

# *The* **WITNESS**

CHICAGO, ILL., SEPTEMBER 6, 1934



JAMES P. DE WOLFE  
*To Conduct a Witness Column*



# SCHOOLS OF THE CHURCH

## The General Theological Seminary

Three-year undergraduate course of prescribed and elective study.

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

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

ADDRESS

### THE DEAN

4 Chelsea Square New York City

For Catalogue Address the Dean

## Episcopal Theological School CAMBRIDGE, MASSACHUSETTS

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

For Catalogue Address the Dean

## DIVINITY SCHOOL IN PHILADELPHIA

Undergraduate and Graduate Courses  
Privileges at University of Pennsylvania  
Address:

DEAN BARTLETT, 42nd and Locust Streets

## The Protestant Episcopal Theological Seminary in Virginia

For catalogue and other information  
address the Dean

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

## Berkeley Divinity School

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

## FORK UNION MILITARY ACADEMY

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

## ALL SAINTS' COLLEGE

Vicksburg, Mississippi

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

Marv Leslie Newton, M.A., Dean

## DE VEAUX SCHOOL Niagara Falls, N. Y.

Boys now housed in modern, fireproof dormitory.

For catalogue address

Rev. Wm. S. Barrows, D.D., Headmaster

## ST. FAITH'S SCHOOL

Day and Boarding School

Authorized by the Episcopal Church, Chartered under the Board of Regents. Kindergarten to College. Special Courses—Art, Music, French, Secretarial. 44th year. Tuition \$450 year. Opens Sept. 19th, 1934. Apply to Rev. Dr. F. ALLEN SISCO, Saratoga Springs, N. Y.

## 1832 HANNAH MORE ACADEMY 1934

The Maryland Diocesan School for Girls, in the country, fifteen miles from Baltimore. Accredited. College Preparatory and General Courses. Music, Art. Modern equipment and methods. Reasonable rates. Athletics. Riding.

Address: Principal,

LAURA FOWLER, A.B.,

Box L, Reisterstown, Md.

## MODERN PLAN OF EDUCATION

Girls successfully prepared for leading colleges East and West. High scholastic records. Strong faculty.

General courses include: Domestic Science, Music, Sculpture, Painting, Costume Design, Interior Decoration, Emphasis on Current Events in relation to History.

Leisure interests developed by athletics, Dramatics, Studio, Choir, Shop, etc. Junior School—Grades 3 to 8. Progressive methods.

For catalog address

The SISTERS OF ST. MARY,  
Box 25L.

## KEMPER HALL • 65 Years KENOSHA, WISC.

## TRINITY COLLEGE

Hartford, Conn.

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

## St. John Baptist School

For Girls

In the country near Morris-town. Under the care of the Sisters of St. John Baptist.

College Preparatory and General Courses. Music and Art. Modern Fireproof Building. Ample Grounds. Outdoor Sports. Riding, Tennis.

For Catalogue address  
Sister Superior, Mendham, N. J.

## THE CATHEDRAL SCHOOLS

Western schools of Western Culture. Accredited College Preparatory Courses. Under auspices of Protestant Episcopal Church. Full sports program. Healthy climate. Tuition \$450 per year.

FOR GIRLS.

Ivinson Hall.

Principal: Josephine W. Whitehead.

FOR BOYS.

Sherwood Hall.

Principal: Arthur K. McWhinnie.

Address Box 856, Laramie, Wyoming.

## Virginia Episcopal School Lynchburg, Virginia

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

For catalogue apply to

Rev. Oscar deWolf Randolph, D.D., Rector

## ST. MARY'S SCHOOL

MOUNT ST. GABRIEL

Peekskill-on-Hudson

BOARDING SCHOOL FOR GIRLS

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

## CHATHAM HALL

A Church School in  
Southern Virginia  
for Girls

Rev. Edmund J. Lee, D.D.  
Rector

Chatham Virginia

## SAINT JAMES SCHOOL

Washington County, Maryland

Diocesan School for Boys

The Mother of Church Schools  
on the English Plan

Dr. Adrian H. Onderdonk  
Headmaster

## HOLDERNESS

In the White Mountains. College Preparatory and General Courses. Music and Crafts. For boys 12-19. All sports including riding. 200 acres of woods. New fireproof building. Individual instruction. Home atmosphere.

Rev. Edric A. Weld, Rector

Box W Plymouth, N. H.

## CATHEDRAL CHOIR SCHOOL

New York City

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

## SAINT AGNES CHURCH SCHOOL FOR GIRLS

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

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

## TRINITY SCHOOL

Onkama, Michigan. A country boarding school for boys nine to sixteen. Semi-military. Fee \$55 per month covers cost of uniform and all expenses. Also Summer Camp. Tutorial system of instruction. Pupils may enter any time. Write for catalogue to Rev. F. L. Carrington, rector.

## Stuart Hall

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



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

# THE WITNESS

*A National Paper of the Episcopal Church*

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

Vol. XIX No. 1

SEPTEMBER 6, 1934

Five Cents a Copy

THE WITNESS is published weekly by the Episcopal Church Publishing Company, 6140 Cottage Grove Avenue, Chicago, Illinois. The subscription price is \$2.00 a year; in bundles of ten or more for sale at the church, the paper selling at five cents, we bill quarterly at three cents a copy. Entered as Second Class Matter April 3, 1919, at the postoffice at Chicago, Illinois, under act of March 3, 1879.

## A CALL TO SERVICE

*An Editorial by*  
BISHOP JOHNSON

AS a member of the committee on Religion and Welfare Recovery I have been asked to give publicity to certain features of the situation. In a survey of the past century statisticians report that in 1830 only 20% of the world's population was Christian, whereas today it numbers about 37%. In our own Church in the United States in 1830 there was one communicant to 416 of the population. In 1930 it was one to 98.

The weakness today lies in the fact that "only 30% of the seats in the average Protestant Church are being regularly used." It is the quality of our discipleship rather than the quantity of professed Christians that is the weak spot today. Probably the advent of the automobile and the lure of the movies has been a great factor in diminishing church attendance in these days. The committee reports however that the Roman Communion is not affected by these diversions, due probably to the fact that in the Roman Church the obligation to attend mass is a more potent urge to church attendance than the injunction to hear sermons.

The statement of Secretary Wallace, who is a member of the Episcopal Church, is far reaching; "Enduring social transformation is impossible of regulation without changed human hearts." The President, also a Churchman, states that "prosperity is built on spiritual and social values." In other words there can be no recovery that is not founded upon individual character. As the Holy Father states in his encyclical: "Social reconstruction, so much desired, must be preceded by a profound renewal of the Christian spirit. Unless such a renewal takes place all our efforts will be futile."

To express it emphatically, we cannot make a sound ship of state out of poor timber. As Dr. Steinmetz, the great electrical scientist, said, "Some day people will learn that material things do not bring happiness. Then the scientists will turn their laboratories over to the study of God and to prayer and to the spiritual forces. When this day comes the world will see more advancement in one generation than it has seen in the past four."

After all it is up to the individual member of the Church to make his religious practice not a matter of caprice but of obligation. He must see the absurdity of merely patronizing religion and the necessity of living a life which has its emphasis on the things that are spiritual.

THE committee, composed of 43 bishops, 39 pastors, 22 educators and many prominent laymen, have urged that Sunday, September 20th, be set aside as "Loyalty Sunday," on which Christian laymen will reconsecrate themselves to the witness of their faith in definite acts of worship, sacrifice and service. In these times it is the tendency to blame everyone but oneself for conditions, whereas we are not to judge others but we are to concentrate our critical faculties on our own performances. Often when I hear the laity criticize the clergy for the failure of local work I am constrained to think, "How can you blame others when you are doing so little yourself in carrying out your baptismal vows?"

The call today is to the individual. When he heeds that call then we will have those who will leaven the whole lump. Today we are suffering from the lack of yeast in our constituency, by which I mean that society is composed of too many people who are expecting the other man to do the work. In Russia and Germany they have rejected sympathy, love and forgiveness as virtues and exalted brute force as the only way to achieve their national aims. In order to do this they sacrifice personal liberty to the regimentation of self-constituted demagogues who impose on others the domination to which they themselves once objected.

The American people must choose between love and hate, forgiveness and revenge, liberty and tyranny and they will not accomplish this by voting but by living the only life in which freedom here and joy hereafter can be achieved.

THE immediate test that confronts us as a Church is that of meeting the urgent emergency which we face this fall. Shall the million members of the Church



permit insolvency of the General Church because they are indifferent to its needs? It is one thing if we are unable to reach the goal because we have not the money; it is quite another thing if we fail because we are indifferent.

If a roster of the Episcopal Church was published it would include a large proportion of the most prosperous people in the country. We shine in "Who's Who" but we are rather negligent in What's What. One wonders if our social-register proportion is really an asset or a liability. All of these people want to belong to an institution which will marry them properly and bury them decently. They do not want to be classed as pagans and they have a kindly attitude toward their spiritual mother, the Church. Surely she has a claim on their generosity.

When I learn that people who live from month to month on a precarious salary are giving of their scanty living I am forcibly reminded of the widow who gave more than they all because she loved much, regardless of the fact that Annas and Caiaphas probably spent her mites foolishly.

## Convention Issues

Reported by

WILLIAM B. SPOFFORD

THE Rev. Charles Harris, Jr., of Central City, Nebraska, maintains that the work of the National Council will not be adequately supported as long as so much money is spent at the Church Missions House. "One of the most violent forms of opposition prevalent among the clergy," he writes, "is the—well—mild form of graft at the Church Missions House. This criticism is, I think, about due to break out in virulent form, even to the extent of refusing to support any part of the Church Program until we make the effort to spend more of the money in other places besides New York. The field department alone drags out \$15,500 for rent and children allowances, to say nothing of \$32,600 in salaries. We are paying \$32,300 in rent for the staff at the Church Missions House. Why? They are all getting enough to pay their own rent. Here are the figures, printed on page 179 of the 'General Church Program, 1932, 1933, 1934', which shows what we are kicking about:

Department	People	Salaries	Rent	Child Allowance	Total
Domestic Missions .....	1	\$ 4,200	\$ 1,800	\$ 500	\$ 6,500
Foreign Missions .....	2	9,700	2,800	.....	12,500
Religious Education ..	8	25,800	4,200	2,400	32,400
Social Service .....	2	6,600	1,400	400	9,400
Finance .....	2	5,200	2,800	.....	8,000
Publicity .....	6	20,950	7,000	800	28,750
Field Dept. ....	9	32,600	9,500	6,000	48,100
Ecclesiastical					
Relations Dept. ....	2	6,700	2,800	1,200	10,700
		\$111,750	\$32,300	\$11,300	\$155,350

"I do not include the \$42,000 necessary to run the Presiding Bishop's office. The question of why children are worth \$400 each in New York and nothing whatever in other places goes unanswered. Some, in fact most all, of these salaries remind me of the story

of the late Commander Bob Evans when he went to a snooty Episcopal Church. He was handed a note by the man who owned the pew, 'Do you realize that I am paying \$100 a year for this pew?' Turning it over he wrote on the other side, 'If you are paying that you are paying too damned much.' There are many besides myself who, if Bishop Rowe's work and the work of others is cut off and we continue to maintain a Rolls Royce bunch in New York, will positively refuse to support anything except the local needs. The General Convention has a great opportunity to show the world that it is something besides an aristocratic bunch of snarling cats, haggling over things of small consequence while the great questions go begging. In the words of another, 'if this be treason make the most of it.' "

THE Rev. Irwin St. John Tucker of Chicago thinks that something must be done with the Prayer Book to make it understandable to the average man in the pew. He therefore urges the Convention to give serious consideration to the proposal which will be introduced by the delegates from Chicago providing for the transfer of the lectionary, calendar and tables in the Prayer Book from the front of the book to the back, and to substitute in their place the Personal and Occasional Prayers now printed before the Articles. "New comers to our church," he writes, "find the Prayer Book as at present arranged an almost insoluble puzzle. They are met at the outset by a bewildering maze of figures and directions in tiny type, almost unintelligible even if printed in large type. As an introduction to Common Prayer it is repellant and dismaying. On the other hand the exquisite beauty of the Personal and Occasional Prayers is unknown even to a large proportion of our own members. This proposed change involves no revision of the Prayer Book. It can be done merely by binding the pages differently. Changing the order would make it possible to find one's way through the Prayer Book easily and naturally and would do more than any one thing to increase church attendance."

The Rev. William Morrow Washington of Detroit believes that we should as a Church express repentance for the last war, and he thinks it might well center around Bishop Paul Jones. He writes:

"In the 17 years since we got into the war a good many of us who supported the government at that time have come to feel contrition and penitence for our part as played at that time and to envy Bishop Paul Jones for the vision which led him to put conviction of his duty to God above a supposed duty to the state. Now that the House of Bishops has declared its official conviction that conscience can not legitimately be forced by the state to the state's own ends, I feel that an act of penitence is appropriate and due from clergy and lay people who supported the war as a necessary evil to save democracy and to put an end to all war. I hereby sign such an act of penitence and invite others to send you their names to the same effect. I should like to see such an act of penitence with our names attached to be presented to the House of Bishops with a



respectful request that Bishop Paul Jones be restored to a missionary jurisdiction so soon as one shall be vacant."

MRS. REGINALD JOHNSON, Bar Harbor, Maine, believes we should create the office of Archbishop, and says it is only anti-English to object. She also hopes that the Convention will take a definite stand against war and for social enlightenment and "not put miserable finances first. Money comes if we have the other good things." Furthermore she shares the opinion, expressed by many, that those clergy who have no parishes might do well to go into the highways and seek their congregations. Thus Mr. E. A. Lycett of Baltimore writes: "I feel that the unemployed clergy should make their own living and not wait for a place to be provided for them. Let them preach the gospel in the streets or start a mission in the homes in some neglected community. It is difficult to get people inside our churches today but there is, I believe, a glorious opportunity outside in the highways and byways. Our Lord did most of his preaching and teaching outside the synagogue. I do not recall the Apostles providing churches for those called."

Dr. Persifor M. Cooke of Denver likewise feels that we should not have too much sympathy for the unemployed clergy. No other profession, he points out, provides a job and a living as soon as a man graduates and passes his examinations. Doctors, lawyers, engineers, after they pass their examinations, have to make their own way, building up their own practices. The clergy, he thinks, might well do the same thing—"the less fit to meet the conditions of life would be eliminated and would turn to other methods of livelihood."

The Rev. George L. Richardson, you possibly may recall, stated a number of weeks ago that one of the matters that should be dealt with by General Convention was the Convention itself. He pointed out the tremendous cost of General Conventions and expressed the opinion that we might cut down the number of delegates from each diocese, and possibly have the Convention less frequently. A letter now comes from Mr. John W. Lethaby of Portland, Oregon, executive secretary of the 1922 Convention at Portland, sheds a good deal of light on the question of costs. He writes: "As executive secretary for the 1922 Convention at Portland I was asked by Bishop Hall of Vermont just what it cost to run a convention. When the total of over one million dollars was given he was surprised. Here are the figures, based on an attendance of 2,000, checked by an expert on conventions from the chamber of commerce, and well on the conservative side. It includes the bishops, clerical and lay delegates, various Woman's Auxiliary delegates and other groups, but not the army of visitors and camp-followers. The office staff from the Church Missions House is included:

Cost of entertaining convention....\$	30,000.00
Transportation, berths, meals en route .....	400,000.00
Hotel, meals, etc., at Portland.....	420,000.00
Local Spending .....	200,000.00
	<hr/>
	\$1,050,000.00

The bishop and his committees in addition arranged excursions, a corps of guest cars, social events—indeed many gestures of welcome were tendered, of course free of cost to the visitors."

All of which certainly seems to indicate that Dr. Richardson's proposal that something be done to make General Conventions less expensive might well be considered at Atlantic City.

These discussions of Convention Issues we will carry on right up to the opening at Atlantic City, providing you readers send in the material. It is an open forum, with no ham-stringing of opinions. We only reserve the right to condense if necessary when space is lacking for all the communications. So let us have your opinion on the various matters to come before Convention.

Oh, and what of that Bundle Order? It is time you got it started so that the paper may be on sale each Sunday at the Church door. Just indicate the number of copies desired, and where they are to be sent. We will send you a bill at 3c a copy at the end of thirteen weeks; the papers meanwhile are to be sold for a nickel.

## Casual Comment

By

BERNARD IDDINGS BELL

APPARENTLY there is to be some agitation at the General Convention to make what is known as "intinction" a legal method of administering the Blessed Sacrament in the Episcopal Church. At present it is not allowed by Church law, but several of the bishops have licensed it by way of trial. Most of our people have never seen it done. For their benefit, be it said that the communicant takes the consecrated host in his fingers, waits until the chalice is brought to him, dips the host in the wine, and puts it, a bit soggy, into his mouth. I have administered that way where it is directed by the incumbent. Frankly, it seems about the worst way of administering possible to be arrived at.

In the first place, taking least important things first, "intinction" is not the custom of any part of Christendom except a very small part of the Episcopal Church. I do not like much these new and peculiar customs which divide us from every other kind of Christians. It seems a bit too "arty," this intinction.

In the second place, it is—to be quite frank—frequently a sloppy and irreverent procedure, hardly suitable for a holy act of worship. In the third place, it impresses me as awkward and just a little bit ridiculous. People do not eat anything else that way. It destroys all sense of partaking in a divine sublimation of a dignified common meal. I do not believe I could receive by intinction without feeling self-conscious and a trifle absurd. This attitude of mine is shared by a good many lay people, as well as by almost all clergymen.

At the same time there are people so obsessed by dread of bacilli that they can hardly drink from the chalice. It seems too bad that they are so superstitious, but they are children of their age, and they share



its phobias. More important, it is difficult in our present practice for a priest to administer the chalice reverently, and it takes a great deal of time. I estimated last week that at the Cathedral in New York it added ten minutes to the mid-day service. To pass the chalice is obviously inconvenient.

Why not do the sensible thing and allow communion in one kind, when desired? A rubric could be inserted thus: "It is to be understood that to receive the consecrated bread only is to receive fully the benefits of the communion; but opportunity shall be given to those

who may desire to receive also the consecrated wine." Then those who wished could leave the altar as soon as they had received the host. The rest could stay. By such legislation everyone would be satisfied.

The Roman Church has communion in one kind. Therefore we must not have it, some people say. Why not? It is a good idea, and was adapted by Rome purely for convenience. There is no doctrine involved. We might better do it too, rather than make up an odd stunt of our own like intinction. We shall come to communion in one kind eventually. Why not now?

## THE NEED FOR HYMNAL REVISION

By

G. DARLINGTON RICHARDS

*Organist at St. James' Church, New York*

TO THE early Christians praising God in song was a most important element of worship. The custom, adopted doubtless from the Jewish ritual, was at first probably confined to the singing of Hebrew psalms, and to Old Testament canticles, such as the Song of Moses, the Thanksgiving of Hannah, the Vision of Habakkuk, the Song of the Three Children, etc. When the singing of contemporary hymns was begun we do not know, but it was evidently during the lifetime of St. Paul, for he exhorted the Ephesian and Colossian converts to express their joy, not only through the use of these psalms and hymns, but also of "spiritual songs" (Eph. V, 19; Col. III, 16). Professor Dickinson, in his "Music in the History of the Western Church" says these spiritual songs were composed by the Christians themselves and were the beginnings of Christian hymnody. "The lyric inspiration, which has never failed from that day to this, began to move the instant the proselyting work of the Church began."

Singing by the early Christians, under the influence of Divine grace in their hearts, was intended to be an act of joyous exhilaration, performed by everyone, in concert, for, whereas, St. Paul is most explicit in his admonitions regarding speaking, whether it be speech in an unknown tongue, interpretation, or prophecy, it was to be indulged in by but "two, or at the most by three, and that by course," i.e. separately, one after another, he imposed no such restrictions on their manner of praising God.

As the Church grew lyric inspiration increased. Not only were the number of hymns multiplied but interest in their rendition became a vital force. In the fourth century hymn-singing proved a powerful means of increasing the following of the Arians of Edessa, until Ephraem, himself a writer of hymns, with the aid of a choir which he trained, won the day for orthodoxy. Similarly, at Constantinople, we find St. Chrysostom organizing nightly processional hymn-singing, thereby discomfiting the Arians in that city. And so, if we follow the history of the Church, we shall find instance upon instance showing the tremendous power of this,

which should be one of our most cherished heritages, but which has ceased to be the telling force in the life of the Church it formerly was. For there is no denying the fact that, with rare exceptions, congregations do not sing. Why is there so little joyous singing in the average congregation today? Why does it no longer engage in whole-hearted, enthusiastic participation in this form of public worship?

MOST problems are complex rather than simple, and that which we are considering is no exception to the rule. There is usually one outstanding cause flanked by several minor causes which, though their bearing on the problem is, by comparison, less important, is not by any means insignificant. Let us consider these minor causes first. Being an organist, I may be permitted to be frank regarding one common cause of poor congregational singing, viz: the uninteresting, unrhythmic, erratic, and otherwise unsuitable accompaniment given the hymns by many organists who should know better. We hear tunes played in a perfunctory manner, as though the organist regarded them merely as something to be gotten through with, something which consumed just that much time in the day's work. Others go to the opposite extreme, characterizing each change of sentiment in the text by violent alteration of the tonal quality and quantity of the organ. Nothing is more discouraging to a congregation trying to sing a hymn, than for the organist to change suddenly from loud to very soft, leaving the congregation suspended in mid-air, as it were, without the support of the organ. A non-inconsiderable part of the blame for indifferent congregational singing may be laid at the door of the organists.

Another contributory cause is indifference on the part of the congregation; a disposition to let the choir do the singing, especially if the choir be a good one. This is particularly true of large city parishes, and would seem to be indicative of the attitude of city people regarding a number of things, sports, for example. They engage in amateur sports to a limited extent, but



the real thrill comes through paying to be allowed to sit in the grand stand and watch professionals play the game.

THERE are other causes of a minor nature, but the chief deterrent to good congregational singing is the hymnal itself. For some time prior to the appearance of the hymnal now in use singing in church has been declining. During the preparation of the book we were told it would prove itself a powerfully corrective agent in this respect, but the results thus far attained fail to justify the promises made for it. To many Christians, it has been a disappointment; clergy, church musicians, and laity alike. But why? What are some of the criticisms of the hymnal as viewed from the standpoints of these three classes of church membership? Those of the clergy would best be expressed by the clergy themselves; suffice it to state that many of them recoil from the use of some of our hymns because of the theology contained therein, a theology outworn, and not at all in line with the generally accepted belief regarding some of the Church's doctrines.

It is the belief of some choir-masters that the hymnal contains too many "choir tunes" for it ever to become a great incentive to congregational singing. If by this is meant tunes suitable only for well-trained choirs, tunes with a range too great for the average uncultivated singing voice, there is ground for complaint against many of them. Such voices find it difficult to sing any note above D. It then becomes necessary to resort to an expedient if the people are to be given an opportunity to sing. One such expedient lies in the organists' ability to lower the pitch of the tune a full tone, or more, if necessary. The bass part may then be too low for effective rendition by the bass singers in the choir, but if they will sing the *melody* of the tune in unison with the tenors, and if the altos will sing in unison with the sopranos, a strong melody-singing group is formed, a nucleus around which congregational singing may be built. Unfortunately, not all organists are able to transpose music at sight. As a member of the committee on examinations for the American Guild of Organists, the writer finds this an outstanding weakness among candidates taking academic examinations in organ playing. Accuracy in this respect is scarcely ever encountered, and some are incapable of transposing well, even with practice. For the benefit of these, the tunes should be printed in keys low enough to insure congregational participation.

The reprehensible practice indulged in by some organists, usually those who play for boy choirs, of raising the pitch to a key above that given in the hymnal, that greater brilliancy may be obtained from the trebles in the choir, should never be tolerated. Ample opportunity is afforded in anthem settings of the canticles, and in the anthem itself, for the boys' upper tones to be heard, and an organist who deliberately sets out to raise the pitch of a tune, shows by his action that he wishes to discourage congregational singing. Given a convenient pitch and a reasonable amount of encouragement in the organ and choir accompaniment, so-called choir tunes can be learned by the laity, if sung frequently.

NOW, a word as to size. The hymnal contains five hundred and sixty-one hymns. Many of these, including the three for Holy Matrimony and the six hymns for the Burial Service, are essentially "seasonable," and therefore, out of place at various times during the year; but, aside from this, it is still a difficult matter to sing all of the other "general hymns," as they were formerly called, frequently enough for congregations to become familiar with them. If the hymnal were smaller it would be of greater practical value. It would be a comparatively easy matter to make it so, for, in almost every subject division of the book are hymns that might well be dispensed with.

Finally, we approach the subject from the layman's standpoint. Why does he not lift his voice to God in praise? Is it because the surroundings do not tend to enhance his love of the beautiful? No. At no time has more thought been bestowed on the matter of making churches beautiful than the present. Is it because the preacher is dull? No. Sermons have little to do with the manner in which hymns are sung, although the reverse is true; the hymn preceding the sermon may be either an inspiration or a "wet blanket" to the preacher. What then? It is the hymnal which prohibits him. The hymnal, with its archaic theology, its unsuitable music, some of it so bad as to make a musician blush at playing it, not to mention the fact that he is obliged to invite others to join him in the offense, is the chief reason for our non-singing laity.

Most people like to sing. Why do we not encourage them to do so? Nay, rather, why do we actually place a stumbling-block in their path to prevent them from singing? Religion must appeal musically as well as intellectually. Realizing how closely linked Christianity and hymn singing have been in the past, each new development of thought being strikingly reflected in the hymnody of the time, is it any wonder that the man in the pew looks for a corresponding growth, musically speaking, today? And is it any wonder that he is disappointed at not finding it? He hears the teachings of Jesus expounded from the pulpit in language he understands. Contemporary authors interpret them in a similar way in the books he reads. Has he not the right to expect the hymns he is asked to sing to keep pace with sermon and religious literature? Alas! too often, prohibited from enjoying practically the only opportunity left him of public praise, he lapses into a condition of inattention even to the vicarious offering of the choir.

We need a modern St. Paul, whose wise selection shall preserve to our use only the best of the old hymnody, but whose courage shall give impetus to a new. We need another St. Ambrose with melodic charm to "fascinate the people;" and we need also Ephraems and Chrysostoms, who through constructive thought and action shall speedily restore to the Church that, which from the beginning, has been a distinctive feature of her public worship,—the united offering of praise,—"psalms, and hymns, and spiritual songs." Then shall we be able to sing in very truth,

"Yea, the Church delights to raise  
Psalms, and hymns, and songs of praise."



## PRESENTING A FEW BOOKS THAT ARE WORTH YOUR TIME

By GARDINER M. DAY

This week we are going to mention briefly quite a number of recent volumes. Morehouse has published a book entitled *Early Episcopal Church Schools*, by Dr. Clifton H. Brewer. Very little work has been done in this field of Episcopal Church school history, and most of what has been done in this country has been done by Dr. Brewer. Those interested in this subject will find this book extremely interesting. In addition, it has a number of quaint illustrations taken from old textbooks.

*Life's Beginnings* (Harper Brothers) is a little guide for daily meditation. It has thoughts for every day in the year,—first, a text, and then quotations. It is compiled by two persons with the initials F. J. N. and C. D. M. I have looked through it and found some very beautiful quotations.

Francis Underhill in a little book, *The Art of Intercession* (Morehouse, 50c), discusses very briefly and simply some of the most usual questions that arise in the layman's mind in thinking about this delicate art.

*Epochs in the Life of Simon Peter*, by Professor A. T. Robertson of the Southern Baptist Theological Seminary, is a study of over 300 pages of all the incidents pertaining to St. Peter mentioned in the gospels. Each episode was taken up and discussed fully. Anyone wishing to study what is known of St. Peter would find this book a helpful guide.

Kenneth D. Mackenzie has written a brief and interesting exposition of the precepts of the Church under the title *The Catholic Rule of Life* (Morehouse, \$1.25). The precepts of the Church do not deal with detailed arrangements of ecclesiastical discipline but with its broader principles. In the Roman church, the precepts for the most part have been definite and inflexible, but in our Church they have changed with the centuries if not with the generations. Mr. Mackenzie gives an historical treatment of such topics as holy days, the frequency of communion, confession, fasting, and abstinence. Those concerned about these topics will find the book interesting.

The most obvious comment to make concerning *The Life of Our Lord*, by Charles Dickens, which Simon Schuster recently published, is that, had the writer not been Charles Dickens, it is almost certain the book would never have been published. Even Dickens himself, according to his sister, at the end of several weeks' consideration, told her that "he had decided never to publish it or even to



ROBERT P. KREIDLER  
*To Conduct a Witness Column*

have it privately printed." The life of Christ is very simply retold by Dickens for the child mind and is marked by real beauty. The story is entirely uncritical, however; it is almost a rewording of the gospels with a bit of sweet sentimentality thrown in. It adds nothing to our knowledge of Jesus of Nazareth, and on the other hand, it whitewashes Pontius Pilate and the Gentiles, and places the entire stigma for the death of Christ upon the Jew, which was customary until the results of most recent biblical scholarship became known.

## APPEALS FOR FUNDS FOR FRESH AIR WORK

The New York City Mission Society has sent out a final appeal to friends and former contributors in order that their work in country centers may be continued. Money contributed earlier in the year was entirely exhausted in providing country care for 1,700 children and mothers, and yet there are 700 others who have been waiting all summer in acute need of outdoor care. To send them away for a two weeks' period would cost about \$15 each, or a total of \$10,500. "Most of these children and mothers," stated the Rev. L. E. Sunderland, head of the organization, "are suffering from acute mal-nourishment or other pernicious effects of poverty." The treasurer of the society, in case you have spare cash that you would like to donate, is Mr. Eugene W. Stetson, 38 Bleecker Street, New York City.

## NEW FEATURES ARE ANNOUNCED FOR THE WITNESS

By W. B. SPOFFORD

It has always been our aim to bring out a paper that lay people will read and like; full of instruction and inspirational material, free of wrangling and controversy. We believe laymen want that kind of a paper and that rectors want their people to read such a paper, since it makes for better Churchmen and better parishioners. Bishop Johnson writes with laymen in mind; so does Bishop Wilson in his "Let's Know" column, and the news we try to present briefly so that the busy man or woman can have an idea of what is going on in the Church throughout the world without being obliged to wade through too much material.

We are now to add two features. We had a note the other day from a subscriber. It pointed out two facts; one, that there has been a great increase during the past year in confirmations; two, that there is less pastoral oversight today since parishes and missions are economizing. "Instruction should go on after confirmation," writes this friend, "and yet many of these newly confirmed are going to get mighty little of it. Why shouldn't THE WITNESS have a column or two for just such people? As a matter of fact all of us need instruction on the life, the usages and the practices of the Church, no matter how long ago we were confirmed. I believe such material would be popular not only with us lay folks but would be welcomed by bishops and rectors as the sort of instruction they would like to place in the hands of their people. Since THE WITNESS costs so little there is no reason why everyone shouldn't have it."

So we went out and lined up two men to conduct just such columns. They are the Rev. James P. De Wolfe of Kansas City and the Rev. Robert P. Kreidler of Scranton. Both are well known throughout the Church so I will say no more about them or their columns. They will speak for themselves, and to your satisfaction I know.

These new features will be launched in a week or two. Meanwhile send in your Bundle Order and subscriptions so that you may have the paper at the start of these new features.

\* \* \*

## Memorial for Bishop Whipple at Faribault

A memorial which includes a stone altar, choir room, chapel and stone tomb for the body of Bishop Whipple has been completed at Faribault, Minnesota, made possible by bequests



from the bishop's widow and his niece, Miss Salisbury. It was built under the direction of a committee of which Bishop Keeler is chairman. \* \* \*

#### **Rector Resigns to Live in England**

The Rev. Frederick H. Chambers has resigned as rector at Pittsford, N. Y. and is leaving the country to make his home permanently in England. \* \* \*

#### **Good Advice from Bishop Parsons**

Writing of the recent strike in San Francisco in his diocesan paper, Bishop Parsons of California gives the following advice to Church people—and very good advice it seems to me. He writes:

"We Christian people have a real duty to perform in these trying times. We can not, we must not, be passengers carried along without making any contribution to the movement of social forces. There are at least four things we ought to do. The first is to try to be intelligent about the social movements of the day. We can not, most of us, know the details of many of the questions at issue here and through the world; but we can all of us learn something of the major trends in the world. Let us try to be intelligent.

"The second is to try to be Christian. The standard of judgment in all these social questions is for us Christians Christ and the Kingdom of God as he presented it. The question is ultimately not whether our business will profit or our condition be improved; or our Nation grow richer or more powerful. It is whether the Kingdom of God—the commonwealth of love—will be furthered.

"The third is to remember that to be Christian includes keeping one's head. We must not be frightened, for after all God reigns. We must not be intolerant, for after all Christ is our Master. We must remember that the other fellow, whatever he may be—New Dealer, rugged individualist, Tory of the old school, Republican or Democrat, Socialist or even Communist—may be, indeed perhaps is, as honest and as intelligent as we are ourselves. It is a disquieting thought. There is nothing more joyfully satisfying than to be absolutely sure that we are right and all who disagree with us are wrong; but that is seldom, if ever, the case. As soon as we recognize the facts we are likely to keep our heads and be more Christian.

"And so the fourth and last contribution we can make is to add to our intelligence and our sanity, our earnest and constant prayer. Let us pray daily for light and wisdom and

love for ourselves and especially for all those who have responsibility toward the settlement of our troubles." \* \* \*

#### **Negro Physician Presents Class**

At Hawkinsville, Ga., there is a Negro congregation that is ministered to largely by Dr. R. Archer Tracy, a Negro physician who serves St. Philip's as layreader. He recently presented to Bishop Reese, through the vicar, the Rev. J. C. Skottowe, who is white, a class of seven for confirmation. \* \* \*

#### **Death of Prominent New York Churchman**

Mr. Edward S. Gorham, head of the New York book store and publishing house that bore his name, died on August 27th. He was a picturesque individual; a devout Churchman and a great friend of the hundreds of clergymen from all parts of the country who never failed to visit his store when in New York. \* \* \*

#### **Retreat for Clergy of Vermont**

The Rev. John Crocker, Episcopal chaplain at Princeton, is to conduct a retreat for the Vermont clergy from September 10th through the 14th, to be held at Rock Point. \* \* \*

#### **Keeping a Deaconess on the Job**

As every one knows Bishop Jenkins has a number of women workers in Nevada. One of these, a deaconess, made 146 calls, held 26 services, conducted three Sunday schools, presented 2 for baptism and eight for confirmation and travelled 1808 miles. \* \* \*

#### **Colored Church Workers Meet at Topeka**

Colored Church workers of the provinces of the northwest and the southwest met at Topeka, Kansas, September 4th to 6th with the opening service held at Grace Cathedral, with Bishop Wise giving the address. The program included addresses on various phases of Negro work. \* \* \*

#### **Called to Philadelphia Parish**

The Rev. George C. Anderson of Willow Grove, Pa., has accepted a call from the vestry of the Holy Apostles, Philadelphia, to become the vicar of St. Giles, which has become a parochial chapel of the parish. The transfer of St. Giles from a diocesan mission is for an experimental period of two years, at the end of which time the Holy Apostles has the option of retaining St. Giles as a parochial chapel or of returning it to the oversight of the diocese. By the addition of St. Giles the parish

## **THE GALLERY OF ORIGINAL SOURCES**

### **Of the Episcopal Church**

Consisting of rare photographic copies of the original heads of the Church, at Jerusalem, in England, and America. Produced and sold singly or in sets, under the auspices of the Choir Guild of St. Luke's Church, Marianna. The set comprises five prime pictures, and first Bishops of many of the American Dioceses, with biographies.

#### **The Head of the Church**

This of course is Jesus Christ our Lord. "He is the head of the body, the Church" (1 Coll 1:18). A splendid picture made by photographic processes from Hofman's famous picture. A companion picture to the others of the Gallery, in size and style. The biography with it is the second article of the Nicene Creed.

#### **First Bishop of Jerusalem**

This picture is St. James the Less reputed first Bishop of Jerusalem (A. D. 35), the beginning of the line from which, with that of St. John of Ephesus (A. D. 96), the Anglican Church connect their Apostolic Succession. This picture is copied from the only known one of James the Less outside the group of the Last Supper. A biographical sketch goes with it.

#### **First Archbishop of Canterbury**

This is Augustine of Canterbury, first Archbishop, A. D. 601-604. A splendid picture, in his vestments and mitre, with pastoral staff. Of interest to everybody. Biography with it.

#### **First American Bishop**

This picture is Samuel Seabury of Connecticut. Elected Bishop March 25, 1783 in Connecticut, consecrated November 14, 1783 at Aberdeen Scotland, by Bishops Kilgour, Petrie, and Skinner. He was a Presiding Bishop, and presided at the first General Convention of the Churches of all the states at Philadelphia September 29, 1789. This picture carries a facsimile autograph and a biographical sketch.

#### **First Missionary Bishop**

This is Jackson Kemper, native of New York State, consecrated first Missionary Bishop at Philadelphia September 25, 1835 for Indiana and Missouri. First Bishop of Wisconsin, Founder of Nashotah House, etc. A most interesting biography with this picture.

#### **First Bishops of the Dioceses**

The gallery is one of original sources. It therefore includes the first Bishops of many of the American Dioceses. Same size and style of pictures, with facsimile autographs. Such as, Bishop White of Pennsylvania (1784-1796), Provost of New York (1787-1815), Madison of Virginia (1790-1812), Claggett of Maryland (1792-1816), Griswold, first and only Bishop of the "Eastern Diocese," composed of Maine, New Hampshire, Massachusetts, and Rhode Island (1811-1841), Ravenscroft of North Carolina (1823-1830), Otey of Tennessee, Wilmer of Alabama, Rutledge of Florida, Smith of Kentucky, Polk of Arkansas, and Louisiana, Green of Mississippi, Tuttle of Montana, Whipple of Minnesota, Kipp of California, and others.

The photography is done by the Eddy Studios of Marianna, Fla. from privately owned plates. The pictures are sold for Church purposes only, in sets or singly, nicely framed in 3/4 inch silver molding 10 by 13 inches, at \$4.60 each. Without the frames \$3.60 each.

Address Choir Guild of St. Luke's Church, Marianna, Florida.



will now comprise a total of 4,409 communicants. It has three other chapels for which it is responsible. The Rev. George H. Toop has been the rector of the parish for the past twenty years. Among former rectors were Bishop Thomas, retired bishop of Wyoming, Bishop Stearly of Newark and Bishop Capers of West Texas.

\* \* \*

#### New Rector at St. Mark's, Toledo

The Rev. George R. Selway, curate at St. Paul's, Akron, Ohio, has accepted a call to be the rector of St. Mark's, Toledo. This is to be a big month for Mr. Selway; he is to marry Miss Edna Wright of Akron on September 18th and be instituted as rector by Bishop Rogers on the 23rd. On the morning of the same day Bishop Rogers is to institute the Rev. William X. Smith as rector of the Incarnation, Cleveland, where he succeeds the Rev. William C. Munds who has gone to the diocese of Texas.

\* \* \*

#### New Head of Seamen's Institute in New York

The Rev. Harold Kelley of Los Angeles has accepted a call to be the superintendent of the Seamen's Institute in New York.

\* \* \*

#### Laymen's Conference in California

The seventh laymen's conference of the diocese of California was held at Menlo Park September 1-3, the keynote of the affair being "The Layman's Place in the Church Today." There were addresses by a large number of leading laymen, including Mr. H. C. Wyckoff who for a number of years was a member of the National Council. He spoke on the work of the General Church. Bishop Parsons delivered a message and there was also an address on missions by Archdeacon W. R. H. Hodgkin.

\* \* \*

#### Auxiliary Secretary Visits Sacramento

Mrs. S. S. Taber, travelling secretary of the Woman's Auxiliary, recently visited the diocese of Sacramento, conferring with the women of the parishes and missions. It is the hope of the diocese that she may return for a longer visit this fall.

\* \* \*

#### Merger of Ohio Parishes

Following the resignation of the Rev. Ian Robertson as rector of St. Stephen's, Steubenville, Ohio, there has been a merger with St. Paul's parish in that city. It is a tentative arrangement to continue for a year. The two parishes will be under the leadership of the Rev. Harold C. Zeis who is the rector of St. Paul's.

He will be assisted by the Rev. Omar W. McGinnis of Tiffin, Ohio, who has been called as curate. Mr. McGinnis graduated from Bexley in June.

\* \* \*

#### Clergy Conference in Ohio

The annual clergy conference of the diocese of Ohio is to be held at Gambier, Ohio, from September 16th to the 18th, with Mr. Charles P. Taft of Cincinnati as the speaker at the opening meeting. Mr. Taft is the head of the Everyman's Offering.

\* \* \*

#### Ohio Rector Resigns

The Rev. A. E. Clephan has resigned as rector at Put-in-Bay, Ohio, effective October first.

\* \* \*

#### Student Worker at University of Michigan

The Rev. William D. Orr, since 1931 the associate minister at St. Paul's, Albany, N. Y., has resigned to become associated with the Rev. Henry Lewis in student work at the University of Michigan.

\* \* \*

#### Canon Bell Leads Mission at Newport

Canon Bernard Iddings Bell conducted an eight day mission at Trinity Church, Newport, R. I., from August 26th through September 2nd. It was a teaching mission rather than a preaching one, with instructions on God, man, grace, the Church and on morality, both individual and social. There were two daily celebrations of the Sacrament. The Rev. Stanley Hughes is the rector of the parish.

\* \* \*

#### Services at Out-Door Chapel

The outdoor chapel of the Transfiguration, located among the pines and cedars at Lake Tahoe, had a successful summer, ministering to a large number of vacationists. The guest preachers included the Rev. C. A. Mainwaring, Dean Farlander, the Rev. Paul Little and Bishop Noel Porter of Sacramento who preached a series of sermons from the middle of July through August.

\* \* \*

#### New Education Plan in Chicago Parish

A new plan of religious education is to be instituted this fall at the Ascension, Chicago. Declaring that a lot of the disrespect for the Church begins in the inefficient Sunday school, the Rev. William B. Stoskopf, rector proposes to have the Church of the Ascension School in place of the usual Sunday school. Classes will be held during the week as well as on Sundays and courses will be elective. "Today the

Church has two great problems," declared the rector. "First the teaching of religion and secondly the teaching of the proper use of leisure. The Church of the Ascension school in presenting its curriculum tries to help both of these problems, hence the two departments, religion and crafts." Courses are to be offered in Bible study, religion and biology, normal training, confirmation class, Church re-

### Under the Ground in Bible Lands

"... the last word on biblical archaeology in terms understandable not only to the man in the street, but of infinite value to the student in the library." So writes "The Witness" of Dr. George A. Barton's *Archaeology and the Bible*.

Thoroughly revised sixth edition, 617 pages, 330 illustrations, \$3.50 postpaid.

### American Sunday-School Union

1816 Chestnut St. Philadelphia, Pa.

### BROAD OAK SCHOOL

The Hill, Augusta, Georgia

Boarding and Day School for Girls, Day School for Boys under fourteen, for the development of Character. Individuality and Sound Judgment through College Preparatory and General Courses. Languages, Art, Music, Dramatics. Small classes, individual attention and work. Sunny, mild winter climate. Outdoor classes and sports.

Principal, Mabel Worthington, M.A., Cambridge, England

### RANDOLPH-MACON

College for Men Founded 1830  
A standard college offering the highest grade of education at the least cost.

Confers B.S. and A.B. Degrees.

Prepares for Law, Medicine, Applied Sciences and the Ministry.

Total necessary expenses, \$500. For catalog, address: S. C. Hatcher, D.D., V.P., Sec.-Treas. R. E. Blackwell, A.M., LL.D., Pres., Ashland, Va.

### CHRIST CHURCH SCHOOL

Middlesex Co., Va.

A moderately priced School offering every advantage. Highest academic standard, dignified cultured atmosphere. For details write, Headmaster, Box C. Christ Church, Va.

SINCE 1903

### Good Food, Courteous Service and Reasonable Prices

(WE DO NOT SERVE  
ALCOHOLIC BEVERAGES)

### KENTS RESTAURANTS

Illinois and Pacific  
1214 Atlantic Ave.  
2124 Atlantic Ave.

Three convenient locations where may be had Combination Breakfasts, Platter Luncheons, and Special Dinners at amazingly low prices.

Breakfast from 25c up  
Luncheon from 35c up  
Dinner from 50c up



search, Church history, wood carving, printing, embroidery, piano, weaving, first aid, seamanship, Indian lore, model building, cooking, folk dancing, sewing and dramatics. There is to be a teaching staff of about twenty.

\* \* \*

#### **Bishops Favor Calendar Reform**

The churches should take the lead in calendar reform in the opinion of Bishop Manning of New York, who was one of thirty bishops of our Church expressing approval of proposed changes advocated by the World Calendar Association. Among other things it would provide for a fixed Easter. There were close to 1,200 clergy who answered a recent questionnaire, with a general reform of the calendar approved by a vote of nine to one. The thirteen month calendar, proposed by the late George Eastman of Rochester, N. Y., was rejected by a vote of seven to one.

\* \* \*

#### **Joins Staff of New Haven Parish**

The Rev. Sewall Emerson, on the staff of Trinity Church, New York, has accepted an appointment as curate at Christ Church, New Haven, Conn., where the Rev. Clark Kennedy is rector.

\* \* \*

#### **Mr. Kraus Deplores Nudism**

Now here is something to really get steamed up about, particularly if you happen to be in the clothing business. It seems that a nudist colony exhibit has recently opened at the Chicago Fair. It brought forth a long communication filled with such statements as "disgusting example of abandonment," "low passions," "the challenge of barbarism," "retrogression in its most insidious and repulsive aspects." And the communication comes from Mr. Joseph M. Kraus, the advertising manager of a garter company. You can readily see what will happen to Mr. Kraus and his garters if people begin to take this nudist business seriously. Anyhow he is out to nip the thing at the start . . . not of course because he is interested in maintaining a market for garters but solely "because its theory is evolved from low passions and generated by systems of attendant myths with respect to the cultural, social and aesthetic values assigned to it by its proponents."

\* \* \*

#### **Seminary Students at State Hospital**

There are fifteen students studying this summer at the state hospital at Worcester, Mass., of whom six are Episcopalians. They are the

Rev. Charles Fielding, the Rev. Phillip Steinmetz and Benjamin Minifie of the General; John K. Mount of Virginia, and Sheldon Harbach and Rollin Fairbanks of Cambridge. Their work consists of directed case work and study of the social resources of the community; actual work with patients in the hospitals and clinics; participation in the medical ward rounds and conferences with regard to the patients, and seminars in which general physician, psychiatrist, psychologist and social worker discuss together with the theological students the patients with whom they are working. The purpose of the training is to make the students familiar with symptoms of mental illnesses and to learn something of the techniques of the psychiatrist in dealing with the mentally ill, in order that those appropriate for pastoral work may be taken over into that field.

\* \* \*

#### **Bishop Parsons Protests Lawlessness**

Bishop Parsons of California and Rabbi Irving Reichert of San Francisco were the two religious leaders whose names appeared among the signers of a statement which appeared recently in the San Francisco papers, protesting against law-

lessness, curtailment of free speech and unlawful interference with civil rights. Vigilantes, in case you are not familiar with what has been going on in California recently, have been kidnapping, beating up, smashing up meetings and doing all sorts of unlawful things in various parts of the state. It is grand to find a Bishop taking the lead in opposing these forces of reaction.

\* \* \*

#### **Chicago Clergyman Returns to Work**

The Rev. Edwin Randall, for a number of years the head of city missions in Chicago, is returning to his duties this month after a year's leave of absence because of serious illness. He is to take up again the city mission work and will be in charge of the Epiphany.

\* \* \*

#### **Church School Leaders to Meet**

Church school leaders of the diocese of Chicago are to meet at St. Paul's, Kenwood, September 8th and 9th to consider common problems and discuss plans for the coming year. Bishop Stewart is to give the opening address, with lectures to be given by the Rev. Harold Holt, the Rev. John S. Higgins, Mrs. Chester H. Green, state motion picture chair-

## **THE NATIONAL COUNCIL TRAINING INSTITUTE**

**Atlantic City, New Jersey**

**October 15 - 18, 1934**

The Institute offers without charge to deputies, delegates, and visitors to the General Convention and the Triennial

**Twenty-two Courses**

Missions, Religious Education, Christian Social Service, Methods of Publicity, the work of the Woman's Auxiliary.

**Two Morning Periods Daily.**

For further information regarding courses and registration, apply to the Dean.

**The Rev. Arthur M. Sherman, S. T. D.**

**Church Missions House**

**281 Fourth Avenue**

**New York, N. Y.**



man of the congress of parents and teachers, and the Rev. G. Carlton Story. The Rev. Richard C. Talbot Jr. is the dean of the conference and the Rev. Donald Crawford is the chaplain. \* \* \*

#### New Plan of Church Financing

Holy Nativity, Beverly Hills, Chicago, has worked out a plan whereby it has issued \$2,500 in 6% notes, the money to be used for repairs to the property and in paying off accumulated tax assessments. The notes are in \$25 denominations and bear interest coupons which are payable at a bank. The notes are secured "by the faith and credit of the parish which is supported entirely by voluntary pledges." The response to the plan has been instant, with the notes sold for the most part in small amounts to members of the parish. Mr. Benjamin Clarke, a lawyer and warden of the parish, is the trustee of the fund.

#### The Doctor Receives a Real Tribute

Among the communicants of the diocese of Sacramento is a doctor who, in addition to being a surgeon of distinction, is noted for his kindness and good works. This manifests itself in his countenance. Called to the bedside of a dying Irishman, the latter realizing that the end was imminent said: "I hope I shall be counted worthy to be with Him." And then, with deep sincerity he added "and speaking reverently Doctor I hope His Face will be like yours." That was a great tribute. Our faces too should bear the marks of the Lord Jesus. \* \* \*

#### What Reduced Appropriations Mean

One of the practical ways in which reduced appropriations are hampering the Church's work in the Philippines is illustrated in St. James' School for boys at Besao. The boys

who graduate are handicapped by the fact that the school is not registered with the government department of education; the reason it is not registered is because its equipment is not up to standard, and the reason for that is lack of money, especially for books. The specified minimum library is not elaborate, but there is no money to spare for it. \* \* \*

#### A Successful Daily Vacation School

Here is a story of a vacation Bible school which shows that the parish can function in a big way during summer months. It is the story of the school at the Church of Our Saviour, Mill Valley, California, written by a member of the parish:

Our school started three years ago without any help or encourage-



Make this coming year the best in your Sunday School history. Don't delay your decision on lessons and supplies. Order from Standard today and know that during the coming Sunday School year your scholars will be more enthusiastic, more interested, and will enjoy the inspiration of Christ-Centered, True-to-the-Bible lessons.

For every department of the Sunday School, Nursery, Beginner's, Primary, Junior, Intermediate, Young People's, and Adults', Standard Lessons are outstanding, not only in editorial content, but in the manner of presentation and their ability to sustain interest. Built squarely on the Bible as the revealed Word of God, Standard Lessons are the logical choice of

those who believe in keeping the Bible in the Sunday School.

#### FREE PROSPECTUS

of Standard Graded or Uniform Lessons will be sent on request. Tell us the departments in which you are interested and the number of students in your school. We'll send you a proposal for the year that will be of interest.

The Standard Publishing Co.  
Eighth and Cutter Sts., Dept. TW-9  
Cincinnati, Ohio

Please send information on your Sunday School Lessons. (Write your name and address on the margin, tear it off and mail to us.)

# STANDARD

## SUNDAY SCHOOL LITERATURE AND SUPPLIES

#### Surplices, Cassocks,

ETC.

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

Write for our summer prices on sack suits, rabat vests, cassocks, surplices, shirts.

J. M. HALL, Inc.

174 Madison Ave. (Suite 702-3-4)  
(Bet. 33d & 34th Sts.) New York

#### EDWIN S. GORHAM, INC.

For over thirty years Distributors of Church Literature and Parish Requisites. Information and Catalogues on request. Prices subject to change.

18 West 45 Street

New York

#### THE BISHOP WHITE PRAYER BOOK SOCIETY

Founded by Bishop White 1833

Donates to Missions, Institutions, and Parishes unable to purchase them, in limited grants.

The Book of Common Prayer.

The Combined Book (The Book of Common Prayer and Hymnal in one volume).  
Pew Size

Apply to Rev. W. Arthur Warner, D. D.,  
Secretary, S. W. Cor. 5th & Arch Streets,  
Philadelphia, Pa.

#### THE 1934 GENERAL CONVENTION

Atlantic City, N. J., October 10-26

Please apply for information to  
Reginald R. Belknap, Diocesan Director  
General Convention Committee,  
Central Pier, Atlantic City, N. J.

FINE LINEN .90 to 3.10 per yd. for all Church uses. Transfer designs for embroidery .25 per set. Samples, etc., MARY PAWCETT CO., 812 Berkeley Ave., Trenton, N. J.

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

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



**J. WIPPELL & CO. LTD**

will be pleased to submit designs and Estimates for

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

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



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

**JAMES POWELL & SONS**  
(Whitefriars) Ltd. Est. 1680  
LONDON, ENGLAND

**STAINED GLASS**

Distributor:  
**PAUL S. BUCK**  
724 Fifth Ave., New York City



**R. GEISSLER, INC.**  
450 SIXTH AVE. NEAR 10th ST. NEW YORK

**Church Furnishings**  
IN CARVED WOOD AND  
MARBLE · BRASS · SILVER  
FABRICS + WINDOWS



ment. People said that it would never succeed, because children are glad to get out of school and go on their vacation, and no one would have the time to assist us. Few children said they would come but were not certain whether they would stay. So we planned for 25 children, which was the greatest number we could expect to have. But miracles happen even in this modern age. For on the first day we registered 39 children, and closed the session with a registration of 85 children. The daily offerings and the sale of articles at the day of exhibition covered all our expenses.

For the next year we planned for 100 children. It was a large number, for we had only 80 in the Church school, and many of them were planning to start for their vacations as soon as the public schools closed. We had trained 22 teachers for the work, purchased all the materials, sent out our notices and waited for the result. The careful preparation brought a splendid result indeed. We registered 121 children. They enjoyed the services, Bible and hymn stories, the splendid fellowship and hand work so much, that many gave up their vacations and pleaded at the end of the second week for the school to continue on a while longer. Again the expenses were paid by the daily offerings and the sale of the articles at the time of exhibition.

This year we planned for 125 children. But just in the time of opening our school, infantile paralysis broke out and scared many people. The question was raised whether we should close the school or keep it open. Then we were advised to have the Red Cross nurse each morning and examine each child before entering the premises. It proved to be the best measure. The nurse examined each child carefully and took home those who had the slightest disorder, advising the parents of the proper method of taking care of them. It was a real safety device and parents were assured that their children would be taken care of. We registered 126 children and had 24 adult teachers. The school was a great success. Our expenses were paid again by the daily offering and the sale of articles.

This work is one of the finest examples of social work done by the church for the community. Only 50 of the 126 children were from our school, the rest belonged to the different denominations of the community. Beside the beautiful Bible stories, they learned to paint, do leather work, woodwork, sewing, making of toys and many useful articles. They had something to oc-

## Wilbur Herbert Burnham

*Designer and Master  
Craftsman*

*Stained and Leaded Glass*

Studios 1126 Boylston Street  
Boston, Massachusetts


**J. & R. LAMB**  
STUDIOS  
NO. 325 SIXTH AVENUE, NEW YORK  
STAINED GLASS · MURALS  
MOSAIC · MARBLESTONE · CARVED WOOD · METAL



## MEMORIAL TABLETS

"of enduring worth  
and attractiveness"  
in genuine cast bronze  
Moderate in Price - Booklet on Request  
**ELLISON BRONZE CO., INC.**  
JAMESTOWN, N. Y.

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



## Heaton, Butler & Bayne

**Stained Glass Artists**

By appointment to the late  
KING EDWARD VII.

Stained Glass Windows  
Memorial Brasses, Etc.

Designs and Estimates

**Heaton, Butler & Bayne**

(N. Y.) Ltd.,

P. O. BOX 195

TOTTENVILLE NEW YORK

## AUSTIN ORGAN CO.

Hartford, Conn.

Designers and Builders  
of

**PIPE ORGANS**

noted for their superior tonal qualities  
and mechanical reliability

Correspondence Solicited



cupy their time during the vacation. One class learned how to make radios from discarded parts. About ten boys were busy during the whole summer on the same project and each one of them have their own

radios in good order.

Parents had been helped by the same. Many of them came to see the school in action and offered to help. They realized that the church was doing something useful for their

children. The old saying, "Take a child by the hand, and you will take the mother by the heart," still proved to be true.

The Rev. Albert V. Muray is the rector of the parish.

## ● WHERE TO STAY IN ATLANTIC CITY ●

### Hotel Dennis ATLANTIC CITY

Directly on the Boardwalk—5 minutes' stroll to the Auditorium—offers every comfort and convenience at attractive rates.

Prepare Now for the October Convention.

Open view of Ocean from guest rooms.

Sun Decks — Solaria Garden Terrace.

Hot and cold salt water baths

**American & European Plans**

*Write for rates and features.*



WALTER J. BUZBY, INC.

### Colton Manor Hotel

Pennsylvania Avenue  
ATLANTIC CITY

Special Rates for Episcopal Convention (October 10th to 28th, 1934)

Rates as low as \$25.00 Weekly American Plan (meals included) (Homelike Food—well served)

Hotel Absolutely Fireproof All rooms have baths—Fresh and Sea Water

Musicals every Evening Ship's Deck and Sun Porches

"A 10 minute ride at the cost of a dime from Pennsylvania Avenue to Convention Hall."

Address

**COLTON MANOR**

For Rates and Full Particulars

### THE ST. CHARLES HOTEL

Occupying an entire block on the Boardwalk at New Jersey Avenue  
ATLANTIC CITY, N. J.

Largest and finest sun deck on Walk. Exceptional cuisine—Attractive Rates

### Maison Beautiful

S. Kentucky Ave., two hundred feet from Ascension Church. European plan. Restaurant attached. Rooms with private baths or running water. \$1.50 to \$2.50 daily. \$10 to \$15 weekly. Best at Moderate Prices.

S. E. Van Voorhees

Greetings to Episcopal  
Atlantic City Visitors

### HOTEL LUDY

South Carolina Avenue

NEW FIREPROOF 100 yds. from Ocean

3 Sun Decks Overlooking Ocean  
Salt Water baths

DELIGHTFUL WEEK-END

**\$10**

**SPECIAL**

Any time Friday to  
Any time Sunday

**OUTSIDE ROOM**

**BATH AND MEALS**

**WEEKLY—TWO PERSONS—\$50**

R. B. LUDY, M.D.

### HOTEL ARLINGTON

Michigan Ave., Just off Boardwalk  
ATLANTIC CITY, N. J.

Most central location. Homelike: Attractive: American and European plans. 2½ blocks from Municipal Auditorium where all Episcopal Convention activities take place.

Write for moderate convention rates.

J. N. Weland, Proprietor

### St. Clare Hotel

Located on Beautiful

Pennsylvania Avenue

Atlantic City

\$3 up Daily, \$18 up Weekly,  
Per Person, with Meals

### GLASLYN-CHATHAM

PARK PLACE, ATLANTIC CITY, N. J.

A family hotel for persons of refinement. Ocean View. Reasonable rates. Quality accommodations.

Booklet, N. L. Jones

### MILLER COTTAGE

25th Year—Capacity 250

9 N. Georgia Ave., Atlantic City, N. J.

Just 1 block to Convention Hall

Homelike, Scrupulously Clean.

\$2.50 Daily. Special weekly. Rates include excellent meals. Booklet.

Phone 4-9294

Emerson Crouthamel, Mgr.

### The Colonial

115 S. North Carolina Ave.,  
near Beach

All outside rooms. Private baths. Excellent dining room attached. Garage. American and European Plan. Special Convention Rates. Episcopal Churches nearby. R. Rawley, Manager

### Headquarters for Women's Auxiliary



### THE CHELSEA

On the Boardwalk

5 short blocks from  
Municipal Convention Hall  
Atlantic City, N. J.

Extends a warm welcome  
and Special Rates  
American and European Plan  
to delegates of the  
General Convention of the  
Protestant Episcopal Church  
Oct. 10 to 28, 1934

### HOTEL BRIGHTON

ATLANTIC CITY, N. J.

On The Beach Front

Special Rates to Visiting Churchmen

### Llewellyn Hotel

PARK PLACE, ATLANTIC CITY, N. J.

Mrs. Francis D. Maxwell

Located near Convention Hall in the most exclusive beach-front section. The Llewellyn combines the luxury and comfort of a metropolitan hotel with the quietness of a beautiful home.

### HOTEL STANLEY

Ocean End S. Carolina Ave.

RATES \$1.00 DAY

\$2.50 WITH MEALS

### HOTEL EASTBOURNE

Pacific Avenue at Park Place

Combines every convenience and home comfort, and commends itself to people of refinement wishing to be near the boardwalk and its activities.

H. S. HAMILTON

### Hotel Princeton

Kentucky Ave. near Beach

An ideal Conference Home. Modern Rooms, Single or ensuite with Private Bath. American or European plan. Restaurant, Elevator, Special Conference Rates.



# • WHERE TO STAY IN ATLANTIC CITY •

## The PRESIDENT

"The President Hotel directly on the Boardwalk offers to the members of the Episcopal General Convention especially attractive rentals on fully equipped housekeeping apartments. The President also has a beautiful swimming pool, Turkish Baths, etc., Also American and European Plan service. Write for descriptive booklet and rates.

On the Boardwalk at  
Albany Avenue

Fifteen minutes walk to  
Convention Hall."

## Recognized by the Clergy

For the Refined Atmosphere, Superb Cuisine, and Moderate Rates. Thirty Years Continuous Management.

## The NEW SEASIDE

ATLANTIC CITY  
Pennsylvania Avenue and the Beach  
Harrison Cook, Mgr.

## THE Traymore

extends a welcoming invitation  
to visitors to the

GENERAL CONVENTION of the  
PROTESTANT EPISCOPAL  
CHURCH

October 10th to 28th, 1934

Superb ocean front location on  
the boardwalk—conveniently  
near to the convention Auditor-  
ium. Delightful rooms, famous  
restaurants, music, sun decks.

American or European Plan  
Booklet on Request



ATLANTIC CITY

## Carolina Crest Hotel

No. Carolina Ave. near Boardwalk  
Serving a TRAY BREAKFAST to your  
room until 11 o'clock without any charge  
for breakfast or service.

Every Room With Bath

Single \$2.50—Double \$4 - \$5.00

## The AMBASSADOR



ON THE BOARDWALK—ATLANTIC CITY, N. J.  
Largest Hotel—Near Famous Auditorium

Located in the exclusive Chelsea  
section where nights are peaceful and  
quiet—yet conveniently near all resort  
activities. Spacious lobbies, sun  
decks and enclosed porches.

Large, comfortable, outside

bedrooms with private bath, sea water and twin beds.

Indoor sea water swimming pool, golf, tennis and fishing.

### Special Rates for Episcopal Triennial Convention

American Plan

European Plan

For one \$7 \$8 \$9

For one \$4 \$5 \$6

For two \$12 \$14 \$16

For two \$6 \$7 \$8

William Hamilton, General Manager

## PRINCESS HOTEL

ATLANTIC CITY, N. J.

Special Weekly Conference Rates  
Running || With  
Water || Bath \$25

Including Excellent Table

A Christian Family Atmosphere Prevails  
Convenient to Convention Headquarters  
Fireproof Garage H. Rae Scull, Owner



## The Claridge

ATLANTIC CITY

invites you to join the distinguished  
clientele which makes this excep-  
tional seashore establishment its  
home. . . .

you will appreciate the taste-  
fully appointed lounges, the fine  
quality of food, the lovely bed-  
rooms, each with private bath  
having fresh and sea water,  
tub and shower. . . .

THE CLARIDGE is but a few  
minutes' pleasant stroll along the  
Boardwalk to the Auditorium where  
the meetings of the General Con-  
vention of the Episcopal Church will be  
held in October

very special rates are in effect  
for the convention . . single  
rooms \$3 to \$5 . . double rooms  
\$5 to \$8 . . European plan . .  
six times these rates for visits  
of a week . .

JOSEPH P. BINNS  
Manager

## HAVERFORD COURT HOTEL

Exclusiveness  
of an Apart-  
ment. Excep-  
tionally large

rooms, all outside. Spacious porch,  
wide lawns, old shade trees. Fire-  
proof building. Garage on premises.  
Overlooking renowned Merion  
Cricket Club. Surrounded by beau-  
tiful private estates. Electric trains  
to Central Phila. 20 minutes.  
Unexcelled cuisine. Moderate rate.

Address

Haverford Court, Haverford, Pa.

## Cheltenham-Revere

Extends a Welcome to Episcopal  
Visitors  
Beautifully situated on Park Place  
near Beach

Modern. Central. Bathing from hotel.  
\$3.50 Day. \$17.50 Wk. with meals. Near  
Convention Hall. PAUL FETTER

## HOLMHURST HOTEL

On beautiful Penna. ave. one block from  
St. James Church. Comfortable. Moderate  
rates. Cheerful surroundings. A pleasant  
place to stop. Owned and operated by  
Episcopalians.

ALBERT H. DARNELL

## The Stevenson

117 S. Penna. Ave. (300 ft. from Board-  
walk). The Hotel that stands out for  
Comfort and Cuisine. American Plan.  
Free Bathing. Albert L. Brown, Prop.



# THE OLDEST THE BEST THE CHEAPEST

## THE EPISCOPAL CHURCH SERIES OF SUNDAY SCHOOL LESSONS

### **"The Oldest"**

For the past fifty-seven years the Joint Diocesan Lesson Board has been engaged in the preparation of the Sunday School Lesson Schedules for the Episcopal Church Series.

### **"The Best"**

This board is composed of two or more representatives from eighty-eight of the ninety-four Dioceses and Missionary Districts represented in the whole Church.

The Quarterlies being written and published quarterly are kept modern and up-to-date with the latest thought in Educational methods.

The Episcopal Church Sunday School Magazine, published monthly, and edited by the Very Rev. C. S. Lewis, S.T.D., furnishes complete helps for the teachers. These helps, for each Department, are simple and comprehensive and the teacher is enabled to get a well rounded grasp of the Lesson without a vast amount of study.

The entire Board of Editors meets once every three months at which time the manuscripts of the Lesson Quarterlies are read to the Board for constructive criticism.

The Editor-in-Chief, the Very Rev. Charles S. Lewis, S.T.D., Dean of All Saints Cathedral at Albany, New York, is acknowledged to be an outstanding authority on religious education in the Church.

### **"The Cheapest"**

Taking the Series and the Helps as a whole, it is the cheapest and most complete lesson material available because the form of publication enables us to publish them at a cost which is within the reach of every Church Sunday School.

The Quarterly form of publication avoids the necessity for purchasing a complete text book on a given subject which invariably requires revision, from time to time, and thus necessitates the purchase of an entire new supply of the complete text book.

**Complete set of samples sent free on request**

**GEORGE W. JACOBS & COMPANY**  
**1726 Chestnut Street, Philadelphia, Pa.**