

# *The* **WITNESS**

CHICAGO, ILL., JANUARY 24, 1935

## FOR LENT

WE ANNOUNCE two series of feature articles for Lent, both prepared with discussion groups in mind. The History of the American Church will be written by the Rev. E. Clowes Chorley, historiographer of the Church. New Frontiers, a series of eight articles dealing with race relations, international affairs, and industry and the new leisure—all in the light of Christian teaching—written by Dean John W. Day. In addition there will be the usual articles by Bishop Johnson, Bishop Wilson, James P. DeWolfe, Robert P. Kreidler; book reviews by Gardiner M. Day and all the important news.

MESSAGE OF THE WEEK



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# THE WITNESS

*A National Paper of the Episcopal Church*

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Vol. XIX No. 20

JANUARY 24, 1935

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.

## THE ADVENTURE OF GROWING-UP

*An Editorial by*  
BISHOP JOHNSON

WHY is it that we are not told more about the next world? This question is frequently asked by those who have parted with their dear ones and who strive to push aside the curtain that shuts off vision and to seek for greater consolation in their bereavement.

The realm of personality is one in which we know very little. In this respect it differs from the mechanical world, although even here our knowledge is quite limited. The statement of the angel, Uriel, is quite pertinent: "Thy heart hath gone too far in this world and thinkest thou to comprehend the way of the most High?" In other words, we think ourselves so competent in the physical realm that we try to discover the mysteries of personality in terms of the laboratory and we make no progress. Language itself is built upon that which has been observed by our sentient faculties. Consequently there are no words which are competent to describe that which lies beyond the experience of the race. When Ezekiel or Paul or John are lifted up in a vision they see things "which it is not lawful for man to utter" for the obvious reason that language has no vocabulary to describe that which has been manifested. If we were to enter the spiritual realm about us we would be like babes. The language would have to be learned before we could adequately describe the vision. Now we are like the deaf describing sound or the blind telling us about color.

"Verily Thou art a God that hidest thyself," said the prophet, because while we have awareness of spiritual realities, we have no more means of expressing in words that of which we are conscious than a little child possesses. It is absurd to say that these experiences are unreal because we cannot describe them for most of us have felt the ineffable sweetness of God's presence without ability to put it into words. As we have said, language is limited to that which is commonly observed.

THE answer to the question as to why we are not told more about the next world is probably that we would be no more able to comprehend it than would an intelligent dog be able to understand the book that his master is reading. It is a homely illustration but one which applies to the situation. In the morning the master and his dog go hunting. They have a language

by which they communicate with one another. In the afternoon the master is writing a letter. The connection is shut off. There is no way of telling the dog what it is all about. The dog's intelligence is limited by his powers of communication. If, as St. Paul says, that in the next world, "We are not to be unclothed but clothed upon" then there exists a realm in which we are powerless to understand.

What we are asked to do is to have faith in the goodness of God. This is basic. "If we ask bread, He will not give us a stone." If we have built up a family circle with high ideals and fervent affections, then we have the right to infer that He who gave us not only the fellowship but the ardent desire to perpetuate it will not disappoint us in the desires which He has endowed us with. It all resolves itself into faith that He who hath begun a good work in us will not leave it unfinished or frustrated. Our Lord puts the emphasis upon that which we seek, "Seek and ye shall find," and as we seek there is enough satisfaction to encourage us to go on. "Like as the hart desireth the water brooks so longeth my soul after Thee, O God." It is faith that nothing in God's world is futile, and that cooling springs exist to quench legitimate thirst. He who implanted the desire will gratify the quest.

This does not answer the question which we frequently ask, "Why does God hide the future and its glories from mortal eyes?" He does not completely hide them any more than He hides chemical potentialities from those who seek them. He reveals His treasure as men develop the capacity. To the savage the search of the scientist is folly. It is not merely that he does not understand what it is all about. It is that he cannot understand any more than your grandfather could have understood or believed that one could talk to London in a second of time, when from his standpoint sound must travel so many feet a second. It is only as we develop the capacity that we can appreciate and appropriate the treasure.

I think that St. Paul tells a profound truth when he asserts that the natural man receiveth not the things of God and that they are foolishness unto him. The man immersed in material things has no other faculties developed than those which are concerned with the material world, its vocabulary and its mechanistic logic. Equipped with this, spiritual efforts are as futile as the book is to a dog. It simply does not register.



WE ARE like little children who find it so hard to believe that the world was not made for them, and that they are not the center of their universe. If we are created for God's purpose then the only way in which we can participate in that purpose is to seek His will and to do it. This process has produced saints. True there are not many great saints any more than there are many great scholars, but the fact that there are some is the justification for the process by which they arrived. Both the scholar and the saint have the witness in themselves and their understanding grows as they develop the potential qualities within them. No primitive scholar could foresee the electrical world in which we live, but he could grow to understand it as he trusted to the integrity of the forces which he sought.

Perhaps the answer is that God has made the world so that its treasures are found as the result of man's search in order that men might be partners and sons in the adventure of growing up. Whereas if he had given man a world already perfected man would be merely another creature in the creation. "Shall the

clay say to him that fashioned it, what makest thou, or why hast thou made me thus?" Surely it is true that "it doth not yet appear what we shall be but when He shall appear we shall be like Him."

In short the answer to our queries is to be found in our dear Lord Himself, who reveals in Himself that which ought to be the object of our endeavor, and if we find in Him all that we need to find in God, then we can safely leave to Him that which He so confidently asserts will more than satisfy us.

Life is in any event a venture of faith and what we will ultimately get out of life seemingly will depend upon our desire. He says it all when He says, "Blessed are they that hunger and thirst after righteousness for they shall be filled." He who made the thirst did not forget to create the cooling spring.

Mankind is divided into two groups, those who ask "What must I do?" and those who question, "Why must I do it?" If your mind is not set upon righteousness why should you expect that it would be revealed to you?

## THE CHURCH AND REVOLUTION

By

J. HOWARD MELISH

THE word revolution has recently become popular. A recent number of *The Student World*, the journal of the World's Student Christian Federation, is given to "the call to revolution." At the recent house party of the Oxford Group it was stated that it was engaged in a spiritual revolution. The word is frequently found in the literature of the Anglo-Catholic social movement. Karl Marx wrote about the coming social revolution and from him it has passed into Socialist literature. And the Russian Communists took the word out of literature and made it one of the most startling facts in the industrial history of mankind. A word used by so many different movements means many things, each speaking in his own tongue.

What should be the attitude of the Church to revolution? In 1905 a multitude of Russians, with a monk at their head carrying a cross, marched to the palace of the Czar. They and their children were hungry and they asked for food. What they received was a volley of lead which left many of their number writhing in the snow and staining it red with their life's blood. One cannot but wonder what might have resulted had the Patriarch of all the Russians with his metropolitans and bishops taken the place of that lone monk and lead the people. Would the Church today be in the condition it is in Russia? Go into the anti-religious museum of Moscow and you will see the picture of that scene, but the bishops and patriarch are portrayed as ordering the soldiers to fire on the defenceless mob. That is doubtless untrue to fact but sometimes it is true that they who are not for a cause are against it. The attitude of the Church to revolution is of vital concern to the future of Christendom.

The Church, the whole world, is today in the midst of a revolution. It is known to history as the industrial revolution. It began about a hundred and fifty years ago with the introduction of the machine into the making of goods: the machines displaced manufacture or the making of things by hand. The first effect of the machines manufactured was the displacement of the workers. Men were scrapped along with their old tools. And they came to be regarded as things interchangeable with mechanism. Moreover, so marvelous did the machine become that the man who operated it found little use for his faculties; he lost the joy of creative work. He became a commodity subject to the impersonal forces of the market. The editor of one of our Church papers, in a recent attack on labor unions, wrote that he had no intention of being brutal but the truth is that it would be possible to look upon manual laborers as little more than humanized mechanism. Brutal or not that is exactly how industry came to look upon man in the machine age.

All the social movements of our time have set out to defend the rights of the person against the domination of the machine and the money which owns the machine. There is no unanimity as to how this objective can be accomplished. One group suggests state capitalism; another, a directed economy; a third, a mixed system of communism leaving the least possible limits to private property; the Marxists advocate a complete socialization of the instruments of production, distribution and credit.

We have to deal now with a psychological situation, a state of mind on the part of an increasing number of workers throughout the world. The Marxian thesis of



the steadily increasing poverty of the proletariat under capitalism has not been sustained. Nevertheless the Marxian idea of a conflict between the owners of the instruments of production and the workers has taken possession of the wage earners, even where socialism is definitely and bitterly repudiated. The Master of Balliee, Oxford, in his *Christianity and Economics*, has truly said that what really concerns the wage earners is a loss of status or personal dignity in the sense that he is regarded as a tool or an instrument and nothing more. The unemployed say that they feel like ghosts: they have no function or status in the community. It is not good for any one to feel that he is not wanted, and that is what our economic system makes many men feel. This is a state of mind: unreasonable, perhaps, unjustified, ignorant. Call it what you will but recognize that it both exists and is spreading among the workers of the world.

WHAT has the Church to say to these workers? What can the Church do about this situation? Has it any contribution to make to the solution of the social problem? I desire to offer four suggestions.

There is something to be said and something to be done about unemployment. We must remember that in prosperity there were between two and four million people unemployed. They were laid off whenever production outstripped consumption: they were discharged when new technological improvements were introduced; many found themselves too old in mid-life. If industry profited by this situation should not industry pay the full costs of it? The one constructive way of meeting those costs is unemployment insurance. Invested capital must be made to pay for scrapping men as it pays for scrapping machinery. This is part of the price of manufacturing and it has a prior claim than profits and dividends, large salaries and bonuses. Christianity, said one of our modern teachers, is faith in personality. Take it or leave it, that is what our religion calls for, faith in personality. That faith bids us keep men from the industrial scrap heap.

When there is work for all the next question is that of wages, hours and conditions of labor. Are they to be superimposed upon the workers by the employers or are they to be arrived at through collective bargaining? One thing is increasingly clear that these things can no longer be determined by the so-called laws of supply and demand. The choice today seems to be between the totalitarian state on the one hand, which imposes such matters upon employers and workers, or, on the other hand, the free cooperation of organized capital and organized labor. Every corporation is organized capital! It represents the investments of many people. It is a union of dollars. The labor union on the other hand is a union of men. Shall the union of dollars say to the union of men, you have no right to organize, you will not be recognized; we alone have the right of organization. That is what our basic industries have been saying for years. And the result has been a long conflict, amounting to war between the two organizations. Employers should get beyond this infantile mind: they should make collective bargaining a corner

stone of a new industrial edifice and then they may build for the future. Christianity is religion of brotherhood, not of strife and hatred and calls not only for a new deal but a Christian deal in industry.

There are certain things which are in their very nature monopolies and are essential to the welfare of a modern community such as water supply, lighting, transportation. When a group of men get possession of those things they are in a place of privilege and power. They charge for this service what the traffic will bear. Where franchises and legislation are needed they attempt to control political parties and influence legislatures. In Germany and Italy democratic government was so dominated by special interests that Fascism found little difficulty in substituting itself for democracy and liberty. Similar forces are at work among us. This power must be taken from special interests and lodged in the community.

The industrial revolution, starting 150 years ago is not complete. A new social order is emerging. There is wide difference of opinion as to what the new order should be or will be. Some, longing for the kingdom, sit over against the present order like Jonah over against Nineveh waiting to see what God may do, expecting that this present order will collapse. There are many prophets of doom within and without the Church today.

Others see some little task to do and do it with devotion and energy but little knowledge of what it is for or why they should do it. I am neither an apocalypticist nor a reformist. It seems to me that improvements do not come about because men realize that they are desirable, or as a matter of sentiment, or by simply proclaiming general principles. They are effected by men and women who work for them and at no little cost to themselves. Such work, inspired and guided by faith in Christ's kingdom, will do more for the future of our own humanity than apocalyptic prophesying of social chaos or working for some Utopia that may emerge from chaos. As a Church our task is to help recreate men and women to be sharers of the Spirit of Christ and partakers of his passion in building the Kingdom of God.

The religion of the Incarnation cannot be satisfied with a low view of humanity: it cannot tolerate the idea of man as a commodity, or a piece of mechanism. We believe that God became Man that man might become God. Light of Light, very God of very God, took residence among us; He came down from heaven and for our salvation. In this our world He lived as a carpenter, associating with fishermen and other toilers, and under the political, economic and social conditions of His day He attained the glory of a self-masterful manhood and the divine strength of a perfected will. He believed that a kingdom could be established which should embody His principles, and in the service of that kingdom He went to the cross. In His service we are enlisted! to His cause we are pledged. Revolution! Of course we believe in revolution, revolution and then more revolution until the kingdom of this world shall become the kingdoms of our Lord and Saviour Jesus Christ.



## Rural Work of the Church

By J. M. STONEY

3—OBSTACLES

MANY obstacles seem to appear at once when we begin talking about rural work and doing an effective job in the country. Some of these are real, some can be overcome with patience and some are purely imaginary.

The staggering problem is the cost. We have not sufficient money to do what we are now attempting. Where are the funds coming for so great an additional enterprise? That must be left for separate consideration. Right now we can forget the cost and look into some of the other discouragements. It is generally thought that most country people are church members of some sort, and if they are not it is because they have deliberately turned their backs on religion. People are constantly saying that there are already too many country churches to be supported and to open more is wrong.

There are too many country churches of a sort, that is true. But they are usually so inefficient and so weak that they make only a slight impression on the people. Those who have drifted away from their native affiliations have been those who have had little or no pastoral care and less spiritual stimulation. They are neither wicked nor are they opposed to Christianity. The case is that so little has been offered them that they just do not bother about it. Usually they claim membership somewhere, but this does not enter seriously into their plans and habits. A challenging religious call would surely awaken a slumbering church consciousness, and in saying this, I am speaking from long experience.

Another objection is that we have nothing to build on. There are no Church people in a given neighborhood around whom we may make a start. That is generally true, but it is the same situation that has always confronted pioneer missionaries. This difficulty has been overcome many times in the past and can be overcome now.

Next, the question comes "Who is going to pay for it?" The answer is short. If you can't get some one else to pay for it, pay for it yourself. Workers are not exempt from giving.

The wide flung prejudice against the Episcopal Church is a hard hill to climb. Here tremendous tact is needed. In a great many country districts the word "catholic" is almost a "cuss word". Usually it is fighting talk. We are suspected of being "half catholic" if not worse. This prejudice can be worn away only by long and close association. When friendship and confidence is built up, this will disappear. The Christian Church has always grown through personalities rather than through organization and system. That holds good now as ever. Genuine friendship and interest will tear down any resistance. If we really love the work and the people to whom we go, we can win them in the name of the Lord.

The surest way under heaven to ruin a missionary prospect is with a formal service accompanied by vestments, prayer book and stately hymns. These are a long

way off when one starts, and they must be approached very gradually. Each step must be fully and repeatedly explained before it is taken. Conducting services in street clothes, extempore prayers and Gospel hymns may not suit many Episcopalians, but if the other is introduced at once, the effort is in vain. The people are thrown into a strange and chilly atmosphere and they are not interested. They may come for a time or two, but largely from curiosity. Training in Church ways is long and slow, but it is a very necessary process if we are to make any headway. When people do become accustomed to vestments, Prayer Book and good music, they rather like the differences that used to drive them off.

## Let's Know

By BISHOP WILSON

PERSIA

THE story of Christianity in Persia seems to be very little known, yet it includes periods of dramatic interest deserving of real recognition.

Persia has not always been the country it is today. Its frontiers have fluctuated greatly, at times including large sections of Asia which are now quite outside the Persian dominion. Old traditions associate the introduction of Christianity into this country with the apostles Thomas and Thaddeus. At any rate we know there were many Christians there in the third century when the Sassanian dynasty took control of the land. This was in the days of the Roman empire when the Persian rulers were either fearful of Roman invasion or were attacking Rome to extend their own borders. Zoroastrianism was the religion of the country and its leaders were the Magi who had degenerated from the Wise Men of an earlier day to traffickers in magic which the Christians formally repudiated. Hence the Magi were violently opposed to Christianity.

There was no particular trouble until Constantine made Christianity the official religion of the Roman Empire. Then the Persian king considered it dangerous to have Christians in his land in friendly communication with other Christians in the land of his ancient enemy. It was in the year 310 A. D. that Sapor II became king of Persia while still a mere baby. He was brought up and educated by the Magi who lost no opportunity to instill in him a fear and hatred of the Christians.

Sporadic persecutions occurred in the early years of Sapor's reign but they were as nothing compared to what followed during the thirty-five years after 343 A. D. The Persians reopened the old warfare with Rome and laid siege to the city of Nisibis in Mesopotamia. The Christian bishop of this city proved to be a powerful factor in encouraging the defenders and saving the city from conquest. Whereupon Sapor set out to crush the Persian Christians. A bishop named Symeon who refused to pay an iniquitous tax was condemned to death by torture. Edicts followed decreeing suffering and death to the followers of Christ. No one will ever know how many martyrs lost their lives during those savage days. Records of the Persian



Church give the names of 16,000 clergy, monks, and nuns but there is no enumeration of the laity. Probably it was more severe even than the Roman persecutions.

But the Church survived. In the next century Nestorian Christians entered the country and in a short time Nestorianism prevailed. The Church continued to advance for the next two hundred years with occasional setbacks. Even the Moslem invasion did not check Christian work as long as it was the Arabs they had to contend with. Indeed it was during that period that the greatest missionary activity took place, the Gospel being carried all the way east into China. Then in the thirteenth century came the Mongol invasions under Genghis Kahn, followed by the still more ruthless conquests of Timurlane who was a relentless Moslem. The Nestorian Church crumbled under the repeated attacks and its promising history came practically to a close. In the later Middle Ages several attempts were made by Roman Catholic missionaries to revive the faith but they met with failure.

Christianity never really became acclimated to Persia. It was Syrian in its origin and its Sacred Books were never translated out of the Syriac language until about a century ago when Henry Martin produced the first Persian Gospel. Today it is a Moslem country with Christian missions gradually reestablishing a foothold for Christ.

## *The Big Hand-Out*

*An Editorial by*

WILLIAM B. SPOFFORD

THERE are those who maintain with vim that the Church should keep silent on social issues. Stud-dart Kennedy on the other hand always maintained that economic problems must be brought into the heart of religion if they are ever to be properly solved. The Rev. Paul Bull, another great Britisher, also had things to say on the matter in the following pithy sentences: "The evil tradition, which is not yet abandoned, that Christianity has nothing to do with politics and economics has banished God from ninety-five percent of the life of man. For politics and economics regulate homes, housing, schools, education, wages, sanitation, industry and commerce, with all the relationships which these involve. If this ninety-five percent of life of the people is disassociated from God and religion, what wonder is it that they feel that God cannot count in the battle."

All of which is by way of a text for a little economic matter. There is a good deal said these days by the Big-Numbers of the business world about the wickedness of the government in taxing the "haves" to feed the "have-nots". Just the other day Mr. Edward D. Duffield, president of the Prudential Insurance Company, got himself in the papers—and with the apparent approval of the papers too—for saying how terrible it was for the government to feed the unemployed. "A government is not created to save a man from his own folly", said Mr. Duffield, a remark that was received warmly by the business executives whom he was addressing.

The remark strikes me as a silly one any way you look at it. Certainly an unemployed man has a right to resent the crack that he is in his present state because he is a fool. When one considers all that an unemployed man has to contend with, one could understand it if this added insult was just the spark to turn him into a brick-heaver. Then too were I a stockholder in Mr. Duffield's insurance company I believe I would write him a little note suggesting that he lay off cracking down on such a large group of potential customers. After all when you tell a dozen million men that they are out of work because they are fools they are not likely to welcome your agents with a cheery smile once they get back on the payrolls.

What is more important, Mr. Duffield apparently did not take the trouble properly to inform himself before making his speech. Under the New Deal the public debt has been increased by twelve billion dollars. The cry goes up from many that this is an extravagant waste of money since most of it is going to a lot of good-for-nothings who wouldn't work if they had a chance. The real facts are pointed out by Professor James W. Angell, professor of economics at Columbia. Two and three-fourths billions of dollars have been spent for direct relief. "Public works expenditures make rather over a billion more; but of these probably less than half can be regarded as constituting relief to individuals who would otherwise have been unemployed and destitute. Nearly all of the rest of the twelve billion dollar increase in the public debt represents the cost of the RFC and other refinancing schemes.—On a rough estimate therefore not more than 26 or 27 percent of the total increase in the federal debt to date has arisen from the relief granted to destitute individuals."

Here is where the money has gone: \$6,526,600,000 through the Reconstruction Finance Corporation to subsidize business, with a large percentage of it going to banks and insurance companies; \$2,713,901,691 handed out to business through the Farm Credit Administration; \$2,000,000,000 through the Home Owners Loan Corporation, with 90% of this amount going to banks, mortgage companies and insurance companies according to Chairman Fahey; \$199,607,000 to railroads so that they could pay interest on their bonds.

So, you see, there has been a big hand-out. You can also see from these figures who it is that has received over 70 percent of it. The rest has gone to the unemployed who, in New York City, have been handed \$3.30 once in two weeks in order to prevent them from kicking over the traces. The government is subsidizing misery in order, as Secretary Roper said the other day, to preserve the present economic system. Yet the government, strangely enough, gets its strongest opposition from the very people it is trying to save. It may be true, as Mr. Duffield said, that "a government is not created to save a man from his own folly". But it seems to me that he and his associates in big business will be wise not to press the point. The first thing they know a convinced government will stop pumping money into their decadent businesses and then where will they be.



## BISHOP F. E. WILSON WRITES PAMPHLET ON OLD TESTAMENT

By GARDINER M. DAY

Bishop Wilson, one of our own editors, has just written an excellent little pocket pamphlet entitled *An Outline of the Old Testament*. Undoubtedly the chief reason why so many young people do not know enough about the Bible to shake a stick at is because when at some moment of religious fervor they have sat down to read it, they found they could not make head or tail out of it. If you do not believe this, pick up some admirably interesting book that is being read widely, such as James Hilton's *Lost Horizon*, and then pick up The Book of Jeremiah or Deuteronomy or any other book you like and see how much sense you can make out of it. Bishop Wilson's little pamphlet explains in a very few words the general purpose and content of the various books of the Old Testament. It gives a key to the understanding of each book. For a thorough knowledge, naturally, one needs much more than he can gain in these 90-odd pages, but on the other hand, it is remarkable how much helpful guide-post material the author has been able to pack into this little work. This book, published by Morehouse, in a paper binding, costs only 25c and can almost be put in the vest pocket.

*A Drought Outpoured*, edited by Portia Martin (Morehouse: \$1.50) is a collection of Anglican verse, being poems which have appeared in *The Living Church* between the years 1924 and 1934. We happen to enjoy the poems of G. A. Studdert-Kennedy, so we looked his name up in the index and found there was only one poem by him, namely, "Indifference." When we turned to the poem in the volume, we were surprised to find that only the third verse of a three-verse poem from a volume of his poems *Sorrows of God* was printed. Perhaps the third verse was the only one to appear in *The Living Church* within the decade, but it seems unfortunate to mutilate a poem which is one in which the third verse is distinctly the climax of the other two. I trust that this is an accident and not a sample of the editor's work, for the volume does contain some beautiful verse.

*Meditations for Every Day*, by the Rev. Father Andrew, S.D.C. (Morehouse: \$2.40) is a volume which should prove to be an admirable help for anyone who wishes material for a daily devotional period. Father Andrew has not written merely a commentary on some scriptural passage but gives the reader the advantage of his own meditations, which



BISHOP WILSON

have been wrought out of a rich religious experience.

The Rev. Jack Hart, formerly the student pastor at the University of Pennsylvania, is the author of a tract, *Fourteen Reasons Why I Believe in God*, published by the Association Press and costing one dollar. Jack Hart has done an excellent piece of work. But why it should cost one dollar is difficult to understand. The tract is no longer—rather the reverse—than the tract issued by THE WITNESS, *Why Believe in God* by Dr. Drury, which sells for a nickel and for less in quantity. The former, true enough, is encased in a heavy cover but even so it should not cost more than a quarter. It is the sort of material that many a rector would like to buy in quantity to place in the hands of the inquiring person, but obviously such a price makes this impossible. We hazard the guess that 1000 copies of this essay by Jack Hart can be produced for \$100, hard binding and all. It rather looks as though the Association Press, a subsidiary of the Y. M. C. A., believes in the profit system with a vengeance. Jack Hart who presumably wants readers, would do well to have a little talk with his publishers before placing any more manuscripts in their hands.

## BISHOP JOHNSON IN SAVANNAH

Bishop Johnson of Colorado conducted a mission last week at St. John's, Savannah, Ga., with two services daily with extra services on Wednesday and Friday for children. All of the services drew large crowds. The Rev. Charles C. J. Carpenter is the rector.

## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

We have received but meagre reports on the Every Member Canvass for 1935, but from those that have come in we hazard the guess that they will total considerably less than the 25% increase over 1934 that was so confidently predicted when the national budget was presented at the General Convention, and upon which the present operating budget is based. Several reports have come in all rejoicing that the sum promised for 1935 is nearly as great as that received in 1934. Official figures from the Church Missions House are not yet available but the story is around that not only are they discouraging about 1935 reports but that also the payments on the amounts promised for 1934 are coming in slowly. There is therefore the possibility that the Council will be faced with a greater deficit for 1934 than was anticipated. The Council meets next month to deal with the matter.

\* \* \*

## Relationship of Council to Forward Movement

Another matter that will doubtless be thrashed out at the coming meeting of the Council is the relationship of the National Council to the new Forward Movement, headed by Bishop Hobson of Southern Ohio. You will recall that a commission on the Forward Movement was appointed at General Convention, and was voted one half of the undesignated legacies of the Church with which to carry on their work, a sum estimated at upward of \$50,000. They have held one meeting at which a rather elaborate program was outlined. At the moment, so I am told, representatives of the Forward Movement are addressing diocesan conventions on the national work of the Church, a job that in the past has been left to the staff of the National Council. Just where the work of the Council ends and that of the Forward Movement begins does not seem to have been clearly worked out as yet, but it will no doubt be tackled at the Council meeting. At the moment, as a result of General Convention action, it is rather difficult to tell just where the head of the Church is located—Providence, the home of the Presiding Bishop; Wilmington, the home of the President of the Council; Cincinnati, the home of the chairman of the Forward Movement, or New York, the residence of both the Presiding Bishop and the Council President when they are not in their own dioceses. The situation, it



is said, has made the secretariat a bit jumpy, but probably they will calm down after the Council straightens them out as to just what they are expected to do and tells them who their boss really is.

\* \* \*

#### **Appointed to Council on Life and Work**

Bishop Stevens of Los Angeles and Bishop Rogers of Ohio are to represent our Church on the Universal Council on Life and Work. This Council, organized during the war, attempted to arrange some sort of an ecumenical conference of the churches in 1917 but failed. One was held in Stockholm in 1925 and now meets biennially, with commissions continually in session. It concerns itself mainly with economic and industrial problems, international relations and methods of cooperation among Christian Communities.

\* \* \*

#### **Berkeley Reunion in Session**

The mid-winter reunion of the alumni of the Berkeley Divinity School is being held this week. Four lectures are being given by the Rev. Humphrey Beevor, English lecturer, and there are also lectures by Professor F. C. S. Northrop of Yale and the Rev. Charles B. Hedrick of the Berkeley faculty.

\* \* \*

#### **St. James to Celebrate**

Plans are under way for the celebration of the 125th anniversary of St. James' Parish, New York. It is to open on January 27th and will continue for nine days. On the 27th the preacher at the morning service is to be Bishop Freeman of Washington. In the evening, at a service in which the congregation of Holy Trinity, daughter-church, will join, the preacher is to be the Rev. Ze-Barney Phillips, president of the House of Deputies and chaplain of the United States Senate. On the second Sunday of the celebration, February 3rd, a memorial plaque to the late Rev. Frank W. Crowder, former rector, will be dedicated. The present rector is the Rev. H. W. B. Donegan who was instituted on May 21, 1933 and is said to be the youngest rector on Manhattan Island. An outstanding event of the anniversary week will be the dinner on the 31st of January when Bishop Manning will be the guest of honor and the Hon. George W. Wickersham will be the speaker.

\* \* \*

#### **Here Is a Record to Shoot At**

At St. John's, Bellefonte, Pa., there is a Sunday school class taught by Richard Baney. For eighteen con-



BISHOP VINCENT  
*Dies at his home in Cincinnati*

secutive weeks not a boy in the class has been either absent or late. One of the boys travels seven miles to attend and another eight.

\* \* \*

#### **Auxiliary Meets in Minnesota**

The Auxiliary of the diocese of Minnesota is holding its mid-winter meeting on Wednesday of this week at All Saints', Minneapolis. The subject under discussion is Christian Social Service with the top man on the program the Rev. Alfred Newbery of Chicago who is speaking on "The Social Responsibility of the Churchman."

\* \* \*

#### **Reunion at the General**

The alumni reunion of the General Seminary was held in New York on January 15 and 16, with a large number of the alumni on hand.

\* \* \*

#### **Death Takes Our Oldest Bishop**

Bishop Boyd Vincent, oldest of our Bishops, died peacefully in his sleep on Monday, January 14th in his 89th year. Bishop Hobson was in Washington at the time in the interest of the Forward Movement, but Mrs. Hobson was with him continually for the forty-eight hours before his death. The funeral was held on the 16th at the cathedral in Cincinnati where he was consecrated 46 years ago. The body was then taken to Erie, where he was born in 1845. Those who attended the recent General Convention will long

remember the missionary mass meeting in the huge auditorium, closed by the benediction of this venerable man.

\* \* \*

#### **Death of Harrisburg Churchwoman**

Miss Eleanor F. Shunk, eighty years of age, a lifelong member of St. Stephen's Cathedral, Harrisburg, Pa., died on January 7th. She was a descendant of two former governors of Pennsylvania and the daughter of William F. Shunk who designed the elevated railway system of New York City.

\* \* \*

#### **Bishop Darst Has an Anniversary**

Bishop Darst of East Carolina observed the 20th anniversary of his consecration on January 6th, by celebrating and preaching at St. James', Wilmington. In his sermon he spoke of the record of his diocese and of the support given him by the Church men and women of East Carolina. During his 20 years he has confirmed 7,262 persons and ordained 42 deacons and 42 priests. He also stated that 26 new churches and parish houses had been built in the diocese during the past twenty years, included in these being twelve places where previously there had been no Episcopal Church.

\* \* \*

#### **Bishop Rogers in Miami**

Bishop Rogers of Ohio, recovering from influenza, is now in Miami, Florida, recuperating.

\* \* \*

#### **Bishop Freeman in Chicago**

Bishop Freeman of Washington was the speaker at the Chicago Sunday Evening Club last Sunday. The meeting was attended by 1,500 to 2,000 people.

\* \* \*

#### **The Canvass in Bethlehem**

The diocese of Bethlehem reports that the results of the Every Member Canvass shows that there is \$1,128 less pledged for 1935 than was pledged for 1934.

\* \* \*

#### **Bishop Barnwell Elected Coadjutor of Georgia**

Bishop Barnwell of Idaho was elected Bishop Coadjutor of Georgia at a diocesan convention held at St. Paul's, Augusta, on January 15th. His election came after a hopeless deadlock between the Rev. C. C. J. Carpenter, rector of St. John's, Savannah, and the Rev. Henry D. Phillips of Columbia, S.C. The delegates took up the balloting where they left off at a convention in November which adjourned without election. After six ballots, all dead-



locked between the two leaders, the names of Mr. Carpenter and Mr. Phillips were withdrawn and new candidates nominated, with Bishop Barnwell elected on the 9th ballot. Two other missionary bishops figured in the balloting, Bishop Remington of Eastern Oregon and Bishop Schmuck of Wyoming.

\* \* \*

#### Bishop Woodcock Has Anniversary

Bishop Woodcock of Kentucky is to observe the 30th anniversary of his consecration on January 25th. The convention of the diocese was held on the 23rd and 24th at Christ Church Cathedral, Louisville, with a mass meeting on missions and an afternoon session on diocesan missions the outstanding events.

\* \* \*

#### College Pastors Hold Meeting

Fifteen of the college clergy of the province of the mid-west held a conference in Chicago from January 2nd through the 5th to discuss student problems in religion and ethics and the relation of college work to present-day conditions. Bishop Paul Jones, student pastor at Antioch, was one of the leaders. Bishop Stewart also addressed the group. It was called by the Rev. Alden D. Kelley, student pastor at Wisconsin.

\* \* \*

#### Appointed as Missionary

Miss Florence Moore, leader in young people's work in the diocese of Pennsylvania, left on January 20th for China, having been appointed a missionary by the national department of missions. She is being supported by the Girls' Friendly Society.

\* \* \*

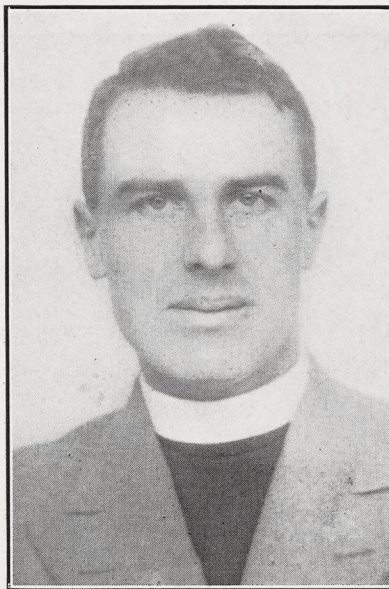
#### Two Are Ordained As Deacons

Ronald E. Ortmeier was ordained deacon at Christ Church Cathedral, Eau Claire, Wisconsin, on January 13th by Bishop Wilson. Mr. Ortmeier is in charge at Owen, Wisconsin.—Clinton L. Morrill was ordained deacon by Bishop Davies at the cathedral in Springfield, Mass., on January 15th. He is in charge of St. Michael's Mission, Worcester.

\* \* \*

#### A Word of Explanation

We sent postals to the clergy before General Convention for those to sign who wished to enter Bundle Orders. Ordinarily we are compelled to charge 4c a copy for Bundles that are ordered for anything less than thirteen weeks. However, on these cards the price was set at 3c a copy. It also stated clearly on the card, "The Bundle Order may be



HUMPHREY BEEVOR  
*English Lecturer at Berkeley*

cancelled upon a week's notice." Many, however, apparently sent in their orders without reading the card they signed and have since expressed surprise that the Bundle continued after Convention. One rector even writes that he secretly accused THE WITNESS "of an unholy cleverness." Fortunately he wrote in about it so that we had a chance to put the matter straight. The point of all this is that the price of THE WITNESS in Bundles that are ordered for thirteen weeks or longer is 3c a copy. When the Bundle order is for a shorter period—like Lent, for example—we are compelled unfor-

tunately to charge a bit more. The prices for Lenten Bundles are stated in the advertisement that appears on page ten of this issue.

Let's put it this way; the eight numbers of THE WITNESS to appear this coming Lent will contain two series of articles, each of which in book form would sell for at least a dollar. So here alone there is \$2 worth of material which your parishioner, buying the paper each week at 5c a copy (the retail price) gets for 40c. THE WITNESS has always kept its price as low as possible—lower than possible as a matter of fact I can say after taking a peek at the 1934 deficit. We have, I believe, two exceptionally fine series of articles for Lent and it is our hope that more parishes than ever will take Bundles. Those taking Bundles for the period of Lent only will be billed at the prices stated on page 10 (less than 4c a copy). Those taking Bundles regularly, or entering orders for thirteen weeks or longer, will be charged at the regular Bundle rate of 3c a copy.

\* \* \*

#### Popular Lectures at Detroit Cathedral

There is a Fellowship at St. Paul's Cathedral, Detroit, opened to all men and women, regardless of church affiliations, that is rapidly growing in popularity. They held a dinner meeting on the 17th after which Dr. Walter L. Finton of the Jackson Clinic lectured on Alaska and its giant bears. He told of a 10,000 mile trip taken in the interest of science on behalf of the

### FOR LENT

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The first of the feature articles will appear in the issue of February 28, in time for use in classes the first week in Lent. There will be eight Lenten issues in all. The price for standing Bundle Orders (13 weeks or longer) is 3c a copy. Prices for the period of Lent only are as follows:

10 copies a week for 8 weeks	\$ 3.00
25 copies a week for 8 weeks	7.50
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gist, order a 50-cent bottle from the manufacturer, The Chattanooga Medicine Co., Chattanooga, Tennessee.)



University of Michigan to secure specimens of mammals. One of the highlights of the evening was a moving picture of a charging giant grizzly, said to be the only one ever taken.

\* \* \*

#### Reaching Isolated in Nevada

In the annual report of her work among the isolated in Nevada, Miss Charlotte L. Brown reports an enrollment of 100 children at the beginning of the year and 177 at the close, and contacts having been made with over 300 children during the year, part of whom have since moved away (being for the most part in mining camps) and part of whom have been made members of the Church Schools in nearby communities. The Secretary is now in touch with 83 families in Nevada, having visited during the year 66 of these families, scattered throughout the 110,000 square miles of territory in the state.

\* \* \*

#### Rule of Life for Eau Claire Clergy

That the clergy do pay attention to their own personal religion is witnessed by the clergy of the diocese of Eau Claire where all of the clergy have signed up to keep the following rule of life:

1. To say the Daily Office (Morning Prayer and Evening Prayer) every day.
2. To celebrate the Holy Eucharist or receive the Holy Communion on all Sundays and Prayer Book Festivals, if an altar may be had. (That last for deacons.)
3. To make a Meditation or engage in some spiritual reading daily.
4. To follow out a course of religious study such as may be suggested at intervals by the Bishop.
5. To offer daily intercessions for fellow-priests and the work of the dioceses according to a schedule provided monthly.
6. To make a daily self-examination together with confession of failures to God.
7. To wear clerical attire except when "off duty".

\* \* \*

#### Clergy Discuss Modern Problems

In the upper part of the diocese of New York they have a clericus called the Monday Club that is holding a series of meetings on the relationship of the Church to modern social movements. In September they discussed "Christian Foundation for right social attitudes;" in November, "American Nationalism;" December, "Communism;" January, "Fascism." Next month they are to discuss "The Nazi Program" and in March, "Socialism." "Current Philo-

sophical Trends" is on the card for April; May it will be "Modernism and the natural sciences," winding up in June with "The Catholic faith and this generation." Sounds like a lively program that ought to bring out a considerable bit of discussion. Incidentally the person having the job of writing the paper on Fascism had a difficult time getting material. If any of you find yourselves in the same situation we suggest the pamphlet "Fascism" issued for a dime by the C. L. I. D., 154 Nassau Street, New York.

\* \* \*

#### Mission of Help Carries On

The work of the Church Mission of Help, diocese of Newark, is going forward though it looked for a time as though it would be seriously hampered for lack of funds. However at a meeting held on January 11 the treasurer reported that voluntary gifts for 1934 amounted to \$18,000, which with the funds that come from the diocese and the Welfare Federation of Newark, will enable the CMH to maintain its six district officers. Mrs. John M. Glenn, national president and the Rev. C. Rankin Barnes addressed the meeting. The Rev. Charles L. Gomph is the diocesan president.

\* \* \*

#### Does Your School Teach Biology?

Psychologist Anne Rogers of Chicago, lecturing at the opening session of the leadership training school in Chicago on January 7th, declared that the biological condition of the human race is directly responsible for the rise of socialism and communism, and stated that biology was therefore an important subject for the Church school teacher. I am sorry that the report that comes to me is not sufficiently complete to give you her arguments. However she stressed the importance of inheritance in the development of the child and the biological development of the individual from birth through the adolescent period and to maturity. Life is a continuing process, said Mrs. Rogers, and no Church School worker can avoid considering this fact. The aim of the educator must be the development of the individual personality according to its own capacities.

It is obviously a matter that Dr. McGregor and his corp of experts at the Church Missions House must look into for us, for certainly we want to know why all these communists are floating about. If it is because of something their great-grandfathers did years ago the sooner we know about it the better.

The school, under the direction of the department of religious education of the diocese, is meeting each

Monday evening for ten weeks. There were 127 clergy, teachers and superintendents from thirty-four parishes enrolled at this first session.

\* \* \*

#### Alumni Meeting at Philadelphia

The alumni of the Philadelphia Divinity School held a reunion at the seminary on January 22nd.

\* \* \*

#### Ordination in Michigan

Bishop Page of Michigan ordained the Rev. E. R. A. Green to the priesthood on January 17th at St. Peter's, Tecumseh, where he is in charge.

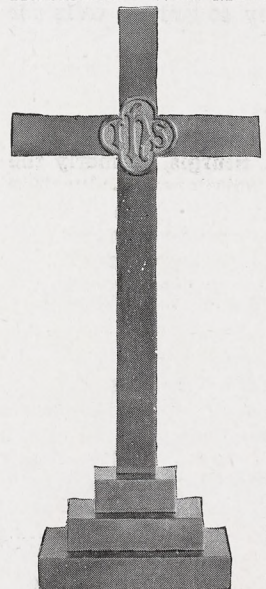
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#### Two Churches Burned Within Ten Days

Two church fires within ten days is certainly unusual. It happened recently in the diocese of Long Island. The Epiphany, Ozone Park, was burned on December 31st, with a damage of from \$8,000 to \$10,000 in spite of prompt action on the part of the fire department. A lot of the damage was to the organ and the furnishings. Incidentally representatives of the Church Properties Fire Insurance Corporation were on the scene within two hours from the time the fire was first reported to arrange for a prompt and satisfactory settlement. The other fire was at Christ Church, Manhasset, re-

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ported in these notes last week. The total loss here is reported to be about \$50,000. The chancel will have to be rebuilt as will also a large part of the roof. One stained glass window was badly damaged and the damage to the organ is said to be extensive. The insurance on this building also is in the Church Properties Fire Insurance Corporation.

\* \* \*

#### Parish Puts On

##### Recovery Program

As its part in the recovery program of the diocese of Albany, St. Augustine Church, Ilion, N. Y., has undertaken an immediate recovery program in charge of which the rector has appointed three vestrymen. For the formal launching on January 10th they held a corned beef hash supper put on entirely by and for the men and boys of the parish. This was well attended and very enthusiastic. It is the aim of the committee to arouse the enthusiasm of the members of the parish and to re-establish their convictions of church duty rather than to attempt to canvass for increased subscriptions, believing that, as Bishop Johnson recently pointed out in THE WITNESS, people will give in accordance with their convictions. After the supper preliminary steps were taken toward the definite organization of an active men's club and the formation of a parish council for the younger men and boys. Volunteers were also secured for various definite church duties as requested by the rector. The program of the recovery committee calls for renewed or new activity in many phases of church work.

\* \* \*

#### William Sturgis Takes New Work

Mr. William Sturgis, formerly the secretary of missionary education of the national Church, has accepted an appointment to be the warden of the retreat house at Bernardsville, N. J. and is now in residence.

\* \* \*

#### Southern Churchman Has Anniversary

In the pat-on-the-backs that I handed out last week the *Southern Churchman* was neglected. It would not have been had I at that time been in possession of their January 5th issue. This reveals the fact that the paper is one hundred years old. Any paper, let alone a Church paper, that can live that long de-

serves all the praise that is so deservedly heaped upon the *Southern Churchman* in letters that appear in that number. THE WITNESS, infant of the Church journals, shakes its rattle loudly and kicks vigorously in its highchair as a tribute to its distinguished elder.

\* \* \*

#### Conference on Personal and Social Religion

A laymen's conference on personal and social religion was held at Grace Church, White Plains, N. Y. on January 5th, with delegates present from fifteen parishes. It was conducted by Father Hughson of the Order of the Holy Cross and the Rev. C. Rankin Barnes. The conference was arranged by the Rev. Frank D. Gifford, chairman of the Westchester archdeaconry Council and the Rev. Wm. N. Colton, chairman of the commission on social service.

\* \* \*

#### Annual Service of Rededication

The annual service of rededication of the Church Mission of Help is to be held at St. Thomas Church, New York, next Sunday afternoon. The speakers are to be Father Hughson, O.H.C., who is the chaplain of the New York CMH and Mr. Charles C. Burlingham, president of the Welfare Council of the city.

\* \* \*

#### News Notes from Chicago

St. Mark's, Evanston, opened its new \$50,000 parish house on January 17th.—Plans for a new parish house are being considered at a parish meeting at All Saints, Ravenswood, meeting January 24th.—Many parish meetings are being held this week. Budgets will be discussed and their decisions will largely determine what the diocese will pledge to the National Council.—The story of a

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unique service by the Church to a group of some 300 patients in the Home for Incurables in Chicago, was told by the Rev. F. F. Beckerman of City Missions Staff, at the Church of the Redeemer parish meeting last week. He related how 100 of these inmates receive Communion rather regularly through special dispensation of the Bishop of Chicago. They are of all creeds, Roman Catholics, Lutherans, Baptists, Moodyites, etc. He told an interesting story of a professed atheist who comes regularly to the chapel services which he conducts, who says he comes for the music of the service and not for the preaching or teaching.

\* \* \*

### Church Backs Social Legislation

The central committee on Christian social service of the five dioceses in Pennsylvania held a meeting at the diocesan rooms in Harrisburg, on January 10, to consider social legislation to be presented to the 1935 State Legislature.

The Committee voted to work for the re-introduction of the "hasty marriage bill" which prohibits marriage with less than three days' notice of intention, and the "homestead mortgage bill" intended to protect the wife's interest in the family estate. It endorsed the plan of organizing public welfare work on a county basis under county welfare boards; urged the carrying out of a State building program that would include adequate construction of the state institutions; recommended the maintenance of good school conditions, approving the plan of consolidating small districts; also the maintenance of the present high level of administration of the state library at Harrisburg. The committee urged adequate appropriations for old age pensions and for assistance to the blind.

Sub-committees were appointed to study and present recommendations regarding anti-lynching legislation; workmen's compensation; unemployment insurance; and selective sterilization of mental defectives.

\* \* \*

### Anniversary of First Settlement House

The fiftieth anniversary of the opening of the first settlement house has just been observed. The house was Toynbee Hall, London, opened on Christmas Eve, 1884, an event commemorated this last Christmas Eve by an international broadcast conducted by the National Federation of Settlements.

The settlement movement was founded by the Rev. Samuel A. Barnett, priest of the Church of England, who, in 1873, accepted the vicarship of St. Jude's Church, in the desolate Whitechapel section of

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East London despite the warning of the Bishop of London: "Do not hurry in your decision; it is the worst parish in my diocese, inhabited mainly by a criminal population."

In view of subsequent events it is interesting to note that it was in the rooms of the present Archbishop of Canterbury, then a Scholar of Oxford, that the undergraduates of that university first gathered to support the founding of a settlement. The hostel which Canon Barnett erected alongside St. Jude's in 1884 for the neighborhood activities was called after Arnold Toynbee, one of the most promising of young Oxford men who had responded to his plea for help in raising social standards of the Whitechapel area. Canon Barnett became Warden of the Hall, whose first residents moved in on Christmas Eve of 1884.

The founders of the first half dozen American settlements all visited Toynbee Hall and received inspiration and guidance from Canon Barnett. Robert A. Woods, well known Churchman, lived at Toynbee Hall before undertaking his distinctive work as director of South End House, Boston. His widow, after twenty years of service with him at that settlement, became headworker of the Neighborhood Settlement, Los Angeles. Since 1926 she has directed the Church's settlement house, the oldest in that city.

Mrs. Mary Kingsbury Simkhovitch, a member of St. Luke's Chapel, New York, has been director of Greenwich House, New York, since 1902. This is not a Church institution but Bishop Potter and Jacob Riis were associated with Mrs. Simkhovitch in its foundation.

Among settlements under Episcopal auspices are God's Providence House, New York, St. Martha's House and St. John's House, Philadelphia, and the T. B. Wells Memorial, Minneapolis.

\* \* \*

#### Ministers Pass Resolutions on Race Relations

The cabinet of the ministerial association of Des Moines, Iowa, recently passed unanimously the following resolution:

"We believe in the fatherhood of God and the brotherhood of man, and therefore we believe that the people of all races belong to one family and are to be respected and treated as children of God and brothers of our own.

"We believe in the fundamental principles of democracy which lie at the heart of our American life and which demand that equal rights and opportunities be given to all our fellow men regardless of race, creed or color.

"In the spirit of Christmas good

will, we pledge ourselves not only to the belief but to the practice of it in our everyday life. And we call upon all who believe in brotherhood and in Americanism to a like expression of their faith.

"The practice of brotherhood means equality of economic opportunity to people of the minority races; it means judging them not by race or color, but by individual merit; it means according to them equal rights in restaurants, hotels, theaters, schools and all public places; it means not only charity but justice in every field of human relations; it means appreciation of and friendliness toward all our fellow citizens, of whatever race or creed or color they may be."

\* \* \*

#### Photograph Disturbs Dean Gates

Preaching last Sunday at the annual service of the Colonial Dames, held at the Cathedral of St. John the Divine, Dean Milo H. Gates

urged these patriots to protest against "the things that pass as 'smart'." He mentioned particularly a picture that appeared in several New York newspapers showing a number of debutants lined up behind a bar, vigorously mixing drinks and smiling in a most teasing manner.

Earlier in his sermon the dean compared the character of Colonial women and the firm place of religion in their homes to conditions today, when, he said, the average home is non-religious. He expressed his regret that families of descendants of this stock are generally smaller than the families of other groups which had settled in the United States.

"Our Colonial mothers," he continued, "showed their love of home and family by having families. I am not now intending to discuss birth control, which fascinates so many of our so-called intelligentsia and higher-thoughtites, because I think that matter had better be left to qualified

## Services of Leading Churches

### The Cathedral of St. John the Divine

Cathedral Heights  
New York City

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.

### Christ Church Cathedral

Hartford, Conn.  
Cor. Main and Church Streets  
The Very Rev. S. R. Colladay, D.D.  
Sundays: 8:00, 10:05, 11:00 a. m.; 7:30 p. m.  
Daily: 7:00, 12:10, 5:00.  
Holy Days and Wednesdays, 11:00 a. m.  
Holy Communion.

### Grace and St. Peter's Church,

Baltimore, Md.  
(Park Avenue and Monument Street)  
The Rev. Robert S. Chalmers, 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.



physicians and not be played around with by all sorts of irresponsible people. I am told there is something to be said for it, but in my humble opinion, that something is mighty little.

"I confess that I wish the descendants of the Colonial mothers had loved home and especially family as much as their ancestors did. What is happening in our region is that the earth is being replenished and the earth is being occupied, not by descendants of the Colonial Dames of Plymouth Bay, but by colonists from almost every other quarter of the globe."

\* \* \*

#### **Bishop Francis Addresses the Auxiliary**

Bishop Francis was the headliner at the annual Epiphany meeting of the Auxiliary of the diocese of Indianapolis, held at St. George's on January 8th. One of the quaint customs at this meeting is the cutting of the Twelfth-night cake. In the cake is a ring and the parish of the one finding it is asked to entertain the Auxiliary the following year.

\* \* \*

#### **A Letter from a Rector**

The daily newspapers not long ago stated that unless it got considerable cash in a short time St. Thomas's Church, Mamaroneck, N. Y., would have to close. This has brought a statement from the rector, the Rev. F. D. Gifford, that the story "is something like the rumor of Mark Twain's death—slightly exaggerated.

"Many have gathered from the announcement that the church must be closed for repairs, that this fine old suburban parish is in a very bad way. It is true that the heating plant after 48 years of service needs extensive repairs and funds are not immediately available. However, none of the services and activities of this great parish will be omitted and worship will be carried on in one of the two halls of the parish house. It is true that endowments have diminished and taxes have increased so that an effort has been made to secure 200 new weekly subscribers. Our parish is in better shape in many ways than it has ever been. Congregations have been larger; the number of Christmas communions set a record; the Christmas offering was \$50.00 more than last year. So far from being discouraged by the difficulties the rector and congregation are resolved to make this occasion of the temporary closing of the church for repairs, an opportunity for renewed devotion and activities."

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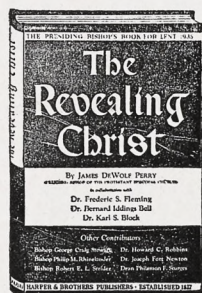
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Thursday	<b>PRAYER</b> by Frederic Sydney Fleming, <i>Rector of Trinity Church, New York City.</i>	Third Week	<b>THE CHARACTER OF THE REVEALING CHRIST</b> by Robert E. L. Strider, <i>The Bishop Coadjutor of West Virginia.</i>
Friday	<b>FASTING</b> by Bernard Iddings Bell, <i>Canon of Cathedral of St. John, Providence, Rhode Island.</i>	Fourth Week	<b>THE MESSAGE OF THE REVEALING CHRIST</b> by Joseph Fort Newton, <i>Associate Rector of St. James's Church, Philadelphia, Pa.</i>
Saturday	<b>ALMSGIVING</b> by Karl Morgan Block, <i>Rector of the Church of St. Michael and St. George, St. Louis, Mo.</i>	Passion Week	<b>THE KINGDOM OF THE REVEALING CHRIST</b> by George Craig Stewart, <i>the Bishop of Chicago.</i>
First Week	<b>THE NEED OF THE REVEALING CHRIST</b> by Howard Chandler Robbins, <i>Professor in the General Seminary, New York City.</i>	Holy Week	<b>THE PASSION AND TRIUMPH OF THE REVEALING CHRIST</b> by Philip Mercer Rhinelander, <i>Warden of the College of Preacher's, Washington, D. C.</i>

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