

# *The* WITNESS

CHICAGO, ILL., JANUARY 10, 1935

## The Great Reality

by

JOSEPH FORT NEWTON

LET him doubt who will, it is still true that Christ does live in the hearts of men, some of them all unawares, in deeds of Love and Pity and Beauty the world over. Those who go back to the far past and prove, by sifting documents and marshalling evidence, that Jesus rose from the dead, render service to faith. But, were it ever so well attested that He did so rise and make Himself known in gardens or shut chambers or by the shore of a lake at dawn, it would still be a fact in a distant time unlike our own. More vital is the fact that He is now a Living Reality, a hallowing Presence, touching us this day to finer issues, and with His mild persistence urging and lifting us to the highest life. Men may deny this as a fact, they may fight against it, but they cannot always resist the gentle and persuasive appeal of a Reality that is at once a rebuke and an invitation to their souls.

MESSAGE OF THE WEEK



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# THE WITNESS

*A National Paper of the Episcopal Church*

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IF THERE ARE THOSE who may still have illusions about the attitude of the Fascist state toward religion they certainly ought to be put straight by the decision of a Nazi court sitting in Cologne on December 20th expelling from his professorship at the University of Bonn the most noted living Protestant theologian, Dr. Karl Barth. No action which the Fascist state has taken more vividly reveals its true attitude toward religion and the Church. By the testimony of the presiding judge Dr. Barth's original refusal to swear an unequivocal oath to Adolf Hitler was not the chief reason for his dismissal. He had declared his willingness to reconsider the oath on the basis of an interpretation issued by the Brotherhood Council of the Confessional Church, which declared that every Christian in swearing by the name of God explicitly limits his obedience to acts which he can justify as a Christian. However the prosecuting attorney informed the court that the interpretation of the oath by the Church is inadmissible because German citizens are expected to recognize that in taking an oath to obey Adolf Hitler they do so regardless of any and all religious scruples, principles or teachings. This is the logical Fascist neo-pagan viewpoint and agrees exactly with the prosecutor's contention that theological as well as other faculties are simply state institutions, entirely subject to the will of the state in all matters. Consideration of the oath being disregarded because of this ruling, the whole prosecution rested upon two other charges brought against the distinguished theologian. It was said that he omitted to use the Hitler salute before and after his classes, and second, that in a conversation last year in Berlin Dr. Barth has stated that there could be a difference of opinion between equally good Christians on matters such as concentration camps and the cause of the Reichstag fire.

The defense which Dr. Barth made was that theological faculties had a special relationship to the Church and that the totalitarian demand of Herr Hitler for complete allegiance did not extend to the theological professor's functions as a teacher of the Christian religion. Quite obviously the decision which was rendered, and the arguments which preceded it, reveal the fact that the earlier promises of Hitler to respect the independence of the Churches and the Christian religion are to be consistently disregarded. The Civil Servants' Act of 1932 will most certainly be invoked against others as it has been in this instance against

Germany's leading theologian. The judgment is a boomerang in the eyes of discerning Christians everywhere. That which is unworthy of confidence is not Dr. Karl Barth, as the court declared, but the Fascist state.

THIS WEEK and the time immediately following offers a definite opportunity for Church people to act upon one of the urgent recommendations of General Convention. The Convention went on record as "whole-heartedly condemning lynching" and called upon "the members of our Church to lead in the formation of public opinion of their communities condemning lynching for any cause." The Costigan-Wagner anti-lynching bill was introduced into Congress last week. Several national organizations vitally interested in the eradication of the evil are trying to secure this week a united expression of opinion to that end. Certainly the whole Christian message is undermined when it goes out from a land where lynching is tolerated. We urge you to write or telegraph the President; the Hon. Joseph T. Robinson, Senate office building, and your two Senators and your Congressman, urging prompt and effective action to rid us of the evil.

THE CHURCH PENSION FUND is unquestionably one of the best, if not the best, managed institution of the Church. Thus it was reported at the annual meeting of the trustees, held recently, that the Fund's investments considerably appreciated during the past year, and that there is a net profit on all sales of securities since the Fund's establishment in 1917. Starting then with an initial reserve of \$8,616,295, the Fund has built up its assets until they now total \$30,487,085. In the seventeen years of its existence it has paid out eleven and a half million dollars to beneficiaries. At present 2,200 beneficiaries are receiving monthly checks totaling \$1,147,636 a year. Meanwhile the expense of administration has been held at a minimum. Likewise sound progress is reported for the subsidiary and affiliated corporations of the Fund. The Church Life Insurance Corporation has almost eighteen million dollars of insurance in force, with the amount written in 1934 being 45% greater than in 1933. It was also reported at the meeting that the Church Hymnal Corporation, another wholly-



owned subsidiary of the Fund, has sold 1,198,669 hymnals and 478,793 Prayer Books. Finally the Church Properties Fire Insurance Corporation, an affiliate, now has over \$63,000,000 of insurance in force

on 2,300 churches and other ecclesiastical institutions, and it has been able to reduce rates in every state except three, effecting savings ranging from 12 to 20 per cent of tariff rates.

## BISHOPS ON SOCIAL PROBLEMS

Compiled by

PAUL T. SHULTZ, JR.

*In the preparation of this summary, Mr. Shultz, who is the chairman of the committee on education of the social service department of the diocese of Long Island, has read all of the Bishops' Pastoral Letters from the first one issued in 1808, with the exception of the years 1907 and 1910, when letters do not appear in the official archives. He here presents the significant passages on social issues. It will be noticed that most of them are from recent Pastorals since it is only in recent years that our leaders considered social questions the concern of organized religion.—Editor's Note.*

"Our Christian faith does not divorce us from our obligations as citizens of the State or members of society. Our discipleship relates us to the just and Christian solution of economic, social, and political problems. . . . Nothing that is of human interest can be foreign to us."—*Pastoral Letter*, 1934.

### ON A NEW SOCIAL ORDER

"Christ demands a New Order."—*Pastoral*, 1933.

"The old order which we glibly say has passed away (through the War) represents the majority of yesterday. . . . We cannot do other than fight it. . . . What were some of the vicious features of the old order? Soft surrender of ideals to material things. Ascendancy of wealth over moral and spiritual considerations. Interpreting every department of life in terms of money. Absolutism in business. Industrial and social unfairness. Amiable compromise of principle with expediency. Contempt for or fear of minorities involving radical changes, whether in State or Church, as disturbing comfort and consequently counted dangerous. A plain contradiction in many respects of the example and teaching of the Christians' God who died on the Cross to combat these very things."—*Pastoral*, 1919.

"The Church . . . is the special abode on earth of the Living Christ who hates the glaring defects of the old order. . . . It (the Church) is not a system of rewards for the well-behaved. . . . It is a social organism charged with the performance of a social task. . . . It is to save men by giving to them a common impulse, a common purpose and a common life"—*Pastoral*, 1919.

"If the power of God through Christ is to be made a regenerating influence in the world, it must be applied through united witness and in united action to the social and industrial order in which men live."—*Pastoral*, 1922.

"The Gospel of the Kingdom is of and in itself a social message. . . . We believe (quoting Lambeth Resolutions on Social and Industrial Questions) that an outstanding and pressing duty of the Church is to convince its members of the necessity of nothing less than a fundamental change in the spirit and working of our economic life. This change can only be effected by ac-

cepting as the basis of industrial relations the principle of cooperation in service for the common good, in place of unrestricted competition for private or sectional advantage."—*Pastoral*, 1922.

"Poverty and wealth are relative terms and inequality of possessions is to be expected but the contrast between individual want and collective plenty cannot be accepted as in accordance with the will of God."—*Pastoral*, 1931.

"The conditions prevailing in the industrial and economic order are such that the Christian Church is compelled to exercise a discriminating and generous judgment. It may not be dogmatic where economic policies are discussed. On the other hand it can not observe the rule of discreet silence or of cold indifference when the large and vital interests of either labor or capital are involved. Business and religion are intimately related; to divorce them issues confusion and chaos. The Master's concern for the under-privileged and neglected folk was repeatedly manifested in His habit and teaching. That millions of the people of our country are denied the common necessities of life, that approximately one-third of our population is below the poverty level, that there is wide-spread want in a land that is abundantly productive, make evident the lamentable inadequacy of existing economic systems.

"With these conditions the Church is immediately and vitally concerned. If our present Christian civilization produced these ills then obviously it has departed from the right principles enunciated by Christ.

"No mere establishment of an old economic order will suffice. Christ demands a new order in which there shall be a more equitable distribution of material wealth, more certain assurance of security for the unemployed and aged, and, above all else, an order which shall substitute the motive of service for the motive of gain."—*Pastoral*, 1933.

### ON NATIONALISM

"The Church of Christ is international . . . the one and only hope for universal brotherhood."—*Pastoral*, 1934.

"The fortunes of the nations of the world are interwoven as the threads of a tapestry. To ignore this fact is folly; to reckon with it frankly is to give due recognition to the fundamental unity of the human race."—*Pastoral*, 1916.

"It is however, our conviction that Christians must assert without compromise that no experiment which falls short of the demands of Christ can permanently advance the welfare of all mankind. No standards



short of the Christian standards can lead us out of our darkness into light. No ideal save that of the Kingdom of God can satisfy the minds and hearts of Christian people.

"No experiment which seeks to bring recovery for any one group, industrial, agricultural, or any other, without considering the needs and welfare of all men is in accord with the mind of Christ. If we would be saved we must be saved together, for in God's sight all human beings of whatever kindred or tongue are equally precious. The members of the Church must make it clear that, as followers of the Master, they cannot give their support to any program of reconstruction which does not recognize the fact that national recovery depends upon world recovery."—*Pastoral*, 1933.

"Certainly the Church of Jesus Christ is international and interracial. Its flag rises above the flag of every nation. It offers the world the one and only hope for universal brotherhood.

"The increased emphasis upon nationalism is a factor to be reckoned with in the promotion of rivalries and misunderstandings that inevitably provoke hatreds, disorders and strife. Loyalty to one's nation or adopted country may be consistently maintained without magnifying national superiority or attempting to control and dominate world trade at the expense of other nations."—*Pastoral*, 1934.

"Let us not be misled by the false slogan, 'My country, right or wrong.' Dare to meet intolerance with good will. Christ's way is the only way for a Christian, and the only way for a world in need. Stand alone if we must. Be counted a fool if it is necessary. Let us dare to do the thing now that counts. Let us practice what our religion stands for."—*Pastoral*, 1933.

#### ON WORLD PEACE

"War is murder on a colossal scale."—*Pastoral*, 1934.

"The most momentous task which faces the world today is the warfare against want. . . . War is destructive of what Christ stands for. War is degrading, brutal, bestial, like the devil, the father of lies and hatred. It assaults all that dignifies and beautifies human life. It violates the sanctities of the soul. It hurls defiance at the Christian faith that men are the family of God. It challenges the Church of Christ to action."—*Pastoral*, 1928.

"War, as a method of settling international disputes, is incompatible with the teaching and example of our Lord Jesus Christ. We believe that as the Christian conscience has condemned infanticide and slavery and torture, it is now called to condemn war as an outrage on the Fatherhood of God, and the brotherhood of all mankind."—*Lambeth*, 1930.

"It is our duty as disciples of the Prince of Peace to insist upon policies that are consistent with the maintenance of equity, fair dealing and the sanctity of pacts and agreements among races and peoples. We are bound by every solemn obligation to wage unrelenting war against war. An excess of nationalism or an attitude of detached unconcern for the ills of other nations, together with the building up of an armed force

beyond reasonable national needs, deprives us of any opportunity to be a conservator of the world's peace. Love of country must be qualified by love of all mankind; patriotism is subordinate to religion. The Cross is above the flag. In any issue between country and God, the clear duty of the Christian is to put obedience to God above every other loyalty.

"No nation can live unto itself. We must cooperate or perish. War will be abolished finally only when Christ's spirit of forgiveness and reconciliation is in control of the world's international relations."—*Pastoral*, 1933.

"Once again we affirm our loyalty to those deep principles that concern world order and peace. Recent events make this affirmation imperative. The passions that are stimulated by greed and unholy ambitions have found fresh expression, and are fostered and promoted by the sordid practices of the manufacturers of munitions and armament, whose soulless enterprise knows neither friend nor foe in the prosecution of its nefarious ways. For greed of gain and wickedness of design the industry has no parallel in modern times. It fomented strife, fans the flame of hatred, embroils nations in bitter rivalries and uses the illgotten wealth at its command to inspire fear and to provoke war. It is a major factor in creating unrest and generating suspicion among peoples. A demonstration of its worldwide influence and power is witnessed in a fresh and stimulated competition in armament which must inevitably lead to a war more terrible than any that has gone before.

"The Church is determined to combat this propaganda with every agency at its command. War is outlawed, and solemn peace pacts affirm it. We reaffirm the position taken by your Bishops in their Davenport Pastoral of 1933. As Christians we can have no part in any program that is designed to violate these principles enunciated by the Prince of Peace. War is murder on a colossal scale. The only armed force, whether on land or sea, which is justifiable, is a constabulary designed to regulate and safeguard those interests that have to do with the prosecution of an orderly social and economic life. The testimony of the great war shows the wicked folly of such a struggle and its aftermath has shattered the world's hopes and issues in confusions and disorders, the magnitude of which we are as yet incapable of measuring. The Christian Church can not and will not deny loyalty and fealty to its Lord by being partner in any scheme, national or international, that contemplates the wholesale destruction of human life. It refuses to respond to that form of cheap patriotism that has as its slogan, 'In times of peace prepare for war.' It regards as wicked the waste of the nations' wealth in the building of vast armament and the maintenance of greatly augmented forces on land and sea."—*Pastoral*, 1934.

#### ON SPECIFIC INDUSTRIAL PROBLEMS

##### Collective Bargaining

"We hold the right of employees to organize and to bargain collectively is necessary."—*Pastoral*, 1934.

"The existing industrial system is subjected to vehement criticism (and) perilous strain. . . . It is a



fallacy in social economics, as well as in Christian thinking, to look upon the labor of men and women and children as a mere commodity to be bought and sold as inanimate and irresponsible thing."—*Pastoral*, 1889.

### On the Profit Motive

"Unemployment, however, is but a symptom of underlying selfishness. . . . The profit-seeking motive must give way to that of service."—*Pastoral*, 1931.

### Unemployment Insurance and Old Age Security

"Unemployment insurance and adequate provision for old age should be the concern and responsibility of society."—*Pastoral*, 1934.

### Child Labor

"That child labor should be abolished is a principle so well recognized that an affirmation of the proposition is hardly necessary."—*Pastoral*, 1934.

"The Nation that in some quarters, for the sake of gain, still chains to the wheels of industry the bodies and souls of her little children, that allows human life to be sacrificed to the inventions of speed and production from lack of costly safeguards, that heeds listlessly the cry of the poor and the oppressed, is not at peace even though she be not at war."—*Pastoral*, 1916.

## Playing One's Part

An Editorial by

BISHOP JOHNSON

AN ORCHESTRA is the result of harmonious co-operation on the part of several persons. There are men, first, who make the instruments; then there are those who perform upon them and there are the composers who produce the symphonies. Each has his own sphere of activity. We do not demand that the artist who plays shall be able to make the instruments, nor do we expect the maker of them to be able to compose. There is scientific knowledge required to make a violin; there is artistic ability essential to play it and there is creative genius essential to compose the score.

In a very real sense this corresponds to human society. We are indebted to science for the structure in which we dwell. We depend upon artists for making life colorful and upon idealists for making it purposeful. All are essential if life is going to be anything more than a mechanical process. It is the privilege of each one of us to participate in the orchestral symphony. To do less is to miss the mark.

But if we are going to take our part in the performance four things are necessary. First our instrument must be in tune. If we fail to use it the strings will become flabby; if we give way to anger and bitterness they become too taut. We need to find the peace of God if we are going to give forth a melodious note.

Then we must tune it to be in key with the other players. Our key may be all right in itself but unless it is in accord with the orchestra it produces discord instead of harmony. Virtue is as much corporate as it is individual, and unless we appreciate that we are only one of the orchestra our very virtues will be a disappointment. There are many sincere people who for-

get that there is any other instrument but their own which might be heard.

WHEN we have tuned up our instrument and found the key then we should have some music worth rendering. It should be the best music that we are able to produce and here comes the test. Have you really learned to play your part? Two people may sit down at a piano and with the same notes to strike, one produce harmony and the other discord.

Religion is like music in this respect, in that you must be willing to practice if you are going to be able to play.

There is little music in the scale but it is necessary to practice the scale if you are going to play the instrument. There is a technique in religion which lies behind character. You can't be good either at music or religion by having a benevolent wish.

Prayer and meditation and sacrament are tedious processes to the neophyte, but they are the essential background to the melody of Christian character.

Starting the New Year, let us be severe with ourselves instead of with our neighbors. His instrument may be as badly out of tune as our own, but ours is the one that we are responsible for. Instead therefore of criticizing the band let us work to perfect our own responsibility so that, if the social order is discordant, we will not be the ones to blame.

Learn to play your own instrument so that if called upon you can take your place in the heavenly orchestra because you know how to play your part.

It is usually the poor musician who blames the other fellow for the failure of the orchestra.

## Let's Know

By

BISHOP WILSON

JOHN BAPTIST

HE MUST have been a stalwart person, accustomed to the outdoors, clean-living, and simple fare. There was something compelling about him which caught the attention of the multitude and gained him many followers. Had he been ambitious, he could have led an opposition movement when our Lord entered on His ministry. Instead of that, we find the unusual instance of a successful man deliberately turning over his work to another and retiring into obscurity.

It was about the year 26 A. D. Herod Antipas was the Tetrarch of Galilee which included a strip of territory on the east of the Jordan River running off to the Arabian desert. The Herods were indeed a vicious tribe. Herod the Great ruled Palestine at the time of our Savior's birth. He changed his will at least three times before his death because of intrigue and treachery within his own household. At one time it looked as though his son Herod Philip would be his sole successor and the ambitious Herodias had married him with that end in view. As it turned out the kingdom was otherwise divided and Herod Philip was left immensely wealthy but with no part of the kingdom to rule. This was quite a blow to his wife. She



struck up an intrigue with her husband's half-brother, Herod Antipas, and they arranged a plan between them. Antipas was to repudiate his own wife, who was the daughter of the king of Arabia, and Herodias was to leave her husband. Then they would be married. The Arabian princess fled to her father and the two conspirators carried out their dubious wedding plans.

The whole thing was a public scandal, even for the Herods. St. John Baptist was not one to remain silent in the face of such carryings-on and publicly rebuked them both. Herod Antipas seized him on the first occasion and threw him into prison. It is hard to tell how long he was held but it must have been for several months. Herodias, of course, demanded his death but her husband was afraid of a popular riot because John was counted as a prophet and had many followers. So the matter dragged on until Herod Antipas one day held a birthday party—probably an anniversary party in commemoration of the death of his father and of his own accession to the throne. It was held at the famous fortress of Machaerus where John was imprisoned. The revelry ran high and Herod felt it necessary to provide something special to top off the celebration. He called for his wife's daughter, Salome, to dance for his guests. Considering what such public dancing was in those days, it was a vile thing for any princess to do. But she pleased the revellers and the besotted Herod made her a wild promise to give her anything she asked. Salome consulted her mother who promptly seized the opportunity for revenge and persuaded her daughter to demand the head of St. John Baptist. A man's life counted but little against the half-drunken promise of a king and the prophet paid the price with his head.

Herod Antipas must have lived to regret that evening. Public indignation scorched him hotly. The Arabian king made war on him and worsted him badly. The ambitious Herodias led him to Rome to solicit the title of king instead of the lesser Tetrarch but his request was not only denied but his dominions were taken from him and he was banished to Gaul for the rest of his life. Salome is said to have died an accidental death by a fall on the ice.

## *Rural Work of the Church*

By

J. M. STONEY

### I.—THE PRESENT SET-UP

FOR a long time, rural work has been a topic of conversation in many Church gatherings. Conferences have been held far and wide, plans have been laid, starts made, and little accomplished. So many failures have been experienced that in the minds of many, the Episcopal Church has no appeal to Rural America. Our Church is largely city-minded and city-conscious. This might be all right if our city work measured up to the standards of other communions in the cities. But there is not one of the fifty largest

cities in the United States where our Church is considered the "leading denomination". In forty-eight, it is the Roman Catholic. In one it is the Colored Baptists, and in one it is the White Baptists (Southern). Now, a soul is a soul, and if more can be won where people are plentiful, it would seem wise in these days of hard sledding to confine ourselves to those places where the greatest results can be had for the money expended. Yet the city congregations, especially the smaller ones, are not doing so well either. Year after year, the vast majority of the struggling congregations continue to struggle, and the "strategic positions" so rarely seem to develop.

I am not familiar with many dioceses, but I do know a few. And as there is such a remarkable similarity about the annual reports of all one may be justified in assuming that pretty nearly the same conditions obtain all the way through. Our Church is largely composed of a few strong congregations in the centers of population, of smaller congregations in the lesser towns, and a great number of tiny groups in the little places, some of which are classed as "rural" by the government. This rather large assortment of small congregations constitute the bulk of our domestic and diocesan missions. In the aggregate, vast sums are expended on their upkeep and they continue a heavy drain on our resources. Rarely does such a congregation become self-supporting, and the big majority show little or no growth over long periods of time.

As for really rural work, we have little of it in the Church. Where there is a congregation in a small town, the membership is usually made up of people who are really not "rural" at all. They are the doctors, the teachers, the lawyers and sometimes the "gentleman" farmers. The rural families are the largest in the land, yet rarely does the rural church have anything like an effective Sunday School, and a great number of them have none at all. In most of these places, services are rare. Once a month seems the norm, and I know of many places where they are even rarer. Usually one clergyman is supplied to a group of them and he gets around when he can.

In the large, this is our present arrangement. That there are vast numbers of people who are not members of any Christian body is common knowledge. It is rather foolish to say that these folk are not religious or that they are opposed to Christianity. Many of them will respond readily if approached properly. It has been their misfortune to be turned over to ignorant, prejudiced and inefficient preachers, who too often exploit them. The situation is worse in this respect in the country than in town. We have left our most delicate task to the most ineffective workmen. Someone must train these people in citizenship and in Christianity for they are producing the bulk of the coming population and their children are bound to be important factors, socially, economically and politically, in the years to come.

Our Church is well fitted for the task, but we are not doing it. The field is ripe, but the laborers are few.

— This is the first of a series of articles on rural Church work by Mr. Stoney, priest of the diocese of Alabama, and a leader in the field.



## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

On New Year's Day I pile up the fifty-two issues of THE WITNESS for the previous year and from the news columns make up a list of the events and persons that stood out. Here you have it for 1934.

General Convention was of course the big event, with the action taken on the National Council budget and that on the status and work of the Presiding Bishop being the most important. The budget was not only drastically reduced but matters were so arranged that we will have to keep within it. As for the Presiding Bishop, the one holding that office is no longer to have the responsibility of managing details at the Church Missions House, but is now free for speech-making, sermons and such like. There were those who wanted to create the office of Archbishop, with a bit of land set aside in some important city as the Archbishop's See. The trend of this 1934 Convention was in that direction, I should say, and is likely to be pushed in Cincinnati in 1937. The appointment of a commission on the Forward Movement, with Bishop Hobson of Southern Ohio as chairman, was important too as we shall discover when they get their plans under way.

The outstanding addresses at Atlantic City were Dean John Day's address before the young people; Bishop Creighton's address at the missionary mass meeting and those before the Auxiliary by Dr. Frances Wei and Miss Vida D. Scudder. The most colorful man in the House of Deputies was Roswell Page of Virginia; in the House of Bishops, Bishop Johnson of Colorado. A pat on the back surely goes to the Budget Committee, and particularly to Bishop Maxon, the chairman.

The Everyman's Offering, headed up by a group of Cincinnati laymen, stands out in the 1934 Church news. The biggest flop of the year was the Church Wide Endeavor, which was launched with tremendous ballyhoo only to taper off into nothing whatever.

The Church Pension Fund, on this list last year, again must be listed as the most efficiently managed institution of the Church.

The most startling news of the year was that Denver, having entertained General Convention in 1931, should want to do the job again in 1937.

The best job turned out from the Church Missions House was that of the field department in sending

around missionary teams this fall, and managing things so carefully that the enterprise paid for itself.

Outstanding books by Episcopalians were "The Story of the Bible" by the Rev. Russell Bowie and "Statesmanship and Religion" by Churchman Henry Wallace, secretary of agriculture. Books of 1934 that seem important to me were "World Diary" by Quincy Howe, and "Human Exploitation" by Norman Thomas.

A number of addresses stand out in the 1934 news: Bishop Mitchell's address before the convention of his district in which he talked about present day affairs without pulling his punches; the address of the Rev. F. S. Fleming, rector of Trinity, New York, before the convention of the diocese of Western Massachusetts; Dr. Bowies' sermon on the drive of the American Legion for a bonus and Bishop Freeman's convention address in which he went after the war system.

The first summer school on sociology was staged by the Anglo-Catholics and gave promise of making real contributions to the life of the Church. Also the Liberal-Evangelicals got together in June for their first conference, while their dinner meeting held at General Convention indicated that they are here to stay.

Visitors from the Church of England who particularly helped us last year were the Rev. A. E. Baker of York, over as a lecturer at Berkeley; the Rev. W. G. Peck of Manchester, the headliner at the summer school of sociology and Canon Streeter, who delivered lectures at Seabury-Western.

The Conversations, looking toward better understanding between Congregationalists and Episcopalians, that were held in Chicago (being continued this winter) was the Church Unity story of the year. The campaign to clean up the movies was a big Church job of 1934, with the lead taken of course by the Roman Catholics.

In the field of Church finance the spread of the Pence idea, following Bishop Stewart's success with the Bishop's Pence in Chicago, stands out; while the demand of Bishop Manning and the Convention of the diocese of New York for economies at the Church Missions House had a good bit to do with the action taken on the national budget at General Convention.

In religious journalism I would make a low bow to the *Churchman* for the swell number they brought out during Convention; to *The Living Church* for enterprise and skill with the Convention Daily; and to the *World Tomorrow* (now no more) for the questionnaire which revealed the

opinions of over 20,000 clergymen on all sorts of vital social issues.

As for THE WITNESS I can report that the articles which have aroused the most interest, judging by the letters that came in, were "Shall We Scrap 281?", written by a Bishop of the Church and "A Plea for Action" by Richard McEvoy. This Mexican business is bringing in a lot of letters too, but we are still in that so we will leave that out of our 1934 considerations. Finally I rather think that the most useful job that we did this past year was to carry on throughout the summer the discussion of "Convention Issues," thus to some degree at least preparing people for the important matters to be considered.

\* \* \*

### Bishop Ingley on Christmas

Bishop Ingley travelled over 17,000 miles to give Christmas communions to eight congregations scattered throughout the state of Colorado where there are no priests available. His "highest" Christmas services were at Leadville and Cripple Creek, the altitude being two miles above sea level.

\* \* \*

### Week of Prayer in Pittsburgh

Pittsburgh is having a week of Prayer this week, sponsored by the council of churches. One of the events in connection with it is a broadcast over station KDKA by the Rev. William Porkess, rector of St. Stephen's, Wilkensburg, on the subject of prayer. The broadcast is at 11 o'clock the morning of the 10th.

\* \* \*

### Utica, Rector Celebrates

The Rev. Harold E. Sawyer celebrated his 11th anniversary as rector of Grace Church, Utica, N. Y., last week. During this time the communicant strength has gone from 850 to over 1,200; the church school has increased five fold; new parish house has been built, costing \$400,000 and a chapel has been built and furnished, to say nothing of \$40,000 spent on the church spire and \$80,000 for redecorating the church.

\* \* \*

### Secular Paper on Mexican Situation

Most of the facts seem to be out about Bishop Creighton's censored article on Mexico, though it took a secular weekly, *News-Week*, to blat out with them. It seems that among those to receive the original article was Canon Bernard Iddings Bell, since he is the American correspondent to the London Church Times. "When he spied the criticism of the Roman Catholic Church he is said to



have got Bishop Perry to order its deletion," according to the *News-Week* story. And after their reporter saw the Rev. G. Warfield Hobbs, secretary of the department of publicity of the National Council, he quoted Mr. Hobbs as follows: "He said Bishop Perry had 'suggested' the deletions because he thought 'it was just a bit smug to criticize the Roman Catholic Church at a time when so many churches and even synagogues are protesting against conditions in Mexico.' Then he added with an apologetic smile: 'Bishop Perry is a bit too pernickety. He watches every comma.'"

\* \* \*

#### Eventful Day at Anvik, Alaska

The Rev. Henry H. Chapman, missionary at Anvik, Alaska, writes that November 12th was an eventful day since an airplane landed with mail, inaugurating a regular schedule of air mail service. It was the first mail they have had since the first of October.

\* \* \*

#### Professor Easton at Alexandria

The Rev. Burton Scott Easton, professor at the General, is to deliver the second series of Reinicker lectures at the Virginia Seminary in April. His subject is to be the Book of Acts. The first series was delivered recently by the Rev. Norman Nash, professor at Cambridge.

\* \* \*

#### New Instructor at Seabury-Western

The Rev. Paul S. Kramer, formerly of the Seabury faculty, who has recently taken his doctor of philosophy degree, has been added to the faculty of Seabury-Western as instructor in Christian doctrine.

\* \* \*

#### Bishop Gilbert to Travel in Style

Bishop Gilbert of New York has been presented with cash by friends with which to buy himself an automobile. They also have made arrangements whereby he will have the services of a chauffeur during the busy months.

\* \* \*

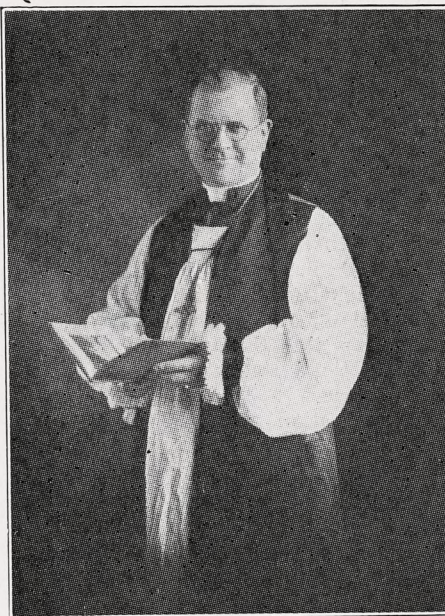
#### New Church in Wyoming

Bishop Schmuck of Wyoming consecrated the new St. James' Church at Riverton, Wyoming, on December 16th. It is a beautiful building, built of logs donated by a local company, with \$3,000 given by the Auxiliary of Pennsylvania.

\* \* \*

#### Rector's Son Killed in Auto Accident

John H. Francis, son of the Rev. and Mrs. J. M. Francis of Leaven-



BISHOP INGLEY  
*Had a High Celebration*

worth, Kansas, was killed in an auto accident on December 23rd, when the car in which he was riding with a number of young friends was sideswiped by a truck. He was home for the holidays from Indiana University.

\* \* \*

#### Plan Centennial for Chicago

Plans are under way for a centennial celebration in the diocese of Chicago this year. Plans, which will soon be announced, are said to include a scheme for re-financing all of the obligations of the diocese and the creation of a revolving fund of considerable proportions.

\* \* \*

#### Ordination in Harrisburg

Albert K. Hayward was ordained deacon by Bishop Brown of Harrisburg in St. Luke's, Mount Joy, Pa., on December 30th. The sermon was preached by Canon Paul A. Atkins. Mr. Hayward is in charge at Mount Joy.

\* \* \*

#### Work Continues on New York Cathedral

At a meeting of the women's division of the Cathedral of St. John the Divine, New York, on January 2, Bishop Manning announced that several gifts had recently been received which would enable them to continue with the work on transept.

\* \* \*

#### Dr. Gavin Lectures in Philadelphia

The Rev. Frank Gavin, professor at the General, is lecturing Monday

evenings during January at St. Clement's, Philadelphia, under the auspices of the Catholic Laymen's Union. He is lecturing on the Bible. —The Training School, Philadelphia, celebrated its 45th anniversary on Monday. —The Rev. Charles H. Urban was instituted as rector of St. Barnabas by Bishop Taitt on Wednesday. —The West Philadelphia Convocation is meeting today, the 10th, at St. James', 68th Street, with Bishop Taitt the speaker at the supper meeting.

\* \* \*

#### Clergy Send Letter About Pension Premiums

The clergy present at a recent meeting of the executive council of the diocese of Harrisburg signed a letter that went to all parishes delinquent in Church Pension premiums, reminding them that their non-payments will affect the \$1,000 grant to the widow of any clergyman of the diocese who may die.

\* \* \*

#### Bishop Huston Entertains Clergy

Bishop and Mrs. Huston of the diocese of Olympia entertained the clergy of the diocese at luncheon last week. There was an address by the Rev. H. H. Gowen on religion in Japan.

\* \* \*

#### School on Christian Life in Providence

On Monday evenings during January and February they are having a School on Christian Life in Providence, held in the parish house of St. Martin's. The lecturers are to be Bishop Bennett, Canon Bernard Iddings Bell and the Rev. J. M. Evans. The school is run annually by the diocesan department of Christian education.

\* \* \*

#### Noonday Preachers in Providence

Five denominations are represented in the noonday preachers at Grace Church, Providence, R. I.; Dr. C. A. Barbour, Baptist, president of Brown University; Rev. A. H. Bradford, Congregationalist; Rev. W. E. Ledden, Methodist; Rev. A. W. Cleaves, Baptist; Rev. J. V. Claypool, Methodist; Rev. F. A. Wilmont, religious editor of a Providence daily;—and three Episcopalians, the rector, the Rev. W. A. Lawrence; Bishop Bennett, and Mrs. Harper Sibley, Auxiliary leader of Rochester, N. Y. Each is to preach for a week.

\* \* \*

#### Workmen Return to Their Chapel

Workmen who built the chapel at Trinity College gathered for their annual reunion recently. It was a



stormy night and yet fifty-eight assembled in the chapel for their service in the crypt, where they held services regularly during the construction. After the service the men went to the dining hall for their annual banquet. There were speeches, and also a cordial greeting in the form of a telegram from Mr. William Mather of Cleveland, donor of the chapel.

\* \* \*

#### New Rector for Troy Parish

Dean A. Abbott Hastings of the cathedral in Laramie, Wyoming, became the rector of St. Paul's, Troy, New York, on January first.

\* \* \*

#### Church Army Is On the Move

After almost standing still for two years Church Army is on the move. Bishop Manning is to dedicate new buildings for the Army on January 14th, located at 414 East 14th Street. Here thirty students can be accommodated so Captain Mountford is calling for recruits. The Rev. John W. Chapman, former missionary to Alaska, is to be the warden of this new training centre, while a group of distinguished men have been secured to aid in training the men, including Dean Fosbroke and Professor Gavin of the General, Canon H. Adye Prichard, the Rev. W. Russell Bowie, Bishop Gilbert, the Rev. J. W. Sutton and the Rev. Frank Cox.

\* \* \*

#### Alabama Clergyman Is Honored

They gave a dinner the other evening down in Mobile, Alabama, for the Rev. Gardiner C. Tucker. He is quite a person, just in case you don't know about him. He is 83 years of age and has been the rector of St. John's since 1885, a parish of 700 communicants, mostly working class families. He still runs this large parish without an assistant, and just to prove to you that he really does the job let me report that between September 15 and November 25 he called at 305 homes . . . getting about in his car which he drives himself. During the Yellow Fever epidemics of the 80's and 90's he belonged to the "Can't Get Away Club," staying there to minister to the suffering. He had the fever himself during one of these outbreaks. He has three sons in the ministry, Gardiner L. of Houma, La., Irwin St. John of Chicago and Royal K. of Brunswick, Ga.

\* \* \*

#### A Churchwoman Who Means It

One of the most thrilling experiences of Churchmen is to gather in conventions to pass resolutions on

vital matters, usually after heated debate. Once in resolutions, they are set aside for future reference. Not so with Mrs. Ruth M. Mowrey, wife of the rector at Stoneham, Mass. The Church having gone on record innumerable times against war, and more recently at General Convention denouncing the munition manufacturers, she and a number of friends have been spending some time picketing munitions factories. The last one to receive their attention was the Dupont Company in Wilmington, Delaware. Literature was handed to the executives with the suggestion that they take the trouble to find out what their industry was doing to a torn world. They also distributed the literature among the workingmen, and called at their homes to have a bit of a talk with the wives. What's more Mrs. Mowrey got many of the workers to sign a petition which has been sent to President Roosevelt urging him to work for a warless world. And when you can get munition makers to send out such a petition it is something. This is but one of a large number of munition plants that she has been picketing, at all plants calls being made upon the executives in order to point out to them that war, and their business which is so largely based upon it, "is contrary to the will of Christ"—to quote Convention resolutions.

I, for one, take my hat off to Mrs. Mowrey.

\* \* \*

#### Rhode Island Clergyman to Retire

The Rev. William Pressy of Ash-ton, Rhode Island, has served there for forty-one years—longer in one

parish than any other clergyman of any denomination now living in the state. He retired on January first, well along in his 74th year. Interesting thing about him—as he attained and passed retirement age he had more diocesan honors and responsibilities placed upon him—secretary of the diocese, member of the council, member of the standing committee and a deputy to the General Convention. Very youthful man too, with a liberality of political views that made him a Democratic assemblyman fifteen years before President Roosevelt ever thought of the New Deal.

\* \* \*

#### News Notes from Western New York

Bishop Jasinski of the Polish National Cathedral was the preacher last Sunday evening at St. Paul's Cathedral, Buffalo.—Dean Hale of the Cathedral was the speaker recently at the dedication of the City Mission at Niagara Falls.—Bishop Davis is entertaining all of the clergy of the diocese at a dinner at which various diocesan matters will be discussed informally.—Noon day

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services during Lent at St. Luke's, Jamestown, with these men preaching: Bishop Ward of Erie; the Rev. Henry Zwicker of Lockport; the Rev. Frederick Henstridge of Elmira; the Rev. W. T. Heath of Buffalo; the Rev. Henry Sizer of Bradford, Pa. and Bishop Davis of Buffalo.

\* \* \*

#### Another Man For the Fox

This from the Rev. Benjamin B. Lovett, rector of the Memorial Church, Baltimore: "Every now and then we hear of some dignitary of the Church blessing a pack of fox hounds with the more or less plausible sanction of an ancient English custom. It would seem to some of us that this practice totally ignores both the growth of appropriateness of things in the Church and life in general. This poem by Daniel Henderson would seem to be more in line with the spirit of the Church."

#### PRAYER FOR THE HUNTED

When shall the panting fox  
Discover its shield  
In the bosom of man  
From the baying field?

When shall the fowler turn  
And rend his snare  
As the meshed oriole  
Utters its prayer?

Francis, gospeler  
To the listening wood;  
Cuthbert, whom petrels heard  
And understood,

Cannot mercy live  
In the hearts of men?  
Speak through us with love  
To the wild again!

\* \* \*

#### Called to Parish in Montana

The Rev. Charles A. Wilson of Kalispell, Montana, has been called to St. Luke's, Billings, Montana, succeeding the Rev. W. T. Renison whose call to his old parish at Saugerties, N. Y., was recently announced.

\* \* \*

#### News Notes from Virginia Seminary

Alumni dinners of the Virginia Seminary are to be held on January 21st in New York, Richmond, Washington, Raleigh, Boston and Columbia, S. C., with faculty members speaking at each gathering.—The second annual conference of graduates of the seminary is to be held the week of June 10th. Faculty members will conduct courses and the Rev. Thomas L. Harris of Philadelphia will lead a special conference on psychiatry and pastoral work.—Miss Maria Worthington is now serving her 40th year as librarian.

—Three men are to receive the honorary degree of doctor of divinity from the seminary in June: the Rev. Angus Dun, professor at the Cambridge Seminary, who is to deliver the commencement address; the Rev. E. Ruffin Jones of Norfolk and Archdeacon W. Roy Mason of Virginia.

\* \* \*

#### A Leisure Time School

At St. Paul's, Steubenville, Ohio, they have organized an adult leisure time school, with over 200 unemployed people enrolled in courses of various sorts.

\* \* \*

#### Success With the Parish Pence

At St. John's, Lancaster, Pa., they have instituted an adaptation of the Bishop's Pence which has been so successful in the diocese of Chicago. For the first two months

the receipts were \$330, a return which if continued throughout the year would close the gap between pledged income and running expenses.

\* \* \*

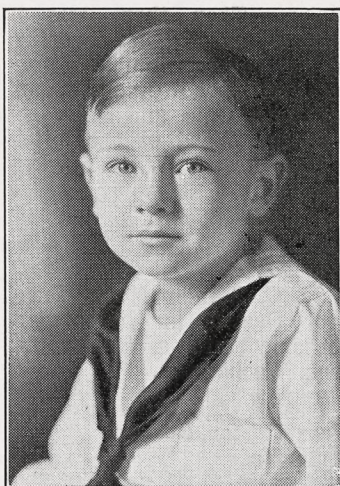
#### Pennsylvania Rector Retires

The Rev. William J. Wilkie, for the past seventeen years in charge at Lansdale and Quakertown, Pa., retired at the end of 1934. He is in his 78th year and goes on the retired list after an active ministry of fifty-three years. His successor is the Rev. J. A. Cragg, for the past year the assistant at Lansdowne.

\* \* \*

#### Death of Philadelphia Clergyman

The Rev. W. B. Guion, chaplain of Christ Church Hospital, Philadelphia, died suddenly on December 27th of a heart attack. He was in his 79th year. Before taking up



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his work three years ago in Philadelphia he was the rector of a number of parishes in different parts of the country.

\* \* \*

#### Statesman Speaks to Men's Club

Colonel Henry W. Shoemaker, historian, told of his experiences as the United States Minister to Bulgaria at a dinner of the men's club of Trinity Church, Jersey Shore, Pa., recently.

\* \* \*

#### Laymen's League in Harrisburg

Mr. Eugene E. Thompson, president of the Laymen's League, addressed the December meeting of the executive council of the diocese of Harrisburg on the aims of the organization. The Council approved the formation of parochial branches and a diocesan branch.

\* \* \*

#### Professor Is Ordained

The Rev. Imri M. Blackburn, professor in Evansville College, was ordained priest by Bishop Francis of Indianapolis on December 23rd.

\* \* \*

#### Large Confirmation Class at Long Beach

The first confirmation class to be presented at the new St. Luke's, Long Beach, California, which arose complete and strong from the earthquake of 1933, was presented by the rector, the Rev. Perry G. M. Austin, on December 16th. And it was a class—53 adults, 30 boys and 35 girls. But this class, the largest in the history of the diocese of Los Angeles, was not the only significant part of the service, for hundreds of people—so many that some stood outside—re-dedicated themselves to the cause of Christ by themselves answering the confirmation questions. Writes one who attended the service: "It was like a mighty shout of affirmation and it gave us a sense of completion in the long road we have traveled since the earthquake of 1933."

\* \* \*

#### New Chaplain for Girls' School

The Rev. E. Dargon Butt of Galveston, Texas, recently assumed new duties as the chaplain of the Valle Crucis School, Valle Crucis, North Carolina. His arrival was celebrated with a Christmas party at which the

pageant, The Gift of the Ages, was presented by the sixty-three pupils of the school, with all the people of the neighborhood, the students of the local public school, Bishop Gribbin and others as the audience.

\* \* \*

#### Youngstown Parishes Celebrate

Three parishes in the Youngstown area of Ohio celebrated anniversaries during December. St. James', Boardman, celebrated the 125th anniversary of the founding of the parish in the village five miles south of Youngstown; St. John's, the mother church of Youngstown, was 75 years old on December 9th and St. Andrew's, one of her offspring, was 25 years old the same day. Bishop Rogers was on hand for the celebration at St. John's where he confirmed a class of 62 persons. In the evening there was a service attended by many of the pastors of Youngstown, when the sermon was preached by the Rev. W. H. Hudnut, Presbyterian. Then there was a parish dinner on another evening attended by several hundred parishioners and large numbers of clergy of both Ohio and Erie, including Bishop Ward of the latter diocese. The Rev. L. W. S. Stryker is the rector.

\* \* \*

#### Called to Vancouver Parish

The Rev. C. Stanley Mook, Trinity Church, Seattle, has accepted a call to become rector of St. Luke's, Vancouver, Washington.

\* \* \*

#### Amsterdam Rector Resigns Long Pastorate

The rectorship of 41 years of the Rev. E. T. Carroll of St. Ann's, Amsterdam, New York, terminated on January first, when he went on the retired list of clergy. In addition

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tion to building up a strong and  
active parish Mr. Carroll was promi-  
nent in diocesan affairs.

\* \* \*

### Nanking Government Going Fascist

The Nanking government in China has set aside three provinces for experiments in fascism, according to Dr. F. M. Wei, president of China Central College, speaking last Wednesday afternoon before a group of Rhode Island clergymen gathered at the Bishop's house at the invitation of Bishop Perry. He spoke optimistically of the future of China, due primarily to the renewed strength of the Nanking government which, he said, was now able to subdue quickly a revolting province. "Our chief hope," he said, "lies in education and above all in religion—the Christian religion. It is to Christianity that I am looking for the power to control the nation."

\* \* \*

### Large Class at Cuyahoga Falls

Bishop Rogers confirmed a class of fifty at St. John's, Cuyahoga Falls, Ohio, on December 16th, making a total of 95 confirmed at this parish in 1934.

\* \* \*

### Fashion Notes in Religious Accessories

Whatever changes come and go in civilization generally are not so quickly felt in Church circles as elsewhere. Religion does adjust itself to the times. But it does not change as rapidly as the seasons. However, no one thinks of these things as fashions because fashions are supposed to concern women's clothes. But those of us who see the old Bibles and prayer books for the 17th century, and then see the newest prayer books and Bibles, know that styles change in those things which accompany man and aid him in his worship. The old Bibles and prayer books are heavy books. They have stiff, beautiful but costly bindings. It would be difficult to carry them about readily.

The Zipper Bibles shown by George W. Jacobs & Company in the religious department of their store at 1726 Chestnut Street in Philadelphia, have the same aid within as the old books we have mentioned, but what a different face they turn to the world. They are printed on thin, opaque paper. The print is not fancy—it is clear and easy to read even when in small type. But the greatest change is in its dress. The outer garment of this book is leather which meets on all three open sides to be closed with one pull of the zipper.

Everyone knows what a zipper is of course. We have had them on

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jackets and clothes for so long now there is no mystery about the zipper. But to see it on a Bible or a prayer book! All the small notes you would like to keep in those books you use so often can be counted on to fall out of the ordinary book and get themselves lost. But not with this closing. When the zipper is given one pull, notes and anything placed within the book stay there. "Why didn't someone think of that before?" people invariably ask. And in addition to the convenience of keeping notes tucked firmly within their book, the cover closing firmly keeps the book in good condition much longer than when all edges are exposed.

It is a progressive world indeed when even the Bibles change their fashions with the coming of the new season.

\* \* \*

### The Challenge of Race Relations

"The churches of America must face reality and recognize the friction, unfriendliness and race prejudice so evident in the relations between racial groups," says the message for race relations Sunday, February 10, 1935, issued by the department of race relations of the Federal Council of Churches. "Our profession of ideals of justice and goodwill must be made effective by positive acts. If we talk brotherhood we must act brotherly; if we profess interracial goodwill we must live it. The fundamental changes taking place in American life make it imperative that the great and good qualities of each racial group should be recognized and that the power of Christian Love and Fellowship should operate to utilize these qualities of each group to enrich all. Moral and spiritual reconstruction is as greatly needed in relations between races in America as between economic classes. . . . This mutual failure to recognize worth retards the exchange of values and prevents cooperation by which all would be enriched. It leads the stronger to deny a fair sharing of work with the weaker group in days of unemployment. It further restricts the awards of economic wealth in times of prosperity. It places barriers in the way of participation in the political, educational and cultural advantages which should be available to all. In the color discriminations now so evident in recovery programs . . . churchmen have a clarion call to work for justice and fair play."

\* \* \*

### Sidelight on

#### Seminary Training

One of the western bishops says he has a young clergyman on his staff, just recently out of the semi-

nary, who until he began work in that field had never heard of the Woman's Auxiliary.

\* \* \*

### Parish Has Vestry Service

At St. Margaret's, New York City, they held a service last Sunday for the installation of the newly elected vestrymen. A brief service, with the vestrymen at the altar rail to promise to attend service, to give of their money, to be loyal to the rector—well as a matter of fact I think it may be a good idea to give you this brief service since other parishes may be glad to use it.

During the singing of the hymn after Morning Prayer the newly elected present themselves at the Altar Rail and answer:

Rector: Are you ready to assume your duties as a Vestryman?

Vestryman: I am.

Rector: Will you give yourself without reserve to this high office?

Will you attend the services of the Church? Will you give all you can afford to its support? Will you cooperate with your Rector in all loyalty? Will you help him, the Bishop, the Church at large with your counsel and your efforts for the extension of the Kingdom?

Vestryman: I will, the Lord being my helper.

Rector: May God, Who hath given you the will to accept this new responsibility, grant you grace to discharge with dignity and devotion the duties that go with it.

### Let Us Pray

#### THE LORD'S PRAYER

O Lord, we beseech Thee to send Thy blessings on Thy servant called to be Vestryman of this Parish. Make him and his associates worthy of their sacred calling. Give them wisdom in counselling their Rector and loyalty in his support. Make them truly representative of the Parish which has chosen them for

## Services of Leading Churches

### The Cathedral of St. John the Divine

Cathedral Heights  
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Sundays: 8 and 9, Holy Communion. 9:30, Children's Service. 10, Morning Prayer or Litany. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.

Weekdays: 7:30, Holy Communion (Saints' Days, 10). 9:30, Morning Prayer. 5, Evening Prayer (choral). Organ Recital, 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.  
Vespers and Benediction: 8 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 and 11 A. M., and 8 P. M.  
Daily: 12:30 except Mondays and Saturdays.

Holy Communion, 11:45 A. M. on Thursdays and Holy Days.

### 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  
Rev. George A. Robertshaw  
Minister in Charge

Sundays 8, 10 and 11 a. m., 4 p. m.  
Daily 12:20.

### St. Bartholomew's Church

Park Avenue and 51st Street

Rev. G. P. T. Sargent, D.D., Rector  
8 A.M., Holy Communion.  
11 A.M., Morning Service and Sermon.  
4 P.M., Choral Evensong.  
Junior Congregation, 9:30 and 11 A.M.  
Holy Comm., Thurs. and Saints' Days, 10:30 A.M.

### St. Paul's Church

Flatbush, Brooklyn, N. Y.

Sunday Services:  
Holy Communion, 7:30 a. m.  
Holy Communion Choral, 8:30 a. m.  
Morning Service, 11:00 a. m.  
Evening Service, 8:00 p. m.

### St. James' Church, New York

Madison Avenue and 71st Street  
The Rev. H. W. B. Donegan, Rector

Sunday Services  
8 A. M.—Holy Communion.  
11 A. M.—Morning Prayer and Sermon.  
8 P. M.—Choral Evensong and Sermon.

### 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 and 4.  
Weekdays: 8, 12:05.  
Thursdays (Quiet Hour at 11) and Holy Days: 10:30 a. m.

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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, D.D.

Rev. Gordon B. Wadhams

Rev. Bernard McK. Garlick

Sundays: 8, 9:30 and 11 a. m.; 8 p. m.

Week Days: 8 a. m.

### Church of St. Michael and All Angels

Baltimore, Md.

St. Paul and 20th Sts.  
Sundays: 7:30, 9:30, and 11 a. m.; 8 p. m.  
Week Days: Wednesdays 10 a. m.; Thursdays and Fridays 7 a. m., Holy Days 7 and 10 a. m.



this high office, faithful in attendance on its services and meetings, and zealous in promoting all its better interests. Prosper them in all their ways and make them an inspiration to all concerned in the up-building of the Church, through Jesus Christ our Lord. Amen.

#### THE BLESSING

The Lord preserve your going out and your coming in this day and forevermore. Amen.

\* \* \*

#### Recommends Another Kind of History

The Rev. Edgar L. Pennington of Florida, writing in the paper of the diocese of South Florida of which he is editor, thinks that it is time to bring out another sort of history. "The old school historians," he writes, "worked on the theory that wars and politics were the only subjects worth mentioning; and, as a result, most of us have had a perverted historical outlook. The people back of the firing line, the people who evolved the school system, who built the churches, who made possible the literary and scientific progress of the country, have come in for scanty recognition. The songs our ancestors sang, the games they played, the style they wore, the books they read, their public assemblies and entertainments—all have done more to produce the solid American type than all the periodic outbreaks which seem so dramatic and picturesque, but which at best disclose a latent heroism nurtured in the uneventful years.

"Every child knows in detail the minor skirmishes of the 18th century, but what child knows the circumstances leading to the founding of Harvard, William and Mary, and Columbia? What text-book tells us that the Rev. Thomas Bray caused about a hundred circulating libraries to be sent to this country in the colonial period, to give the mentally-hungry pioneers a little intellectual pabulum? Who has properly appraised the far-reaching effects of the visits of the early missionaries, who risked their lives fording dangerous streams and following forest trails, and brought to the isolated settlers a contact with the world of scholarship and ideals? Who is familiar with the efforts of Dr. Bray's Associates to plant schools for Negroes, at a time when pious Puritans seriously argued that the black man had no soul? Who has heard of Elias Neau and his strenuous work among the slaves of New York, in the face of opposition? The Rev. Alexander Garden, of Charleston, South Carolina, adopted Indian boys in order to train them to go back and teach their tribesmen. This appears a trivial item; but it had far-

reaching effects in softening the animosity of the natives.

"A Georgia clergyman left a very considerable estate for the benefit of the slaves, providing for their emancipation and instruction. George Whitefield founded the first orphan's home in America, and was planning to start a college at the time of his death. John Banister was rector of a Virginia parish; but he found time to make drawings of every botanical species peculiar to his section—drawings which were included in the standard treatise of the century, Ray's *Historia Generalis Plantarum*. Another minister, when smallpox vaccination was still in its experimental stage, had his children vaccinated so as to allay the fears of the community.

"These items are mentioned at random, but they suggest the gradual formation of the American background. Battle, murder, and sudden death shock the senses and catch the eye of the historian; but the true foundation is laid by those who train the children, preserve health, engender ideals, and build up character."

\* \* \*

#### Covering Wide Territory in Africa

The first native Ashanti has been ordained to the priesthood in the Anglican diocese of Accra on the west African coast. He has been stationed in the heart of a fetish-worshipping country.

The Ashanti formerly had an independent west African kingdom which about thirty years ago was annexed to the Gold Coast Colony, which in turn is the next country but one to Liberia. Accra is the chief port of the Gold Coast Colony and the "see city" of the English Bishop Aglionby. Financial burdens have been almost overwhelming the Bishop and his small staff just at a

time when opportunities for spiritual work are increasing.

One English missionary in charge of a district the size of Wales in the Ashanti country says that the difficulty is simply to take the opportunities offered to them while looking after the great number who have come into the Church in recent years. Time is so taken up with the pastoral care of recent converts that they have hardly any chance to help districts which are applying to them. In two years there has been an extraordinary advance in the villages of Ashanti. Where there had been nineteen churches there are now thirty. There are so many catechumens that the time of prep-

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aration for baptism has been increased by six months.

The first English priest and perhaps the first Englishman to undertake missionary work in Africa was sent to this very country. On Feb. 15, 1751, the S. P. G. appointed the Rev. Thomas Thompson "missionary to the Gold Coast."

\* \* \*

#### **Theological Seminary of Chinese Church**

A request for information about the Central Theological Seminary of the Chinese Church has brought the following from the Rev. W. P. Roberts of Nanking:

The Chinese clergy now in active service in the Yangtse Valley, where the American Church Mission carries on its work, were trained for the most part in one of three seminaries, either at Boone University, at St. John's University, or the Central Theological School at Nanking. Graduates at Boone and St. John's were taught in the English language and received the B. A. and B. D. degrees when they graduated and were ordained.

The Central Theological School, commonly known as the C. T. S., uses Chinese as the medium of instruction and cannot require college standards of its students. This may come in time, but at present its students are men who have made good after years of actual work as catechists or teachers or evangelists, and are therefore recommended by their bishops for advancement to the ministry. As there are very few students in the English-speaking seminaries at the present time, the hope of the Church in China lies in the development of the C. T. S.

The C. T. S. was established by action of General Synod in 1915. Its first graduating class was in 1925, since which time it has turned out 38 students for the ministry, most of whom are now in active work in ten of the eleven dioceses of the Church in China. There are now seventeen students in the institution and four full-time members on the faculty. The present dean is the Rev. T. M. Tong, a graduate of St. John's and of the Philadelphia Divinity School, who has served most efficiently as dean since 1928. He is assisted by other Chinese and by two British clergymen, the Rev. Messrs. Thomas Gaunt and J. Porteus. There is no American member of the staff at present.

The School has been located at Nanking, the present capital of China, since 1919, with an intermission of over a year (1927-1928) when it had to move to Shanghai while the revolution brought the radical Sixth Army into control of

the city. This army occupied all mission property in the city and had the honor to be the first to live in the new C. T. S. buildings, which had just been completed and were ready for occupancy by faculty and students. For over a year the soldiers stayed, until the building looked as though they had been through a riot. Finally the property was restored to its owners, and for the past five years has been the central institution of the Church in China for the training of its clergy.

Opposite the school is a rifle-

practising ground and on the east is a military academy, with an aerodrome not far distant. Airplanes drone overhead and guns go "putt-putt-putt" on the rifle range as professors discourse on peace and righteousness and life everlasting. It is the plan of the government to swing the Shanghai-Nanking Railway into the city of Nanking at a point not far from the C. T. S., and if ever the country settles down to peace, the traveller will alight from the train in a new station very close to the C. T. S.

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