con-

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vention at Atlantic City, after which Paul Jones should be escorted to his seat in the House of Bishops, with a ceremony of restoration of his full rights. Believe me that would be a pageant that would impress upon the world that the House of Bishops really means what it recently said about world peace.

\* \* \*

#### Christian Teaching In Japan

The force of Christian teaching in St. Margaret's School, Tokyo, was shown not long ago, after the death of a little girl in the primary school, when her family sent to ask if they might have a Christian service for her. They had no faith at all, themselves, they explained in great sorrow, though they were nominally Buddhists and had to have a Buddhist funeral, but the little girl, all through her illness and when she seemed to know that death was coming, had been so happily and devotedly Christian, the parents were deeply impressed. Later they attended a service in St. Margaret's Chapel, the beautiful memorial building familiar to U. T. O. donors. The end of the story should be that the parents became Christian. Perhaps they will.

\* \* \*

#### Where the Secretaries Come From

The twenty clergy on the National Council staff come from seventeen dioceses. There is one or more from each province and the Orient. The canonical residence of each is as follows: Bishop Perry, Rhode Island. Bishop Cook, Delaware. Bishop Bartlett, North Dakota. The Rev. Messrs. Barnes (Los Angeles), Clark (Bethlehem), Collett (North Dakota), Covell (Los Angeles), Fenner (Dallas), Hobbs (Maryland), Houghton (Harrisburg), Irwin (Pennsylvania), Lau (Newark), McGregor (Chicago), Parson (New York), Patton (Atlanta), Reinheimer (Southern Ohio), Sherman (Hankow), Tasman (Michigan), Trapnell (Delaware), Wedel (Minnesota). The two laymen who are executive secretaries, Dr. Wood and Dr. Franklin, belong respectively to New York and Long Island. Miss Lindley is from New York.

\* \* \*

#### One of the Unknown Saints

One of the least known saints of the Church in Japan is a little woman now nearly 60 years old, a member of the Greek Orthodox Communion, baptized and confirmed, according to their custom, at the age of four. The study of her humble life in detail could easily furnish the plot of the most morose modern

novel, and yet a friend writes of her: "What struck me most about her was her never failing good humor, in spite of the fact that she has practically no money at all, and will soon be at the age when she can't do much more work in the fields; she isn't in the least concerned about the lack of this world's goods; many women would be somewhat embittered if they had been through all that she's been through but she simply takes it as part of the day's work, and is so grateful for any little thing that is done for her, so generous with what

she has, that I feel when I talk to her that she's got the real thing."

Her mother, also Greek Orthodox, brought her up in a village in a farming region, where there was no church and no other Christian of any kind, but she was kept true to the Christian faith and never allowed to worship at the village shrines with the other children.

At twenty-two she married a young farmer who before long became a drunkard. After ill treatment, she returned to her family home, but later went back to her husband to try

## 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.



again and stuck it out for five years. Then one day he rushed at her with an enormous fish-knife. She evaded him, waited a while until he was sober, and then with a polite bow to him she said, "Thank you so much for all your kindness to me these many years," and departed.

She worked two years in a fish cannery and then went to take care of her sick mother and to work every day in the fields. After many long years of illness her mother died, and the daughter spent all her small savings on a tombstone.

She still works hard outdoors, but on all great Church days she manages to go an hour's ride by train to the nearest city, to attend the Eucharist.

\* \* \*

#### Pay to Sing in The Choir

There is an unusual choir at St. Stephen's, East Liverpool, Ohio. There are one hundred men and boys in it and they pay for the privilege. What's more there is a waiting list of those desiring to get in. The choir gave a concert at the Chicago fair this past summer, and recently gave one over an international radio hook-up, with transmission to Europe by short wave.

\* \* \*

#### Institute Rector At St. Paul

The Rev. Conrad Gesner was instituted rector of St. John the Evangelist, St. Paul, Minnesota, on December 31st, by Bishop McElwain.

#### PARISH RUNS TEST ON SOCIAL RESPONSIBILITIES

(Continued from page 8)

East: 19 agreement; 30 disagreement; 6 uncertain.

Christians have the duty to carry their religion into every country even if they are not wanted.

West: 26 agreement; 4 disagreement; 2 uncertain.

East: 37 agreement; 14 disagreement; 6 uncertain.

It is all right for an individual to practice the virtues of humility and forgiveness, but it is not to be hoped for from a nation with its honor and the needs of its people at stake.

West: 13 agreement; 9 disagreement; 7 uncertain.

East: 13 agreement; 25 disagreement; 11 uncertain.

A pacifist cannot be a patriot.

West: 7 agreement; 13 disagreement; 7 uncertain.

East: 18 agreement; 30 disagreement; 3 uncertain.

There is nothing in her international relationships for which America should be ashamed.

West: 10 agreement; 11 disagreement; 7 uncertain.

East: 12 agreement; 32 disagreement; 7 uncertain.

Missionaries in foreign countries should not depend upon the protection of the military forces of their governments.

West: 10 agreement; 13 disagreement; 5 uncertain.

East: 28 agreement; 10 disagreement; 6 uncertain.

Social discrimination should not be based on color.

West: 12 agreement; 13 disagreement; 3 uncertain.

East: 33 agreement; 15 disagreement; 5 uncertain.

Draw your own conclusions. One or two interesting things come out; for instance the group (East) that is more secure economically seems to be very definitely of a more international mind than does the group (West) that is worse off economically. So too on purely economic questions the East-siders, representing the wealth of the city, seem to have a slightly higher sense of social responsibility than did their brothers of the West-side. Advantages of education may be the answer. It was an interesting test. Perhaps others will try it and send us the results.

## THE NATIONAL COMMISSION ON EVANGELISM

of the

### PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA

The aim of The National Commission on Evangelism is two-fold:

- (1) to promote Evangelism—that is, the proclamation of Christ as the way, the truth, and the life—that men may be brought into union with Him through His Church and
- (2) to quicken personal religion within the Church and to lead every member to become a witness for Christ.

As the means for carrying out this two-fold purpose the National Commission adopts the following:

I. The promotion and deepening of the spiritual life by

- (a) Preaching and Teaching Missions
- (b) Conferences and Retreats
- (c) Programs of Evangelism for childhood and youth
- (d) The formation and promotion of groups for prayer and social study
- (e) Setting forth and preparing devotional literature

II. Training those qualified to conduct preaching and teaching missions and arranging for such missions with adequate preparation and follow-up.

III. Making effective contacts with colleges and theological seminaries and following up such contacts.

IV. Seeking cooperation with other evangelistic efforts.

V. As opportunity affords, to aid the Provinces and Dioceses in the creation of Commissions on Evangelism and to assist in the prosecution of their work.

*Communications for The National Commission on  
Evangelism should be addressed to*

*The Reverend Malcolm S. Taylor, Director of  
Evangelism, 3510 Woodley Road, Washington, D. C.*



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