

# *The* **WITNESS**

CHICAGO, ILL., FEBRUARY 15, 1934

## LENT

*by*

BISHOP JOHNSON

ONE does not need to advocate a program for Lent so much as one needs to urge a disposition towards it. If we look at our spiritual privileges aright we will be as glad to get away from the noisy clatter of society, the hard machinery of business and the cold search for knowledge, as a book lover, who has been compelled to do other things, is grateful for a book and a nook in which to enjoy it. If your minds are set upon righteousness you will welcome the opportunity to retire from the excesses of life and to settle down to a closer companionship with the Master, and a keener realization of our spiritual privileges as men.

THE MESSAGE OF THE WEEK



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# THE WITNESS

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## Christ and His Rivals in the Modern World

### The Claims of Discipleship--Love for God

By

ANGUS DUN

*Professor at the Cambridge Seminary*

WE KNOW that Christ has always had rivals. His claim to a sovereign position among man's wishes and loyalties has never gone unchallenged. When His cause invaded the Roman Empire in the first centuries it met the rival claims of Caesar. When His cause invades the Near East and the Far East in our times it meets the rival claims of Mohammed and of the Buddha. But while He has never been without rivals, He did succeed in winning a very substantial victory in the West. For 1600 years He has been at least the nominal Master of the Western World. His name has been above every name.

This granting to Him of the sovereign position has, of course, always been for many a matter of lip-service. His effective mastery over human living has always been a matter of degrees,—at the center a few, deeply loyal, their whole life profoundly shaped by His claims upon them; around them, the substantial body of practicing Christians and Church people, confessing His claims and striving with many degrees of earnestness to be loyal; outside them, a multitude, respecting His name, perhaps, but their lives only very spasmodically directed by the magnetism of His life. What is striking in our own time is the extent to which in the Western World, which has called itself Christendom,—Christ's jurisdiction or Christ's domain,—rival causes have risen up to challenge His position. It is probably true to say that in the West the two most vigorous and appealing rivals to Christian discipleship are Communism and Nationalism.

It is a credit to man that with all his insistent appetites, his indolences and self-absorption, he yet reveals himself as having a recurrent hunger for some cause to which he can give himself without reservations. Man seems to be on the look-out for some object of complete devotion. For it is only in devotion that all the scat-

tered impulses of his own inner life are fused and united. And it is only in devotion to a common cause that men experience that solidarity with other men which they crave. Communism and Nationalism are powerful rivals of Christ just because they make high and difficult claims on men, just because they have power to call out radical devotion and unite men in a common cause.

The coming of Christ into the world was the coming of a new object of human devotion; His coming marked the birth of a new enthusiasm, a new comradeship. In Him a new attractive force entered the moving field of human life. We might liken it to the placing of a powerful magnet among a mass of iron filings. All the scattered particles take a new direction and are drawn together towards a new center. So Christ drew to Himself the minds and affections and wills of those responsive to Him. And being drawn to Him, they were drawn together. His life gave a new direction to human life. Where He moved His disciples moved after Him.

OUR first task is to remind ourselves of the claims of His discipleship. What are the main directions in which He draws the life that is responsive to His moral and religious magnetism? Men were drawn into discipleship in the beginning, and have been drawn into it ever since, because they have found in Christ the One whom they could love and serve without reservations, the embodiment of a purpose and a cause that could give unity and dignity and power to their lives and bring them into a living comradeship with their fellow men.

Christ came among men with the summons, "Follow Me." The disciples in every age are those who have followed. Where does He take those who follow Him?



Into what way of life does He lead them? What are the marching orders He gives to those who say, "Master, I am ready to follow?"

There is no obscurity as to what comes first. The words of Christ reiterate one thing in many ways. "The first of all the commandments is this, Thou shalt love God with all thy heart and with all thy soul and with all thy mind and with all thy strength." "This do and thou shalt live." "Have faith in God." "Seek first the rule of God." The rule of God is the pearl of great price. "After this manner pray,—Thy Kingdom come, Thy will be done." "No man can serve two masters." "Ye cannot serve God and Mammon."

What the words say the life reenforces and confirms. No one can gain a fresh impression of the life of Christ without seeing that His is a life centered in the love and service of God. The motives and affections which are central and controlling in other lives are not central in His. Obviously His life is not centered in the satisfying of His own bodily hungers or in the gaining of comfort. His life is not devoted to the accumulation of wealth or to the gaining of a position in society. He is not primarily the servant of His family or of the prestige of His nation. His energies are not focussed on gaining for Himself health or even peace of mind. He is not set upon doing what society expects or what the authorities demand. He is not even set first of all on gaining goodness or salvation for Himself. His life is centered beyond the world, beyond Himself, beyond man,—in God. He is always and in all things serving Another Will, which He calls the Father's Will. Here is One who loves God first, who has faith in God, who prays to His Father in secret, who in the face of pain and defeat and death can still say,— "Thy will be done."

We must always be struck with the radicalness, the absoluteness, of these claims which Christ makes on His disciples. In relation to these primary objects of love and service, of seeking and loyalty, all the other goods and claims of life are not denied or eliminated, but they are radically subordinated,—natural life and all that ministers to it, bread and what we shall put on, houses and lands, one's love for oneself, even the claims of father and mother, wife and brethren, and the often imperative claims of Caesar.

**I**T IS easy to gather together and repeat these familiar words and phrases. We can swallow and regurgitate them without in the least digesting them. It is far from easy to say what we mean by them. What do we love when we love God? What do we will when we will God's will? What do we seek when we seek first the rule of God?

We can not love an Unknown X. There is no meaning in telling a man to love a woman he has never met. There is meaning in telling a man to be true to someone he has already found worthy of his love. When Christ bids men love God and will His will and seek His rule, He is not talking of an Unknown X or of an Unknown Person. He is talking of Another whom He knows, of a Mind and Will with whom He has had

dealings, of One who has shown Himself to men.

The command to love God is a command to love Another Person, a living Will and Mind. What do we love when we love another Person? We love one who thinks and cares and does. We love the way they think, the way they care, the way they do.

We come into a house and say, "It must be a lovely person who lives here." We meet a son and hear him speak of his father. Loving the son, we begin to love the father also. We find a person revealing himself in his thought and word and action. We love him for his simplicity, his selflessness, his patience, his generosity, his quiet mastery. We love the way he thinks and feels, his way of dealing with situations and with people.

To love God is to love the Majestic Purpose revealed to us in Creation, forever creating high things out of lowly things, breathing life into the dust, source of the world's order and the world's beauty. His is no soft will, creating ease. He is creator of darkness as well as light, fashioner of the rock that bruises as well as of the warmth and softness that comforts us, but One who shapes even the rock into strength and beauty; clother of the flowers of the field, but source, too, of the storm, in which we know our littleness and our dependence; lover of men, but trier and chastener of men's spirits.

To love God is to love and serve the Holy Will that speaks His mind to us in the Law and the Prophets, the will that loves mercy and justice and desires truth in the inward parts; the Holy Presence before whom Isaiah knew himself to be a man of unclean lips, dwelling among a people of unclean lips.

Above all, to love God is to love the One who has made Himself known in the mind and life of Christ. To know the Son is to know the Father. To love and serve the Son is to love and serve the Father. To love God is to love the clean, stern, seeking, heroic, self-giving love alive and at work in Christ.

To love God is to love the spirit of faith and brotherliness at work as a strong power within the Christian fellowship, when it is most unmistakably alive. It is to love the spirit at work in St. Paul, in St. Francis, in Bishop Brent, and in humbler souls whose lives reflect the light of Christ and make it visible to us, so that seeing their good works we glorify the source of their light.

**T**HE disciple of Christ is not a man anxiously striving to fulfill a multitude of rules, rules found in the Bible or the Church, even rules found in the sayings of Christ. Certainly he is not a man anxiously centered in the pursuit of his own goodness or his own salvation. There is only one Christian commandment, Thou shalt love God. We have only one to serve,—the Living Purpose of Love,—in the situation in which we find ourselves.

Because the Will we are called to serve is a Living Will, no book of rules can ever exhaust His meaning for us. We are like a person going to a great store in search of a gift for one whom we greatly love. We



do not know save in part what we shall find there. Often we have no clear picture of what we are seeking. But looking on the crowded counters we say,—“He would like that. He would not like that. He could use this. He could not use that.” We do not know what we shall find in tomorrow to give Him, we only know that there is always something to give Him.

So it is with the knowledge and love of God. God is the Master in the House of Life. He is best known through His friends, best of all through His Son and His Son's friends. Here a revealing word, there a revealing act opens a window into His Spirit. In dealing with all things we deal with Him, in His Spirit or out of it.

One of the fundamental paradoxes of the command of Christ is that it brings to us a command which we cannot fulfill. He speaks to our affections. We cannot truly serve One whom we do not love. We cannot love One in whom we do not wholeheartedly believe. But neither love nor faith can be created by the human will in answer to any command. We can only love when we are “in love,” and to be “in love” is to be found by One who creates love in us. So we must rest back at least on the Divine initiative, knowing that even our love for God is the work of God, that without Him we cannot please Him. Here, as in all things, we can only give Him what He has given to us.

#### FOR CLASS DISCUSSION

1. When Christianity invaded the Roman Empire it met the rival claims of Caesar. With what results and why?
2. Were the demands upon a Christian more severe in those days?
3. In the second paragraph Dr. Dun classifies Christians. While it is not a subject for class discussion, it nevertheless would be a wholesome spiritual exercise for each member of the class privately to examine his own life, determining where he should be classified and where he would like to be.
4. Do you think that the United States has the right to call itself a Christian country? Discuss thoroughly, pro and con.
5. Why are we attracted to Jesus?
6. How does the life of Jesus differ from the life lived by the average person of his day?
7. Where was His life centered?
8. What is the first demand Jesus makes of his disciples?
9. Where do we find God's will revealed?
10. What does loving God mean for each one of us?
11. When we say that Christianity is not a legal religion what do we mean?

## Our Responsibilities

By

ROBERT KREITLER

THE Church is a remarkable influence, present in the midst of the life of which we are all a part. It belongs to the deep moving currents of a community. It is among the most familiar institutions of which we know, at any time or in any place. It has always existed for us. Directly or indirectly, individuals, whole families, organized social life, enjoy its benefits. These benefits, with added privileges, including worship, and the service on ready call, are regarded as awaiting the need of those who turn to the Church under any and all conditions. In joy, in anxiety, in personal crisis, in perplexity; for inspiration and up-

lift, for forgiveness, for spiritual guidance, for progress in the eternal verities, the Church and her representatives are there. They are charged with clearly defined responsibilities. For the most part they are carried with great devotion and loyalty, in and out of season.

The Church is a spiritual body whose spiritual results are dependent so far as the human element is involved, upon the faithfulness of leaders and people. The spirit that moves the institutional life of the Church should be felt in every detail of its action. It is no kindness to overlook this fact, namely, that the obligation of the average member of the parish, is a real obligation. The canons (or laws) of the Episcopal Church, in fact and implication, obligate every baptized person owing it allegiance, to support, to work for and to keep up a parish locally, together with a deep interest in the whole program of the Church. It is presumed that as each individual seeks and accepts the Church's benefits, he likewise shares proportionately the obligations involved in maintaining the Father's Business.

#### PARISH TRUISMS

The Church is a business corporation.

It must be efficient, in the matters of its finances.

Every member carries his share of the parish load.

To let a few take the burden, is not only a present weakness, but in time it makes for disintegration.

Indifference, lack of knowledge, inability are three reasons why the members of a congregation fail to carry their share of the load.

Giving at random makes for a faulty church support; it hinders growth.

The by-products of systematic giving are among the rich benefits for every individual Christian.

## Hearts and Spades

By

CAPTAIN B. FRANK MOUNTFORD

*Church Army*

IS FORTY days of Lenten discipline a sufficiently long time to rectify our present spiritual disorders? Would not nine times forty be a more useful term? A whole year removed from softness and easy living?

One of the things which discourages and dismays this writer is the unwillingness of the larger number of Church-folk to bring their lives under any sort of extended and wholesome discipline. We live almost the same kind of lives as our non-church-going neighbors. Our business morals are not always superior to theirs; our social habits and theirs are about the same; our wives and theirs, waste the same valuable time at bridge; their young people and ours are much about the same and, with the exception that we are found at Church twice or thrice a month, we are not greatly different from other folk.

We pamper ourselves, smoke to an unnecessary ex-



tent, eat well; curse a bit and gamble now and again. There has crept into our Christian character a softness, born of thoughtlessness and selfishness. Personal religious habits have come to have but little real value for many. If prayers are still being said, they lack reality. There is no sense of having met the Lord and talked with Him as a man with his friend. The Bible, ever rich in help and counsel and direction, is almost a closed book.

In the long ago there was an order known as Nazarites. These were young men and women in their prime, ready for the enjoyment of the pleasures of life, but who voluntarily abridged themselves. (See Numbers 6.1.7.8). The things from which they abstained were such as were perfectly lawful for other people to do. Their abstinence was voluntary and for a limited time only. But the Nazarites became of almost the same importance in the nation's life as were the prophets. (Amos. 2.11).

Three words stand out concerning them, words not popular with Churchmen in 1934—SEPARATION, CONSECRATION, HOLY; but those three experiences, if definitely entered into even only by us who belong to THE WITNESS family, could change the whole tone of our Church.

Would that our readers would quit all self-pampering, all self-indulgence, and for the sake of their own body, shrine of the Holy Spirit; for the sake of their example in the family, the club and the business group, become, quite voluntarily, Nazarites,—men who willingly separate themselves from permissible things in order that they may be more free to consecrate themselves unto the Purpose of God.

The fruit of the Spirit is temperance, self-control, and every step of inward progress makes us worth more to the Church and to every cause with which we may be identified.

Let us extend our Lenten discipline indefinitely until we get back to the ideal of our Confirmation, "Nazarites, purer than snow, whiter than milk."—and no man need become a Sissy in the process.

## The Lenten Call

First Week

THE COURAGE OF THE MASTER

- I. TEXT: Romans 8:31—*If God be for us, who can be against us?*
- II. INTRODUCTION: Courage is faith in action. It is the habit of judging the menaces of life to be really what they look like in reference to God. A courageous life is one so rich in invincible certitude at the heart of things that it can afford risks at the circumference. This dynamic certitude is certitude of God, and it is the result of multiplicity of contacts with God. "His Majesty ever greatly loveth courageous souls."

### III. Bible Readings, Monday to Saturday.

BEFORE SATAN:	St. Matthew 4:1-11
BEFORE HEROD:	St. Luke 13:31-35
GOING TO JERUSALEM:	St. Mark 10:32-34
AT THE BETRAYAL:	St. Matthew 26:47-56
BEFORE PILATE:	St. John 18:33-38
FACING DEATH:	St. Luke 22:29-46

IV. PRAY DAILY: For the grace of courage—for yourself, and for all discouraged and despondent souls.

V. RESOLUTION: I resolve to endure hardship as a good soldier of Jesus Christ.

O GOD, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; Defend us Thy humble servants in all assaults of our enemies; that we, surely trusting in Thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. *Amen.*

## Books for Lent

By

GARDINER M. DAY

ASKED the other day to name one religious book of recent vintage and of real merit which I would recommend for Lenten reading, I replied without hesitation Dr. Walter Marshall Horton's *Theism and the Scientific Spirit* published by Harpers, \$2. In this volume a brilliant young American Theologian of Oberlin guides the reader between many an intellectual Scylla and Charybdis to a conception of God which is at once compatible with the major findings of science and yet at the same time sufficiently majestic and transcendent to make the reader fully aware that even in the end it is but a glimpse, and a very finite glimpse, of the Eternal. But convincing glimpses are not found in many books these days, and although this is a theological book, the author employs a unique method of presenting theology through biography, and does it in such a masterful literary style, that I believe it is the most fascinating theological volume of many years.

Lent is short and small books are usually the order of the day. The book which The Women's Auxiliary is using as one of its Lenten study books has already been reviewed in these columns (Nov. 9, 1933), but it is such a magnificently challenging work that it deserves special mention. It is *The Never Failing Light* by James H. Franklin. It deals with remarkable clarity and honesty with some of the great problems which face Christianity and the Church in the present world paganized by secularism. The cloth edition costs \$1 and the paper \$0.60.

Every year the Bishop of London has followed the happy custom of asking some deeply spiritual Christian to write a small devotional book of not more than 100 pages. He has been remarkably fortunate in his choices in the past and is none the less so this year



in *The School of Charity* which is a series of "meditations on the Christian Creed" by Evelyn Underhill already so well known for her life study of mysticism. It is published by Longmans \$1. In passing let me suggest to any WITNESS readers who do not know it that one of the finest of this series was *Personal Religion and The Life of Devotion* by Dean Inge. It appeared in 1924 but is every bit as timely today. There is nothing either contemporaneous or "gloomy" about it, but in it another ardent student of mysticism plumbs the depths. *The Mystery of the Cross* is an exquisitely beautiful chapter from *The Story of the Passion of Christ* by Nathan Soderblom, late Archbishop of Upsala, translated by A. G. Hebert and published by Morehouse (\$1).

*Imagination and Religion* is the unusual title of a little volume by Canon Lindsay Dewar of York. It deals, as the title indicates, with the imagination in religion and worship and is a most fascinating and suggestive treatise. Dewar who two years ago collaborated with Dr. Cyril Hudson in the admirably helpful *Psychology for Religious Workers* brings to his study in the imagination not only a religious, but also a broad psychological background. (Morehouse \$1.50).

Although it was not intended specifically for Lenten reading, *Men Wanted* is the challenging name given to his most recent book by Dr. B. I. Bell, one of our associate editors. The inimicable style and trenchant thinking of Canon Bell commends itself every week to WITNESS readers so thoroughly that we need not review the book but only mention it. If anyone missed it last year, Canon Bell wrote a splendid devotional book particularly for Lenten reading, *The Holy Week*. Both books are published by Harpers, each \$1.

*What Men Are Asking* is the query Dr. Henry Sloane Coffin sets himself to propound and answer in the Cole Lectures. In his incisive style with plenty of homely but telling illustrations, the President of the Union Seminary presents an interpretation of the Christian Way of life that will aid the layman lost in the maze of modern thought. (Cokesbury \$2).

*God, Man and Society* by V. A. Demant which carries the sub-title, "An Introduction to Christian Sociology" is a brief but challenging work in the field of Christian Social Ethics. The reading of a book like this will help us in making a more valuable practical application of our devotional life. (Morehouse \$2). Another exceptionally worthwhile work in the same field, although written from the historical viewpoint and much longer, is W. G. Peck's *The Social Implications of the Oxford Movement*, (Scribners \$2.50).

Those who desire a bit heavier stimulus for thought cannot go wrong with *The Meaning and Truth of Religion* by E. W. Lyman, *Christianity and Philosophy* by D. Miall Edwards, (each Scribners \$3), *Faith and Society* by Maurice Reckitt (Longmans \$5) or *And the Life Everlasting* by John Baillie again Scribners \$2.50. Morehouse has just published a Catholic re-statement of *The Atonement* by Ernest A. Dawson \$2.

Bishop Johnson's *Story of the Church* is a most ex-

cellent brief Church history, well suited for the layman who does not have the time to read a heavier book on the subject. *The Christian Way Out*, in which a group of distinguished Church leaders set forth their opinions on economic and international problems, while published two years ago is still a lively and timely book, well suited for discussion groups. Both are WITNESS Books (each 50c).

It is natural to re-read the Gospel story in Lent. Professor Charles C. Torrey of Yale, as a result of a life study, is convinced that the Gospels were first published in Aramaic. There has now appeared a new translation of the Gospels from the Aramaic by George M. Lamsa, an Assyrian and himself reared in the east where manners and customs have remained in many respects unchanged since Biblical days. Mr. Lamsa is a graduate of the Archbishop of Canterbury's mission college in Persia and of the Virginia Theological Seminary. The volume is published by A. J. Holman Co., and is available in various bindings from \$2 to \$5.

Nor can I pass on without recalling an old favorite which I find wears better than any other biographical interpretation of Jesus for devotional reading, namely. *By An Unknown Disciple* published anonymously in 1919 by Doran, then selling for \$1.25.

It is not according to St. Hoyle to recommend play going in Lent, but if you can't get there before and haven't already been, plan to see *Days Without End* by Eugene O'Neill, which is now playing in New York, for it will probably do more than any of the above books to lift you up onto the mount of vision. If you live too far away from the metropolis it is published in book form by the Random House \$2.50.

Books reviewed in The Witness may be secured from George W. Jacobs and Co., Philadelphia; the Morehouse Publishing Co., Milwaukee; The Church Book Shop, New York; Edwin S. Gorham, New York; Redding & Co., New York; The Witness, New York or Chicago. A few cents should be added to the cost of the book for postage.

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Velvet, **\$4.25**

**C 3. Cape Choir Hat**  
Band in back  
Button on each side  
Poplin, **\$2.00**  
Velvet, **\$3.25**

**C 4. Square Tam** (soft), firm inner with tassel and ribbon band  
Poplin, **\$2.50**  
Velvet, **\$3.75**

**C 5. Square Tam** (soft) with light inner and with tassel  
No ribbon band  
Poplin, **\$1.75**  
Velvet, **\$3.00**

**C 6. Choir Hat**, Oxford, mortar-board, with leather sweat band.  
Poplin, **\$2.75**  
Velvet, **\$3.50**

**C 7. Oxford Choir Hat**, same as C 6 without sweat band.  
Poplin, **\$2.25**

**C 8. Gathered Turban**  
Poplin, **\$1.25**  
Velvet, **\$2.00**

**C 9. Tam** with tassel or pompom  
Poplin, **\$1.25**  
Velvet, **\$2.50**



C 1T



C 4, C 5



C 6 C 7



C 3



C 9

**K 2. CHOIR GOWN.** Made with V or round neck for women; or with stand-up collar for boys. Closes with hooks and eyes. Made of Poplin, unlined.

Boys or Girls, **\$5.00**  
For Women, **\$5.50**

**S 3. SURPLICE.** Gathered on yoke which is one and one-half inches wide. Either round or pointed sleeves. Made of fine quality nainsook.

Boys or Girls, **\$4.00**  
For Women, **\$4.50**

May also be made of linen. Price depends upon quality of linen selected.



K 2  
S 3

**K 3. CHOIR GOWN.** Buttoned down front, English style, for men or boys. Underplaiting at sides and back of skirt makes attractive and comfortable fullness. Unlined. Made of Poplin.

For Boys, **\$9.50**

For Men, **\$10.00**



K 3  
S 1

**S 1. PLAIN SURPLICE.** For either adults or juniors, with three-inch yoke. Either round or pointed sleeves. Made of nainsook.

For Boys, **\$3.75**

For Men, **\$4.25**



K 1

S 2

**K 1. CHOIR GOWN.** For men or boys. Buttoned down entire length of front.

For Boys. Unlined. Made of Poplin, **\$6.50**

For Men. Unlined. Made of Poplin, **\$7.25**

Unlined. Made of Mohair or Serge, **\$16.50**

Half-lined. Made of Mohair or Serge, **\$17.50**

**S 2. Surplice.** Gathered yoke, round sleeves. Made of nainsook.

For Boys, **\$3.75**

For Men, **\$4.00**

**S 5. PLAIN SURPLICE.** Nainsook, **\$2.50**



C 1, C 2



C 8

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Prices depend upon quality of material selected.



CC 3



JJ 1  
AA 1  
No. 1



KK 2



SS 7  
KK 1



KK 1



CC 1

## CC 3. Skull Cap for Clergy.

Poplin or Silk, \$1.50  
Velvet, \$2.00

JJ 1. CHASUBLE. Nainsook. Machine-made \$10.50  
Linen. Machine-made, with plain linen Orphrey, \$14.50 to \$20.00

Linen. Heavy quality. Plain. All hand-made. \$24.00 to \$33.00

AA 1. ALB. Made of nainsook. Plain (not gathered), machine made, \$9.00  
Part hand and part machine made, \$12.00  
Linen, machine made, \$11.50 to \$16.00  
Part hand and part machine made, \$16.50 to \$24.00  
All hand made, \$24.00 to \$33.00

SS 7. SURPLICE. Made of nainsook. Part hand and part machine made. Pointed or circular sleeves. \$12.00

Made of linen, circular sleeve at lower edge, part hand and part machine made. \$21.00 to \$33.00

Made of linen, circular sleeve, all hand made. \$26.75 to \$36.00

Hand-embroidered cross \$3.00

## CC 1. Biretta.

Made either stiff (unbendable,) fold or old style fold, whereby sides crease and bend into flat form. Silk, \$6.25

KK1. LATIN CASSOCK. Single breasted. Under plaits at back and side, making fullness in skirt. Back view below.

Poplin, unlined, \$20.00  
Serge, \$23.00 to \$36.00  
Mohair, \$28.50 to \$36.00  
Heavy silk, \$60.00 to \$75.00

KK 2. ANGLICAN CASSOCK, double breasted.

Cotton Poplin, Part lined. \$20.00  
Serge, \$23.00 to \$36.00  
Mohair, \$28.50 to \$36.00  
Heavy Silk, \$60.00 to \$75.00

No. 1. MANIPLE. White brocade silk, silk fringe. Hand made.

Without emblem, \$10.50  
With hand-embroidered emblem, \$16.00



JJ 1. Back View

## RABATS

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KK 1. Back View

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## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

"We need today a Church that is alive and awake and on fire with the realization of her divine mission and commission, and which speaks to men in the name and power of God". So declared Bishop Manning on Monday last at the annual dinner of the Church Club of the diocese of New York. "With her full strength the Church must bear witness for the remedying of un-Christian conditions in our economic and social life and for the building of a better world. There is a communism which is from hell, which is built on hatred and force and tyranny, on denial of God and suppression of the life of the individual. We must meet the communism of hell with the communism of heaven which is built on love and brotherhood and justice for all, and true freedom. Christianity stands for the supreme importance and worth of the individual. We must have a Church that is fighting, a Church that is bearing its witness at whatever cost to itself; a Church which is on the march for the bringing into this world the Kingdom of God."

Mayor LaGuardia who was to have shared the spotlight at the dinner with Bishop Manning was unable to be present. He was in Washington getting a loan from the federal government to keep the unemployed of the city in bread. Bishop Manning paid a glowing tribute to him and said that all Church people should be behind him in his efforts to reform the government of the city.

### Town and Country Work in Chicago

The work in the rural areas of the diocese of Chicago is in charge of Archdeacon Ziegler who recently submitted a report on his activities of 1933. He traveled 34,000 miles in 24 counties; his scattered flock now includes about 10,000 families in 103 towns and farm communities. Among the churches in which he preached were Presbyterian, Disciples, Baptist, Methodist, American Methodist and Colored Baptist.

### Convention of Southern Virginia

The temptation to provide for parochial expense at the cost of diocesan and missionary obligations is as unnecessary as it is mistaken, declared Bishop Thomson before the convention of the diocese of Southern Virginia, meeting January 23-24 at Petersburg. The bishop asked for one or two archdeacons to assist him, and suggested that the Every

Member Canvass should be held the three weeks before Lent rather than at the close of the year. He closed his address by declaring that the old order was dead and that the Church had a great opportunity to prepare for the new day, which might be well begun by participating whole-heartedly in the Church-Wide Endeavor. The convention passed the first reading of a constitutional amendment to admit all Negro clergymen canonically resident in the diocese. It also unanimously passed a resolution, to go to General Convention, urging "the establishment of Negro Missionary Districts with racial bishops and with a greater and more liberal management of their Church affairs." The following were elected deputies to G. C.: Revs. E. R. Carter, W. A. Brown, W. A. R. Goodwin, E. R. Jones; Messrs. T. W. Mathews, C. W. Grandy, James Mann and F. W. Darling.

### Convention of Diocese of Florida

The convention of the diocese of Florida met at Tallahassee on January 25th-26th, with the Rev. B. H. Reinheimer, boss of the national field department, as a headliner. Financial reports were not so good; parishes fell down on what they promised in 1933 and slipped still further back on pledges for 1934. Delegates to G. C.: Revs. L. F. J. Hindry, Newton Middleton, F. B. Wakefield, W. S. Stoney; Messrs. F. P. Dearing, R. A. Yockey, R. D. Knight and G. E. Lewis. One of the high spots of the meeting was the address of Mrs. J. D. Ames, executive director of the association of southern women for the preventing of lynching. The movement was endorsed by the Auxiliary of the diocese and 28 signatures to its declaration and pledge were received.

### Convention of Diocese of Oregon

The convention of Oregon was held in Portland on January 31, with the top event a dinner at which Bishop Sumner presented the Presiding Bishop's Message on the Church-Wide Endeavor. Plans were made by the bishop and clergy to carry it out. Other speakers during the convention were Bishops Barnwell of Idaho and Porter of Sacramento and the Rev. David Covell, national field secretary. Delegates to G. C.: Revs. H. R. White, George Swift, H. D. Chambers, John Dawson; Messrs. B. B. Coles, F. W. Sercombe, Dean Vincent and H. C. Fixott.

### Clergyman a City Ruler

The Rev. J. F. Carter, rector emeritus at Williamstown, Mass., looked like Glen Cunningham romping home

at the end of a mile in a race for the board of selectmen in his town. He received 1033 votes with second best pulling up about two laps behind with but 412.

### Seminar on Social Problems

The social service department of the diocese of Florida is running a Seminar on six Thursday evenings in Jacksonville, for the purpose of enlightening Church people, and any one else who will come, on the social problems and needs of the community. The meetings are in charge of Judge W. S. Criswell, judge of the juvenile court who is also chairman of the department and a vestryman of St. Mary's parish.

### Pleads for Simple Life

Before a congregation that assumed Easter proportions, the Rev. Norman Hutton, rector at Wellesley, Mass., preached at St. Chrysostom's, Chicago on January 28th on the 40th anniversary of the parish, and pleaded with these people to whom he ministered as rector for many years to lead a simple life and to leave their children "moderately poor." "You cannot guarantee the security of your children with wealth. Leave them moderately poor if you would do well by them. Bring them rather to appreciate the finer things of life; the spiritual values; teach them to live simply. That is the best guarantee you can leave them."

Dr. Hutton expressed the belief that out of the depression would come a generation that would be more interested in spiritual values.

### Social Service Sunday Observed

Christ Church, Little Rock, Arkansas, observed social service Sunday on January 28th, when representatives of both local and governmental agencies filled the large church to capacity. The rector, the Rev. W. P. Witsell, declared in his sermon that he could see no reasonable hope for economic recovery on the old basis, and that there must therefore be inaugurated a new system "based upon the inherent dignity of man and having as predominant motives and purposes in all economic life, justice and fairness to all workers of every sort and service in behalf of the general welfare."

### Asked to Have Her Pledge Card Back

A young woman of St. Andrew's, Yonkers, N. Y., on a recent Sunday asked to have her pledge card returned. "I want to make a change in it", she explained. Of course there was nothing for the rector to do but



give it to her. When it came back he found that the pledge had been increased. He inquired about it and discovered that on January first the young lady had received an increase in pay and that she wished to share it with the Church.

\* \* \*

#### Young People's Service In New York

The Rev. C. Leslie Glenn, rector of Christ Church, Cambridge, Mass., is to be the preacher at a service of the young people's fellowship of Manhattan, to be held on February 25th at St. Bartholomew's.

\* \* \*

#### Parish has an Anniversary

St. Paul's, Bellingham, Washington, recently celebrated its 50th anniversary with a week of festivities, arranged by the rector, the Rev. T. DeWitt Tanner. The chief event was a dinner attended by about two hundred parishioners, with the Rev. W. B. Turrill, former rector, present. Bishop Hutton was the preacher at the service which concluded the celebration. It is worth noting that this parish has never failed to pay its quotas in full, both to the diocese and to the General Church, ever since the inauguration of the Nation Wide Campaign in 1920. Bishop Jenkins is holding a mission there this week.

\* \* \*

#### Lenten Lectures on Personal Problems

The Rev. Herman Ebert, new member of the staff at St. Stephen's, Providence, who has had special training in psychotherapy, is giving a series of lectures to the women of the parish this Lent on "Personal Problems and Adjustments". His work in this field is attracting wide attention. He has also offered his services, as far as his own parish duties will permit, to help the clergy of Rhode Island in their pastoral work among parishioners who are mentally ill.

\* \* \*

#### Retired Bishop Of Duluth Dies

Bishop Morrison, retired bishop of Duluth, died at his home in Ogdensburg, N. Y., on January 31st, in his 90th year. He was the rector at Ogdensburg for 22 years, being elected bishop of Duluth in 1897. He resigned to retire in 1922.

\* \* \*

#### Christ in the Modern World

St. Mary's, New York, is having a Sunday evening discussion group during Lent on "Christ in the Modern World". The secretary of social service of the diocese, the Rev. Floyd Van Keuren, is to lead off on the 18th with "The Call to Discipleship". On the 25th the leader is to

be Dr. John Fitch of the New York School of Social Work on "Labor and Industry". On March 4th the secretary of the Church League for Industrial Democracy is to lead a discussion on "Communism". The Rev. Goodrich Fenner, secretary of rural work of the National Council, is the next leader, the subject being "Trends toward Paganism". "Nationalism or Christian World Brotherhood" is the subject assigned to the Rev. A. B. Parson, assistant secretary of foreign missions of the National Council, with the final meeting on "The Road Ahead" with Mrs. Alfred M. Chapman, educational secretary of the Auxiliary in the diocese as leader.

\* \* \*

#### Witness Bundles for the Seminaries

We are anxious to send ten copies during Lent to each of the theological seminaries since we believe it will do the young theologs good to read the articles by Angus Dun and Norman Nash. Unfortunately we run so close to the line we can do this only if there are readers willing to pay for these copies. Will you be responsible for a bundle to one of the seminaries, at a cost of \$2.80? If so let me know at 931 Tribune Building, New York. There are fourteen seminaries so we need that number of donors. Help if you can, please.

\* \* \*

#### Death of Dean Powell

The Rev. Herbert H. Powell, dean of the Divinity School of the Pacific, died on February 4th, after an illness of a month following a slight stroke.

\* \* \*

#### Noon-Day Preachers at Binghamton, N. Y.

Noon-day services at Christ Church, Binghamton, N. Y., each Thursday during Lent: Bishop Fiske of Central New York; Rev. D. H. Weeks, Niagara Falls; Rev. G. H. Thomas, Chicago; Rev. W. B. Stoskopf, Chicago; Rev. William Porkess, Wilkesburg; Rev. G. M. Day, Williamstown; Rev. Floyd Van Keuren, New York. All the parishes are uniting for these services.

\* \* \*

#### National Council to Meet

The National Council is to meet in New York on February 21-22. Bishop Perry asks for the prayers of the Church.

\* \* \*

#### Preaching Missions in Philadelphia

Preaching missions are to be held Thursday evenings during Lent at Holy Trinity, Philadelphia, under the auspices of the commission on evangelism. The preachers are to be the Rev. L. M. Batten, professor at the

General; Bishop Taitt; Rev. John Groton of New Bedford, Mass.; Bishop Creighton of Long Island; Bishop Brown of Harrisburg and Rev. C. P. Trowbridge of Salem, Mass.

\* \* \*

#### Record of Payments for Last Year

Of the \$618,282 due on December 1st to complete the full amount which the dioceses notified the National Council to expect, there was paid \$489,711, leaving an unpaid balance of \$128,571. The payments for the year were 91% of expectations, but only 41% of the quotas. The deficit for the year, after using every available resource and reducing the budget by 31%, will be about a half million dollars.

\* \* \*

#### Preachers at the Incarnation, New York

The preachers for the noon-day Lenten services at the Incarnation, New York, are Rev. T. P. Ferris of Grace Church; Rev. C. Leslie Glenn of Cambridge; Rev. G. A. Trowbridge of All Angels; Bishop Sterrett of Bethlehem; Rev. D. W. Gateson of Philadelphia; Rev. G. A. Robertshaw of the Incarnation and Bishop Creighton of Long Island.

\* \* \*

#### Conference on the Church-Wide Endeavor

The clergy of the diocese of Georgia held an all day conference, under the leadership of Bishop Reese, on February 8th at St. John's, Savannah, to consider plans for the Church-Wide Endeavor.

\* \* \*

#### Convention of Diocese of Ohio

The convention of the diocese of Ohio was held at Trinity Cathedral, Cleveland, on February 6th. Bishop Rogers reported records broken in the number of confirmations. A resolution to allow women to serve on vestries was introduced and Bishop Rogers appointed a committee to find out what is happening in other dioceses in that respect, to report at the next convention. Bishop Strider of West Virginia was the speaker at the convention banquet. Deputies to G. C.; Revs. G. F. Patterson, J. R. Stalker, W. R. Breed, W. F. Tunks; Messrs. William Mather, Homer Knapp, J. W. Ford and T. P. Goodbody.

\* \* \*

#### Special Preachers at Buffalo Cathedral

The preachers at the noon-day services during Lent at St. Paul's Cathedral, Buffalo, N. Y., are Bishop Davis of the diocese of Western New York, Bishop Ferris of Rochester, Dean Fosbroke of General Seminary, Dean Hale of the Cathedral, the Rev. Shirley Hughson, O. H. C., Bishop



Cook of Delaware, the Rev. Don Frank Fenn of Baltimore and the Rev. Bernard Iddings Bell of Providence. On the afternoon of the 18th of February there is to be a quiet time for the men of the diocese, conducted by Dean Fosbroke.

\* \* \*

#### Brotherhood Services In Philadelphia

According to their custom the Brotherhood of St. Andrew is sponsoring noon-day Lenten services at a Philadelphia theatre—the Garrick. They started on Ash Wednesday with Bishop Taft. Others on the program are the Rev. Louis Pitt of Ardmore, Pa., the Rev. A. P. Shattford of Montreal, the Rev. John C. Roak of Philadelphia, Dean O'Ferrall of Detroit, the Rev. S. R. West of Conshohocken, Pa., the Rev. J. F. Newton of Philadelphia, the Rev. H. M. Stuckert of Philadelphia, Bishop Bennett of Providence, the Rev. E. H. Carhart of Frankford, Pa., Bishop Woodcock of Kentucky, the Rev. John R. Hart of Philadelphia, Bishop Cook of Delaware and the Rev. C. H. Reese of Philadelphia.

\* \* \*

#### Clergy Meet in Philadelphia

The clergy of Pennsylvania held a pre-Lenten conference on February 12th at the invitation of Bishop Taft. Bishop Abbott of Lexington, assisting in the diocese this month, was the speaker at the luncheon.

\* \* \*

#### Bishop Freeman Presents Cross to President

At a family dinner in the White House on January 28th Bishop Freeman presented the cross of the Order of the Sangreal to President Roosevelt. The cross was presented to the President, according to the citation read by Bishop Freeman, "for service to God and humanity through the Church; because he has used his exalted office to protect and defend the common people; because he has championed the forgotten man's right to life, liberty and the pursuit of happiness; because in the clear simplicity of an unwavering faith he has sought, with honest intent and

with good will, to meet the tremendous issues of this time; and because, with cheery good nature and direct fellowship with all his people, he has shouldered the heavy burdens laid upon him by the world's confusion."

\* \* \*

#### Dr. Keller Visits Seabury-Western

Dr. William S. Keller, the director of the summer school for seminarians held each year in Cincinnati, was a visitor at the Seabury-Western Divinity School on January 29th and 30th, outlining for the students the course and practical work offered by the school, and conferring with individuals. About 20 men enrolled, though many of them cannot be admitted because of the limited resources. Dr. Keller also visited the Meadville Unitarian Seminary, located at the University of Chicago, while in the city. One student from that institution was a guest student at Dr. Keller's school last summer.

\* \* \*

#### Negro Churchmen Gain Recognition

Bishop Perry was the preacher at the opening of the convention of the diocese of Upper South Carolina, held at York. The Church of the Good Shepherd was not large enough to hold the crowd so the service was held in the Presbyterian church which was loaned for the occasion. Bishop Finlay reported that confirmations last year almost equalled the diocesan record. Amendments to the constitution of the diocese were presented and passed the first reading, designed to allow the Negro clergy and two delegates from the Convocation of Colored Churchmen admis-

sion to the diocesan convention, with full privileges. The matter will be presented to the next convention for final action. The following were elected delegates to the General Convention: Revs. H. D. Phillips, R. Chipman Topping, A. Rufus Morgan and Albert R. Stuart; Messrs. W. B. Moore Sr., J. W. Arrington Jr., G. C. Stuart and J. Y. Perry.

\* \* \*

#### Death Takes

##### Erie's Grand Old Lady

Miss Sarah A. Reed, born in 1838 and known affectionately as "Erie's Grand Old Lady", died at her home in Erie, Pa., on January 27th. In 1879 she organized and led until her death the famous Monday afternoon

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#### A Unique Parish Celebration

We have reported here all sorts of parish anniversary celebrations, with services, dinners and cash presentations to rectors. Something new in celebrations is the one for the 80th anniversary of Grace Church, Orange, N. J., since the rector, the Rev. C. T. Walkley, is asking his people to celebrate the event by making a special effort to meet the quota to the diocese and the General Church, amounting to \$15,000. The parish paid \$12,000 on its quota in 1933, which in itself is something to boast about—that is if comparisons entitle one to boast. There is to be a special service with Bishop Mann as the preacher.

#### The Parishioners Say Prayers Did it

The parish of the Good Shepherd, Pawtucket, R. I., is rejoicing over what it regards a miracle. Mrs. Al-ling, the wife of the Rev. Roger Al-ling, the rector, developed pneumonia. The rector then contracted the disease, and both were soon very close to death. A baby was born and he too was not expected to live, but by a wonderful combination of medical skill, nursing, and, if you will accept statements of the parishioners, earnest and constant prayer, all three are now well on the road to recovery.

#### Bishop Bennett Preaches In Synagogue

Bishop Bennett, who is assisting Bishop Perry in Rhode Island, preached on February 2nd from the pulpit of Temple Emaun-el. He also appeared recently before the committee at the state house and vigorously supported the child labor amendment. The representatives of the Roman Catholic diocese however opposed the measure as vigorously and in this they were supported by several leading Protestants, among them one of the leading manufacturers of the state. The boys must have their profits, it seems, even if they have to take it out of the hides of little children.

#### Bishop Says, "Refuse To Fight"

Declaring that war was imminent, the Rt. Rev. Rocksborough R. Smith, bishop of Algoma, Canada, said that it was the munition makers who wanted war, and that the only way to stop it was to take profits out of the munition industry, instruct the

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younger generation in the art of conciliation and refusal to countenance war. The sermon was preached last Sunday at St. Mary the Virgin's, New York.

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#### Quiet Days in Bronxville Parish

The Rev. Frank Gavin, professor at the General, is to conduct a quiet day for men on Washington's Birthday at Christ Church, Bronxville, N. Y. On the 7th a quiet day was held for the women of the parish, conducted by the Rev. Robert S. Chalmers of Baltimore.

\* \* \*

#### Dr. Porkess Leads Quiet Day

The annual pre-Lenten quiet day for the clergy of the diocese of Erie was held on Tuesday last at Franklin, Pa., with the Rev. William Porkess of Wilkesburg, Pa., conducting.

\* \* \*

#### Council of Advice On Student Work

The first province now has a council of advice on student work in New England. Its members are President Sills of Bowdoin College, President Ogilby of Trinity College, the Rev. C. Leslie Glenn of Christ Church, Cambridge, Mass., and the Rev. Edric A. Weld, headmaster of Holderness School. The province of New England is planning a spring conference of clergy working in New England college communities.

\* \* \*

#### Churches Urge Child Labor Amendment

The social service department of the Federal Council of Churches are urging Church people to get behind the effort to ratify the child labor amendment to the constitution. The NRA, they point out, has accomplished much in eliminating the evil, but because of the possible temporary nature of the National Industrial Recovery Act, the only way to make sure of the permanent abolition of child labor is to ratify the amendment. Twenty of the 36 states have ratified. The Council urges churches and church members to send letters and telegrams to governors and legislators urging the reform.

\* \* \*

#### A Rector Writes About Parsons

The Rev. William R. Kinder, rector of St. Joseph's, Detroit, Michigan, is apparently a bit fed-up on hearing parsons panned. In any case he has this snappy bit in his parish leaflet: "From all the writer has read lately there is not much to choose between preachers and bankers. From his reading he cannot discover which is worse, but he is inclined to think the preacher would rate the tougher reputation. Not that the author

would brag how tough he and his kind are! He does not consider this entirely the boast of excellence. But, looking out from his rough association with preachers, the present-day doctors possess halos and the lawyers have simply sprouted wings—well anyway pin feathers! The politicians and statesmen are really the right-

eous folk of this generation, and the merchant and manufacturer are so well regulated now that they are positively sweetly and unselfishly good.

"The doctor does help a fellow get well once in a while. The lawyer can get a fellow out of a jam. The politician arranges for rubber dollars—

## 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 a. m.; Musical Vespers 4 p. m.  
Thursdays and Holy Days: Holy Communion at 11 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

Park Avenue and 51st Street  
New York

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.  
8 P. M., Service in Swedish Language.  
Daily Lenten Serv. 12:15 and 5 P. M.  
Holy Comm., Wed. 8, Thurs. 10:30 A. M.  
Junior Cong. 9:30 and 11 A. M., 4 P. 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.

### Church of St. John the Baptist

Ocean Parkway and Webster Avenue  
Brooklyn, N. Y.  
Reverend John Lewis Zacker, Rector

Services:  
Sundays—8, 9:45, 11 A. M.  
Wednesdays—8 P. M.

### St. Margaret's

940-8 East 156 Street  
New York

Lenten Services Wednesdays and Fridays with Corporate Communion on Sundays at 8 and 11 of the Societies. Visiting speakers: Drs. C. B. Ackley, F. J. Clark, C. H. Collett, D. M. Welton, Johnstone Beach, Lester Martin, J. A. Hamilton, F. H. Merrill, and Miss Frances Cruger Ford.

### 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.; 9 p. m.  
Week Days: Wednesdays 10 a. m.  
Thursdays and Fridays 7 a. m., Holy Days 7 and 10 a. m.

### Church of St. John the Evangelist

Boston

Bowdoin Street, Beacon Hill

The Cowley Fathers

Sundays: Masses, 7:30, 9:30 and 11 a. m. Benediction, 7:30 p. m.  
Weekdays: Masses, 7 and 8 a. m.  
Thursdays and Holy Days, 9:30 a. m. also.  
Confessions: Saturdays, 3-5 and 7-8 p. m.

### Gethsemane, Minneapolis

Rev. Austin Pardue

4th Ave. South at 9th St.

Sundays: 8, 9:30, 11 and 7:45  
Wed., Thurs., and Holy Days.



and, boy, we all need something in the way of money that will stretch. The merchant and manufacturer take these rubber dollars and produce more like them. Even the banker has his useful days. They have to have a banker now and again to make new banks out of old ones. He is rather a decent chap while the bank lasts. After that—brother, he is the big bad wolf and nothing else!

"But the parson is the original bad boy of the world. To begin with he is a dim-wit or he would not be a parson. Next he is a coward and after that he is lazy. Then he is mean and small and if there is anything else in the world horrid and naughty, he is that too—including the business of being a mystical faker. The church is not worth while and it ought to be put out of its misery because both its people and its parson just do nothing but clutter the earth with their psychopathic squabbles.

"Honest to goodness, this kind of chatter gives this parson a pain in the neck. There are shysters in every profession and racketeers in every business. There always have been and there will be for some little time to come—even and in spite of the New Deal. That we have come to be startlingly aware of the fact is one of the few really hopeful signs of the times.

"The writer does not know about other professions and businesses but he does somewhat about parsons and churches, and he is convinced that, if all the parsons were kicked out and all the churches destroyed, (normally on Monday he would like to see this happen) the reality in life called religion would shortly produce new churches and new parsons would wend their busy or their lazy way among the people, helpful and decent and sane and kindly—God's lovable fools to their parishioners and the butt of critical jokers."

#### Over-Churched Towns Of Other Days

At the time of Jeanne D'Arc, London had a population of only 35,000 and even so it was more than three times as large as York, while Bristol with 9,500, Coventry with 7,000, Norwich with 6,000 were probably the only towns in England with more than 5,000 inhabitants. Yet in London within the walls there were 136 parish churches besides St. Paul's Cathedral and 13 monasteries. The lavish provision of churches was a feature of ancient towns; Norwich had its Cathedral and over 50

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churches; Cambridge had 15, and even so small a town as Lewes had 8.

\* \* \*

#### Diocesan Paper on The Goodwin Plan

The Diocesan Record, the organ of the Diocese of Rhode Island, publishes an article in the current issue calling upon the clergy to reject the Goodwin Plan on the ground that it does injury to the manufacturers who are included in it, and it is likely in the long run to dry up the sources of income for the church. If parishioners rely upon a percentage of their ordinary purchases to relieve them of their duties to the church, neither the Diocese nor the parish will be any better off, the argument ran.

\* \* \*

#### A Correction of New York Figures

Gardiner Day, in a review recently of *The Living Church Annual*, called attention to the figures presented there for the diocese of New York, which showed a falling off in communicant strength. The diocesan office now states that it was all due to an error in the summary of statistics that appeared in the convention journal. There the number of communicants is given as 81,415 and the number of baptized persons as 111,840. They should have been 99,591 communicants and 139,775 baptized persons. The fact therefore is that there was an encouraging gain in the number of communicants instead of a falling-off. All due, I presume, to someone using their fingers instead of an adding machine.

\* \* \*

#### Not So Sure About Their Honesty

Here is a story about Bishop Hobson of Southern Ohio that has gone the rounds possibly, but even at the risk of being charged with handing out old stuff I repeat it. He drove up to a wealthy parish one Sunday for confirmation and stopped to lock his car. As he was doing so a vestryman said with a laugh: "That is not necessary, Bishop, we are all honest here". "I am not so sure of that", replied Bishop Hobson, also with a

disarming smile, "you stole money given for missions to pay the coal bill".

\* \* \*

#### Young Churchman On the NRA

The Conference of Younger Churchmen, composed of a number of clergymen of all denominations in the city of New York, have just issued a statement on the inadequacy of present economic measures. After pointing out some of the failures of the recovery program the statement says, "We believe that unless the present measures look directly to an ultimate ownership by the people of those resources and instruments of production upon which they are dependent, these measures will tend to prove mere palliatives prolonging the miseries of our present society without remedying its fundamental defects. We look toward that social group in which goods shall be produced for use and not for profit. We call upon all Christian people to prepare and work for that society".

\* \* \*

#### Celebrating Anniversaries In China

Two Chinese clergy have been celebrating together the fortieth anniversary of their ordination. They are the Ven. Lan Tiang Hu, Archdeacon of Hankow, "the Bishop's right-hand man," and the Rev. Swei Ch'iang Huang of Hankow, "one of our chief missionaries and most capable administrators", to quote the Hankow News letter.

Instead of allowing their friends to plan a big celebration with the usual laudatory speeches and elaborate gifts, these two old friends secretly arranged a service of thanksgiving in the Cathedral and announced it too late for others to plan

## PREACHERS PRESENT ARMS

"One of the most terrible indictments of war ever penned."—*Ernest Fremont Tittle*

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### C. L. I. D.

The annual meeting of the Church League for Industrial Democracy is to be held at St. Paul's Cathedral, Boston, on Washington's Birthday.

#### Speakers:

MARY VAN KLEECK  
Director of Industrial Studies, Russell Sage Foundation.

REV. JULIAN D. HAMLIN  
Rector of the Advent, Boston.

REV. W. B. SPOFFORD  
Executive Secretary.

REV. NORMAN NASH  
Cambridge Seminary.

For information

REV. HOWARD KELLETT  
St. Paul's Cathedral, Boston



anything at the last minute. At the service, each made an address expressing thanksgiving to God for granting them the privilege of service in His Church. They were the first men ordained by Bishop Graves.

\* \* \*

#### A Campaign for Missions

Cambridge University has been having a missionary campaign in which more than twenty missionaries from India, China and Africa took part, holding large public meetings and small informal gatherings, affording opportunity to learn firsthand the far-reaching results of modern missionary enterprise. The meetings were organized by the Student Christian Movement.

The Cambridge Mission to Delhi, the Oxford Mission to Calcutta, and the Universities Mission to Central Africa are three old and famous missions founded by English university men.

\* \* \*

#### Bishop of Dornakal Keeps Busy

The Bishop of Dornakal, India, had fifty-three confirmations within a year, confirming 3,054 persons. Massachusetts, New York and Pennsylvania are the only American dioceses in which this number of persons confirmed was exceeded. The first baptism in Dornakal took place, after several years of work, on the Feast of the Transfiguration, 1906. As a diocese, the field has just come of age, as Bishop Azariah celebrated the twenty-first anniversary of his consecration on December 29, 1933.

\* \* \*

#### Students Ask for Course on Peace

Three hundred students of the University of Illinois recently staged a demonstration demanding a course of "peace" training, since military training already is provided. The demonstration was a protest against the dismissal of a number of students from Ohio State University for refusing to take military training.

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#### Parishes Divide up Student Work

In Memphis the work among students has been divided among the various parishes of the city. Thus St. Luke's sponsors the Episcopal Students Club of Southwestern; St. John's organized the work at State Teacher's College; Calvary, a downtown parish, is responsible for the work among business college students; Grace Church is working with the nurses in the hospitals and Holy Trinity is working with the medical students. They are then all organized into a council to plan programs and joint projects. Some groups have meetings with outside speakers,

others organize discussion groups, and most of them have occasional dinner meetings. They are combining for a banquet (just where an event ceases to be a dinner and becomes a banquet they do not make clear) in April when Bishop Gailor and the new chief of student work of the National Council will do the talking—which is probably what makes it a banquet.

Incidentally if you are interested in what college students have on their minds, and you could ask young Loaring-Clark who is the chaplain at state college in Memphis, he would tell you that these are the questions

that they are most frequently asking:

"How much of the Bible can we accept as history rather than allegory?"

"Why not Christianity without the church?"

"What is the ultimate justification of morality?"

"What does Christianity have to say about personal survival after death?"

"Does the church side with capital or with labor?"

"By what right does Christianity consider itself superior to other world religions?"

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