

THE NEED OF DISCIPLINE by G. P. T. Sargent

The **WITNESS**

CHICAGO, ILL., FEBRUARY 14, 1935



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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:

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THE WITNESS

A National Paper of the Episcopal Church

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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.

BISHOP HOBSON OF SOUTHERN OHIO stated in his broadcast the other day about the Forward Movement that lack of knowledge on the part of Church members was mainly responsible for the condition of Church affairs today. "The great majority of our Church members are woefully ignorant", he said, "so far as any real knowledge of the Christian religion or the Church is concerned. They know little about the life and teaching of Him whom they have promised to follow. They have only the haziest understanding of the history or fundamental teachings of the Church. They have little or no understanding of how Christian principles might be brought to bear on the solution of the problems of our day. We have a Church in which the majority of our members, when judged by any standard to determine their Christian intelligence, are in the moron class. . . We must face the fact that the Church is not exerting any very great influence on social, economic, political, national or international life today. Millions of those who call themselves disciples today are not doing much to turn upside down those conditions and situations in modern life which are contrary to the Gospel as taught and revealed by Jesus. We've compromised again and again and again until the average Church member is a complacent individual who has pretty well accepted the standards of the world. . . The Church is in retreat because in its ranks are a vast number of people who call themselves followers of the Master who have never faced the question of what it means to be a follower of Jesus.

"The educational phase of the program includes first of all a thorough study and understanding of the present needs and opportunities of the Church. . . The commission (of the Forward Movement) is convinced that an ignorant Church is always a retreating Church, and that an informed membership must be one of the first steps in any advance. . . The disciple must learn about Christ, His life, His teaching; learn about the Church, its history and its work; learn about His fellows, their problems, their suffering and their rights; learn about the world, and how the relations of races and nations can advance or impede the fulfillment of God's purpose. The Church has been trying to educate its members, but we've done a poor job of it. We

must face the task anew and through special literature, the Church press, classes, conferences, sermons, addresses, individual study, seek to shed an ever fuller light to dispel the darkness of our minds."

Christian principles must be brought to bear on the solution of the problems of our day, says Bishop Hobson. What are the principles and what are the problems and how can we bring the two together? It was precisely this task that Dean John Day assigned himself in a long address that he delivered before a thousand people at the General Convention. He did a grand job; to our way of thinking, the best job done at General Convention. A lot of people did not like that address, simply because he did exactly what Bishop Hobson says needs to be done. He dealt with the problems, the suffering and the rights of our fellows. He showed what it meant to be a disciple in racial and international relationships. No compromise in that address . . . he followed Bishop Hobson's injunction to "turn things upside down". We are going to run that address serially commencing with our issue of February 28th and continuing through Lent. If you wish to get behind the Forward Movement here is a way to start. THE WITNESS furnishes you, for a few cents each week, the very material to use with Lenten classes and in conferences if you really do want to face up to the modern challenge to the Christian religion.

We must "learn about the Church, its history and its work", said Bishop Hobson further. Again we supply you with the material. The Rev. E. Clowes Chorley is the official historian of the Church. In another series of articles to run during Lent he is to present the history of our Church in the United States. This we can say . . . organize a class or discussion group in your parish for Lent, using these two series of articles for the material, and it will no longer be possible for Bishop Hobson or anyone else to say that your people are in the moron class in Christian intelligence. The prices of Lenten Bundles will be found on the inside cover page of this number. Orders must be in not later than next week to insure delivery of the first Lenten Number.

THERE IS NO WAY, doubtless, to protect poorly paid parsons against their own unselfishness but we would like to point out to them that pan-handling

these days has developed to the point of a racket. Many of the men carrying it on are ex-convicts with finely developed techniques. Some appear in ragged clothes and ask for just enough money to tide them over. If the parson strikes them as a particular easy mark they add, "Can't you also give me enough for a set of tools. I have the promise of a job but I can't have it without tools. Once I am back at work I will repay you." Then there is the well dressed type. One of these dropped in on a New Jersey rector the other day. He was a communicant of a parish in the middlewest and knew the bishop of the diocese well. "I'm stranded here in the east. If I can raise the money to get home I will immediately repay the loan. It is embarrassing to have to do this for I have never been in such a predicament before". He got ten dollars. The rector discovered the following day that the man had also worked the Presbyterian pastor for a ten spot, to whom he had of course presented himself as a good Presbyterian, with the names glibly given of distinguished Presbyterians he knew intimately. In this case, as in most, the parson gave the money and did the investigating afterwards. It would save money that might be used for deserving cases if the investigating was done first. Just say to the man, "Your story is a sad one and I shall be glad to help. But just to protect my discretionary fund for which I am accountable, I am sure you will not mind if I do a bit of investigating. I will relate your story to the police who will check on it promptly. I will have their report in the morning and if they say it is all right I will gladly help you." Ninety-nine times out of a hundred such action would save the parson a ten dollar bill. Very often it will also help the police in locating a man for whom they have been searching for some time. In this particular case in New Jersey the rector discovered too late that the stranded gentleman had been sought by the police for years.

A SUGGESTED REVISION of the Holy Communion Service has been compiled by four priests of the Church and sent to all bishops and a large number of parish clergy for their consideration. Their aims in this revision are to eliminate phrases which are today easily misunderstood, which are historically questionable, or which express the theology of a particular past period rather than universal Christian devotion. They also attempted to eliminate redundancies of language where not justified by rhetorical effect; to provide for the permissive shortening of the service, especially on week-days; to bring the service more nearly in accord with ancient liturgical precedent and to bring the parts of the service translated from Greek and Latin closer to their respective originals. The revision is issued at this time, not that the compilers think an immediate revision of the Prayer Book advisable, but in order that the ideas set forth may become familiar and in the course of time be accepted or rejected by the Church. Copies of the revision may be secured from Edwin S. Gorham, Inc., 18 West 45th Street, New York, at fifteen cents for single copies.

Rural Work of the Church

By

J. M. STONEY

6. MAINTAINING AND FOLLOWING UP

RURAL work of the nature that I have been discussing is much easier to start than it is to keep up. The reason is that it depends so heavily on lay help. Volunteer workers sometimes go on for years but sometimes they quit just when they are most needed. Often their places cannot be filled right away and the work is injured. If a mission can be run for several years by workers from a parish church, the clergyman in charge has a chance to lay foundations for permanent operation. From the very beginning he should be looking around for promising young people who are capable of development. These should be groomed for eventual leadership, and should be given responsibility as they can take it. I know a group of young people who meet every Thursday evening. They are all real farmer folk, and come to league meetings in overalls and print dresses. They are all in the Church as the result of exactly the thing I have described. A young woman of their own number presides. She came to the mission and was baptized twelve years ago, and later confirmed. When she was married, she brought her husband in. Now her two children are in the Sunday school and she is a counsellor for the Young People's service league. Recently, this league has gone almost entirely alone, with little or no supervision from old line Episcopalians. Often there are from forty to fifty present at league meetings. Their programs are prepared by themselves and are real Church programs. Several weeks ago I was present when forty-two young farm boys and girls were discussing "My Duty Towards God". Without the training the mission had given them, they would never have heard of the duty towards God.

When well trained, the mission people make much better leaders for their own people than town folk do, for they have the same point of view.

I have advised that rural missions be started with the simplest equipment. But as the work becomes more settled, conditions can be bettered. The thing to keep in mind is not to overbuild. Most rural communities have little financial strength, especially if the people are renters or tenant farmers. If a prospect proves good after a number of years, money for a neat, churchly, but inexpensive building can be had. It comes somehow. Land is easy to get in the country. The people will do as much of the actual building as they can and will delight in taking care of the grounds. They will do it well, if properly directed. An expensive program for a rural congregation is simply suicidal.

A great difficulty in working with tenant farmers is that they move so frequently. Most of these are lost to the Church as it is very seldom that they find an Episcopal chapel in their new surroundings. Sometimes these moving families will attempt to gather a group of neighbors and start a new mission. They

would do it often, if regular Church people would help them out and keep in touch with them. The losses in rural work are dangerously high, so recruiting must be constant and aggressive.

The solution of the problem of rural work is not in getting vast sums of money with which to carry on, nor in developing a cheap and untrained ministry. The solution is in the hands of the clergy and lay people we now have. A clergyman who will give free service, lay people who are in love with their religion,—that's the answer. If I had half a dozen more zealous workers, I could open up three more stations at once and in a month all three would be functioning smoothly with about fifty children in each Sunday school. The expense is immaterial, but two conditions must be met before I step forward. There must be at least two lay people to man each mission until "native" leaders can be trained, and these lay people must be absolutely dependable. The other condition is that Sunday school must be conducted every Sunday, and other services must be held as frequently as possible. Perhaps the most important factors in addition to these two are occasional if not weekly "between Sundays"

activities, social events like Easter egg hunts and picnics, and visiting by the lay workers and clergyman.

The evangelization of rural America is possible for us only if the lay people are willing to make the sacrifice and will do the job. The clergy cannot do it. They move too fast, as a rule, and specialists in rural work are too expensive to be developed in any great numbers. Experience has proved that the usual rural parson is not a constructive leader. Either he isn't aggressive by nature, or he is slow to start anything new because he does not want to tie himself to a program that might interfere with a call to a "wider field of service". Lay people stay put better, and if they can be persuaded to undertake rural work, the thing is possible. Besides, these lay workers usually pay their own way, which the clergy usually do not.

Twelve years ago, I formed most of these opinions. The intervening years have been largely spent putting them to the test. I have seen them work, I have made them work, and I believe I can help any earnest layman or clergyman to establish and maintain a growing mission among country people. But it will take time and determination.

THE NEED OF DISCIPLINE

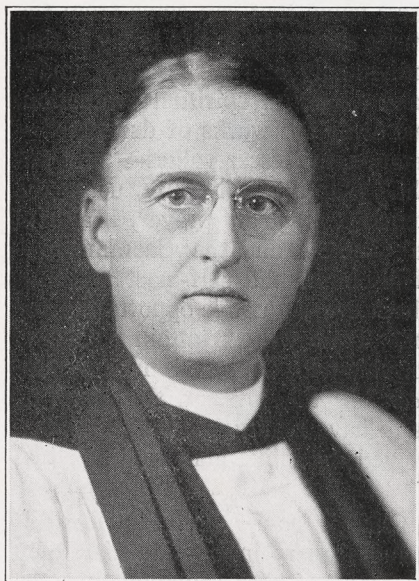
By

GEO. PAULL T. SARGENT

Rector of St. Bartholomew's, New York

THE years 218 to 201 B. C. were to Rome very much what the years 1917 to 1934 have been to America. Rome, nationally and individually, had degenerated and the year 202 saw Hannibal's army laying

siege to the city. In normal times the Roman children played and the great fairs were held where Hannibal's banners now waved. In this crisis the Roman Senate auctioned the ground on which his tent stood. It was bought at a great price by a Roman senator. This unexpected action completely reversed the ebbing spirit of the Romans.



DR. SARGENT

They faced the crisis with new courage and determination. A moral victory was won, and later it was turned

into a material victory, for Hannibal and his army retired without taking Rome.

This illustrates St. Paul's meaning when he said, "Redeeming the time, because the days are evil." Literally translated, it is "Buying back the opportunity in a time of crisis."

Many of us have failed to prepare for life's tasks by a consecrated self-discipline. Self-discipline and corporate discipline are little known in America today, and because of this fact it is hard to make comparisons between America and the countries of Europe. The genius of our early American development, as that of Britain, has been through a stern discipline, motivated by a cooperative patriotic or religious spirit, whereas the development in the countries of continental Europe has been by a discipline under compulsion.

Sixty-seven years ago in his essay "On Shooting Niagara," Thomas Carlyle prophesied an economic chaos followed by disastrous whirlpools. He implied: Survive the falls, and it is doubtful if the whirlpools can be passed with safety. Later Matthew Arnold said, "Democracy is drifting toward confusion from a lack of discipline capable of producing a culture which is the fruit of knowing the best that has been thought and said,"—and translating that into life.

Every Utopian schemer in the social, religious, or economic realm, whether he be a member of the Brain Trust at Washington, or among those coming from

Europe, overlooks the fact that our American democracy is thoroughly undisciplined. It lacks the intricate systematic and continuous activity which success in any plan invariably demands. To Hitler in Germany, to Mussolini in Italy, and to the authorities in Russia, the man of greatest importance is the head of the Department of Discipline. He is to the nation what the drill sergeant is to the army. In these countries, this department now reaches down to discipline and form the habits of boys and girls five and six years of age. They realize that the power or the weakness in individuals will be in proportion to a life of developed but disciplined habits, and that the safety and strength of their nations depend upon disciplined corporate action.

IN AMERICA the trend during the past years has been just the opposite. We have chafed under every form of discipline, certainly discipline under compulsion; and how we rebel today! When we were in college, courses were largely prescribed. There was the discipline of routine lectures and classwork, and compulsory chapel attendance. Now that is changing. As far as possible we have freed ourselves from all disciplinary fetters. Our danger today is that in a critical situation, no matter what plan might be agreed upon by the people of America for their salvation, the discipline does not exist which will put that plan into united action; and no plan can produce that discipline overnight.

The right to discipline is a deep, universal desire, and when it is *wisely* administered, we accept it and cooperate, for we know it leads to our greater protection, happiness, and effectiveness. We Americans are undisciplined and lack the resultant self-control. Therefore we eat, drink, and smoke to excess. We are a people of fads and fancies run riot.

Discipline must come first; instruction must follow. "Jesus went down to Nazareth and was subject unto them." He entered a life of guided disciplinary development. We must learn to keep step before we learn a marching song and advance by it. Until we start on that principle, chaotic conditions will be our daily portion in every department of life, and we shall not move forward toward Jesus Christ's ideal of peace, happiness, and progress, for us all.

Much of the power of the Roman Catholic Church is due to its discipline. It establishes in the mind of a little child, early in the formative period, these essential realities: the existence of God; a personal relationship to Him, to Christ, and to His Church; the authoritative place of the Church in religion; a mental and devotional routine discipline which registers incisively in the realm of personal experience. To that extent our Church does likewise when we have the cooperation of the parents. But the Roman Church goes further; it creates *fear* and makes very vivid mentally the punishments that will follow failure to obey the Church.

Though much good can be shown to have come from

compulsory elements in religion, as in the Roman Church, yet I do not believe in a religious discipline resulting from compulsion which creates fear. "Perfect love casteth out fear"; the Christian religion is a religion of love. But I do believe in the need of discipline motivated by alluring influence and consistent example, and also by intelligent persuasion.

When I was a child, if I was not well enough to go to Sunday school and Church twice on Sunday, and one or two meetings, I was ill enough to go to bed; and if I was ill enough to go to bed, I was too ill to eat. This discipline instilled in me the sense of duty, respect, and responsibility toward God and the Church which was in the minds and the lives of my parents. This led me to respect their integrity of life, and later to be intelligent in these things and "have a reason for the faith that is in me." We forget that "all giants of inspiration are the sons of disciplined work," that the humblest occupation has in it materials of discipline for the highest life of service, that "God uses us best when we are most ourselves."

THE Christianity taught by our blessed Lord was not a mere lethal social asset, nor an assurance of safety and happiness in a life beyond. The religion of Jesus Christ was a way of life, grilling in its discipline, but glorious in its partnership with the vision and the power of God and the joy of His fellowship. It changed men from beasts into saints, from weaklings into spiritual giants. To be spiritually alive means being led into life's greatest discipline. "Thy service is perfect freedom." It means man is growing by discipline, not settling down among a series of systematized beliefs and duties, but so organizing and controlling self that he is able, by the power of God, to go on enduring, and even to forget the strains, the conflicts, and the difficulties incident to the development.

Probably the greatest value that can come from the forced adjustments made necessary in life today is that we put our lives, individually and corporately, under the spotlight and make a careful spiritual evaluation. Then—we are to "cast away the works of darkness"—the line of least resistance, the lesser values—"and put on the armor of light," plan a positive life, using the gifts of God—systematic, regular prayer, faithful study the Bible, the Church, and the Sacraments—which aid us in self-discipline and self-mastery. "Redeem the time," buy back every possible opportunity for spiritual development. Thus we can attain a Christ-like character, a fellowship with God, and make our religion not one of *fear* but the joy and the glory of living. If religion is to have reality and value, it must be the fruit of continued discipline and hard spiritual exercise.

The world needs Christ's power and His love; it needs the influence and leadership of Christian men and women. The message of that salvation must be revealed and shared through the lives of these men, who by discipline have been purified to meet God's opportunities of service.

St. Bartholomew's In New York

by
Gridley Adams

ST. BARTHOLOMEW'S, whose golden dome rises in Byzantine splendor in New York's Park Avenue, has recently completed a round of festivals and services that marked the 100th anniversary of the parish.

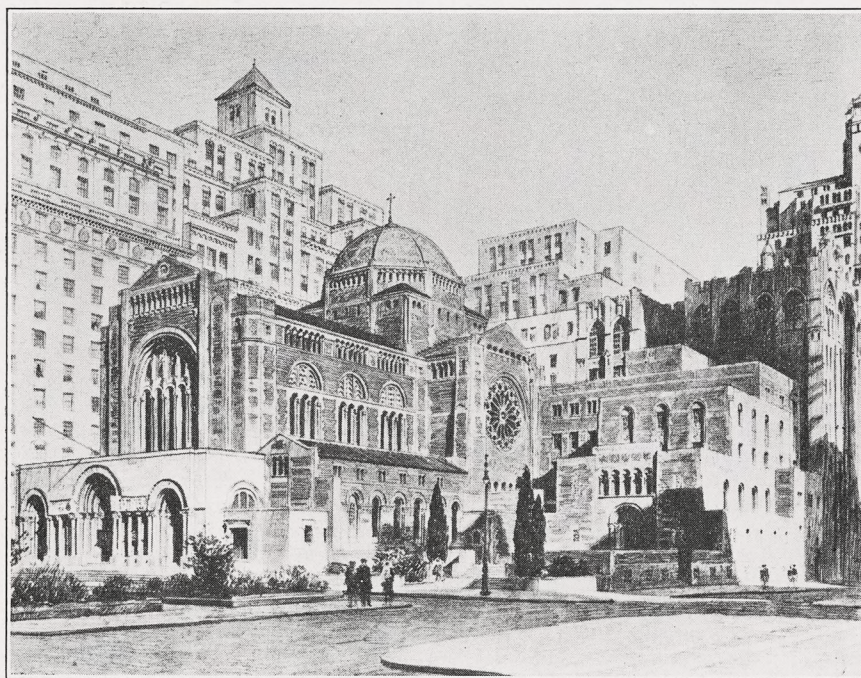
It was in January, 1835, when, without consulting their bishop, "certain gentlemen living in the Bouwerie, having deemed it expedient to form a new Episcopal congregation in that neighborhood, caused publication to be given in the different newspapers that divine services would be celebrated in Military Hall (1935 Bowery) on January 11 and January 18."

The gentlemen living in the Bouwerie decided to build a church, to be known as St. Bartholomew's, at Great Jones Street and Lafayette Place. On June 24, 1835, the cornerstone was laid by the Right Rev. George Washington Doane, Bishop of New Jersey. The first act of the vestry was to elect as rector the Rev. Charles Vernon Kelly.

The early years of the parish were not happy ones. A great financial panic in 1837 caused hunger and rioting in the streets. The new parish suffered acutely; there was dissension among the congregation which brought on the resignation of Mr. Kelly and the election of the Rev. Dr. Lewis P. W. Balch as St. Bartholomew's second rector.

During the ministry of Dr. Balch and of his successor, the Rev. Dr. Samuel Cooke, the parish was gradually strengthened. Both were endowed with "burning eloquence" and preached to crowded congregations.

Persuaded by Dr. Cooke, the vestrymen decided to build a new church at the northernmost limit of the city. Of the building of the edifice Brander Matthews wrote: "When the movement uptown led to the purchase of a new site at Madison Avenue and Forty-fourth Street, the vestrymen had almost accepted an empty and yet tawdry



design by a builder devoid of architectural training. My father, in disgust, went to his old friend James Renwick, the architect of Grace Church and St. Patrick's Cathedral, and agreed to pay out of his own pocket for a more seemly design if the vestrymen should decline it."

Fortunately, the vestry concurred, and Renwick erected one of the finest examples of the Lombardo-Gothic style of architecture in America, with a lofty facade and a campanile tower with open belfry. A great triple portico, with massive bronze doors, was installed by Stanford White in 1903. Originally erected "to the glory of God, and in loving memory of Cornelius Vanderbilt," the gift of his wife and children, the portico was greatly enhanced by its transfer years later to the present St. Bartholomew's. It is still the chief decorative feature of the church and is considered by many to be the best work of its kind in America.

Fourth rector of St. Bartholomew's was the Rev. Dr. David Hummel Greer, who later became Bishop of New York. Coming to New York from Boston in 1888, Dr. Greer found a wealthy congregation, content to worship in a beautiful church and to listen to fine music. During his sixteen years as rector, he transformed the parish into a pioneering social service center.

In his welfare projects, Dr. Greer won the support of the late Cornelius Vanderbilt, who supplied the funds for the erection of a parish house on land given the church by Mrs. William H. Vanderbilt. There Dr. Greer founded the first clinic in the vast East Side area between

Bellevue Hospital, in East Twenty-sixth Street, and the Lenox Hill Hospital, in East Seventy-sixth Street. The clinic, staffed by 100 doctors and fifty assistants, was the first in the city to remain open at night.

Shocked by the operations of "loan sharks" during the nineties, Dr. Greer founded in 1896 a loan association for the great numbers of people caught in the economic crises without collateral to enable them to borrow from the banks. Through a chattel mortgage which permitted the borrower to retain his furniture and yet receive a temporary loan, hundreds of nurses, school teachers, clerks and even professional men received temporary relief.

Meanwhile Dr. Greer had founded a rescue mission in East Forty-second Street and had created a benevolent society, which continued to function long after he resigned in 1904 to become Bishop-Coadjutor of New York.

During Dr. Greer's ministry, St. Bartholomew's had its greatest period of growth. The parish had always been a "lowchurch" stronghold, but the new scientific discoveries had so weakened the old evangelistic theology that Dr. Greer, in an attempt to harmonize the conflict between the low and high church groups, converted St. Bartholomew's to the broad church movement. The liberal tradition he created was continued under the Rev. Dr. Leighton Parks, the Rev. Dr. Robert Norwood and the present rector, the Rev. George Paull T. Sargent.

With the steady encroachment of
(Continued on page 16)

ANGUS DUN WRITES EXCELLENT BOOK ON THE CREEDS

By GARDINER M. DAY

Professor Angus Dun of the Episcopal Theological School in Cambridge has just prepared a *Simple Exposition of the Creeds* which has just been published by Morehouse as a senior course in the Christian Nurture Series under the title *WE BELIEVE* (cloth .85; paper .50) Dr. Dun has rendered a real service to all of us in producing so excellent a volume. In less than a hundred pages he has compressed an admirable interpretation, striking in its combination of simplicity with depth. He has been at pains to eliminate the pious phraseology which so often darkens the understanding of the reader of books on doctrine and to use only the simple modern words and phrases which would convey meaning to a high school youth of today. He has further illustrated the difficult points with examples taken from every day life. The book will be of value not only for Church school classes, but particularly for candidates for confirmation. While Dr. Dun wrote with young people in mind, he has learned the art of talking simply without "talking down" and consequently the volume ought to find a wide reading among adults who wish to know what a devout and intelligent Christian believes when he recites the ancient symbols of the Christian faith.

We have just received the new series of Lenten stories for children which have been produced for use this Lent. The series this year is entitled *THE GIFTS OF CHRIST TO OUR MODERN WORLD*. There are six stories. *Araki San* is a biographical story of a Japanese nurse who labored in St. Luke's Hospital, Tokyo; *A Brazilian Ranger Boy* is the biography of Orlandos Ramos of San Francisco de Paulo; *The Golden Rule in a Coal Mine* is the story of that Saint in modern dress, Josephine Roche, and shows how one woman made her Christianity real in practice; *Beyond the Reach of Guns* tells how a group of Chinese and Japanese Christian students joined hands across the water and across the hate and warfare of a few years ago and met in the spirit of Jesus; *Racial Unity Through Love* is a lesson in race relations wrought out of actual experiences on our Pacific sea board; while *The Haunted Village* gives a vivid picture of the work of our missionaries in combatting the great enemy, superstition, in Liberia. All the stories were written by Winifred Hulbert.

The stories are not written for

reading but ought to be retold in the leader's own words. There is too much material and the style is too discursive for reading. We doubt if reading the stories would hold a listener's interest. This is in distinct contrast to the stories of a few years ago which were shorter and written in such a way as to lead up to a climax and thus hold the interest if read. The stories if used with the intermediate and senior young people ought to furnish an excellent spring board for discussions of various aspects of the Church's mission. A service of prayer entitled *An Office of Thanksgiving for the Gifts of Christ* has been issued to accompany the stories. We regret it is not a litany as in the past, but no doubt others will applaud the variety.

I was happy to learn by an editorial in *The Living Church* (Jan. 27) that the editor of *The Annual* shares my dislike of statistics. Perhaps his idea of a Statistical Board for the Church was a clever way of passing up his disagreeable task. Our fear would be that such a board would increase the number and variety of the statistics, and we still are of the opinion that many of those already collected are far from "vital". Our point, which was evidently lost among the columns, was and is not that all statistics should be scrapped, but that *only really vital ones should be collected*. We see clearly the value of keeping a careful record of the number of baptized persons and the number of confirmed persons, but we do not see that it makes any *vital* difference whether these persons are living as individuals or in families. We would help the editor of *The Annual* reduce the amount of his excellently executed but disliked task and on the side save the Church much time and expense.

NEW MEN'S CLUB FOR NEWARK PARISH

On Tuesday night, January 29, one hundred and twenty men were present at the formal opening of the new club room of the St. Thomas's men's club, of Newark, N. J. The new club room was built by the members of the club in their spare time by tearing down old and useless partitions in the basement of the church. In addition to an exhibition staged by the national interscholastic fencing champions and three boxing bouts, a debate was held between St. Thomas's men's club and St. Barnabas' men's club, also of Newark, on the subject of "Resolved: that the Government should own and operate the public utilities of gas, electric light and power, telegraph, telephone, and transportation." The affirmative team, St. Thomas's, was defeated.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

Leading cities throughout the country are making preparations for widespread observance of Brotherhood Day on February 24th. In Baltimore 28 laymen and clergymen are broadcasting over three stations in weekly 15-minute programs during January and February. Twelve Protestants, eight Catholics and eight Jews will emphasize the need for closer understanding between those of various faiths. In California Governor Merriam will issue shortly a special appeal urging statewide observance of Brotherhood Day. Throughout the state ministerial groups, newspapers, women's clubs, fraternal orders and schools will take significant parts in the observance. Denver, Colo., is expected to have an even more successful observance than last year. A public mass meeting is being sponsored by the Denver Goodwill Committee. Other activities will include an assembly program at the University of Denver centering around the theme "Brotherhood"; discussion of the goodwill theme in Protestant young people's groups; speaking trios in the city high schools. Brotherhood sermons will be preached by many churches in the city on Brotherhood Day. Many other large-scale observances will be held in principal cities throughout the country.

* * *

Columbia President At New York Cathedral

The president of Columbia University, Nicholas Murray Butler, was the speaker on Sunday afternoon, February 10th, at a special service for the friends of the Cathedral of St. John the Divine. Bishop Manning also delivered a brief address. The new organization, "The Friends of the Cathedral of Saint John the Divine," has a similarity to societies of Friends formed with great success at the Cathedrals of Canterbury and York, and the aim of the Society is stated as follows: "The purpose of this Society is to enlist and to unite in a common aim, all who are willing to have part in the development of our great Cathedral and especially in helping to maintain the dignity and beauty of its worship and its far-reaching spiritual work and influence."

* * *

Endorses the Forward Movement

At the annual convention of the diocese of Indianapolis, held January 23rd and 24th at the Advent, Indianapolis, the Forward Movement

was approved and the diocese assured the commission of its co-operation. A clergy quiet day is to be held before Lent as a preparation for the Forward Movement Lenten program. The convention dinner was attended by about 250, with a number of addresses by the delegates to the General Convention.

* * *

Death of Rector In Raleigh

The Rev. Theodore Partrick Jr., rector of the Good Shepherd, Raleigh, N. C., died on February 4th after an illness of two days. Pneumonia was the cause. The funeral was held on the 6th, conducted by Bishop Penick, assisted by the Rev. Milton Barber and the Rev. Joseph Fletcher.

* * *

Special Service In Little Rock

Christ Church, Little Rock, Arkansas, was filled to overflowing on February 3rd when Bishop Scarlett of Missouri preached at a special service for social workers. Relief agencies of the city were largely represented. Bishop Scarlett declared that it is the task of the Church to prepare a material base on which men can live sane and civilized lives. "If we will cultivate and develop the American dream of the fullest opportunity for every man to develop to the utmost of his capacity—intellectually, morally and spiritually—if we will strive toward high spiritual goals, then we shall further the great American epic." The service was conducted by the Rev. W. P. Witsell, rector.

* * *

Mobile Rector Has an Anniversary

Bishop McDowell of Alabama visited Christ Church, Mobile, Ala., last Sunday on the occasion of the tenth anniversary of the institution of the Rev. R. A. Kirchhoffer as rector. Mr. Kirchhoffer tells a little story on himself. He was looking through hymnals in the pews and came upon this conversation written in the back of one of them:

"Do we have a sermon?"

"Yes, this is it."

* * *

The Dead Line Is February 23rd

The dead line for Lenten Bundle Orders is February 23rd. And I just want to put my oar in by saying that these two series of articles are top-notchers. I have just read the first one by Dr. Chorley and take my word for it your people are going to enjoy it and learn a lot from it about their Church. The same goes for the series by Dean Day. So please

get your orders in right away. Every Lent we receive scores of bundle orders after the first Lenten issue is off the press. Just drop a card in the mail with your name and address and the number wanted. Incidentally read what Bishop Hobson has to say if you haven't already. The first article in the front of this paper.

* * *

School of Religion In Dallas

A school of religion is being held on ten consecutive Wednesday evenings in the diocese of Dallas. The teachers are Dean George Wood of the Dallas Cathedral; Miss Edith James, director of religious education at the cathedral; Bishop Moore, with the school in charge of the Rev. B. L. Smith, chairman of the department of religious education in the diocese.

* * *

No Women on Ohio Vestries

The question of whether or not women should be allowed to serve on vestries was quickly settled in the negative at the convention of the diocese of Ohio, held on February 4th in Cleveland. A resolution was adopted favoring the Forward Movement and a committee was appointed to cooperate with the national commission.

* * *

Clergy Conference In Alabama

Bishop McDowell has called a conference of the clergy of the Diocese of Alabama to meet in Selma on Feb. 19 and 20. The purpose is to prepare for the coming Lent. The Forward Movement will be the chief topic under discussion, with Bishop Maxon, Coadjutor of Tennessee, the headliner.

* * *

Resignations in Pennsylvania

The Rev. B. R. Priest, assistant at Christ Church and St. Michael's, Philadelphia, and in charge of the parish since the death last summer of the rector, the Rev. Gilbert Pember, has accepted a call to the Advent, Cape May, N. J. The Rev. Carl L. Appelberg, St. Martin's, Marcus Hook, Pa., has resigned in order to devote all his time to the work there of the Seaman's Church Institute. The Rev. Francis Barnett, Yardley, Pa., has resigned to accept appointment as chaplain of Christ Church Hospital, Philadelphia.

* * *

Learned Something At Princeton

During General Convention the Rev. Val. H. Sessions, rector of the Bolton Field down in Mississippi,

visited Princeton University. He went into the college chapel and was so impressed with the arrangements that he thought that the background must be Episcopalian. He asked a stranger: "What faith?" "Presbyterian," was the reply. "But look here", said the stranger as he showed him an Episcopal Chapel at the east end. The Mississippi rector returned home. At Clinton, a college town, there used to be a little Episcopal Church. The wind blew it down just at the time the Methodists were finishing a fine new gothic structure. So the Episcopal pews were moved into the Methodist Church and they have been having services together ever since. After this visit to Princeton Mr. Sessions went to Clinton and said to his Methodist brethren, "We have our early service at an hour when it is impossible to heat the church. There is room here on the side to put up a partition and make a little chapel. Then along side your pulpit we can have our altar. If Presbyterians and Episcopalians can get along so well at Princeton then Methodists and Episcopalians ought to do the same thing at Clinton." So now there is a lovely little chapel in the Methodist Church at Clinton, Mississippi.

* * *

Bishop's Pence In Chicago

A grace, a thanksgiving at every meal time and one penny given as a token of sincerity; this was the plan proposed by Bishop Stewart to the Diocese of Chicago nearly two years ago. Pencemen in every parish and mission taking charge of the work of collections, remittances and "follow ups" have developed a new relationship with people of the Church. Expressed in figures, the receipts from the early fall of 1933 to Dec. 31, 1934 were \$31,651.52. In tokens of pennies, this means a grace and a thanksgiving expressed more than three million times, keeping alive and active in our homes daily consideration of the Church and all its privileges. In this time \$14,148.76 has been paid back to parishes and missions for their own use, being one-half of the sums received from them less the required operating expense. To the Bishop has been paid about \$13,000 for his urgent needs in diocesan work and in repayment of his loan of funds for supplies required to start the plan.

* * *

Convention In Mississippi

They are not used to ear-muffs and steaming radiators in the South, so when the conventions of the dioceses of Louisiana and of Mississippi were confronted with a record cold day and a snow storm, the attend-

ance just naturally wasn't there. However warm hospitality took care of the situations. The Mississippi convention was held at Meridian on January 22nd, and though the attendance was very small, the reports from all departments were encouraging.

* * *

Chicago Awards Crosses of Honor

Five Churchmen of the diocese of Chicago were awarded crosses of honor at the convention of the diocese of Chicago which was held February 4-6. Angus S. Hibbard, business man, was the first layman to receive the award. He is the chairman of the Bishop's Pence committee. Others to receive the award were the Rev. George H. Thomas, rector of St. Paul's; the Rev. William B. Stoskopf, rector of the Ascension; the Rev. Gowan C. Williams, rector at Glen Ellyn and the Rev. Qinter Kephart, in charge at LaSalle.

* * *

Warriors' Shrine Receives Historic Stones

A stone from the "Street called Straight" in Damascus near the spot where St. Paul was lowered from the window to escape persecution, was presented to St. Paul's, Hoboken, N. J., on January 28th when the parish celebrated its 100th anniversary. It was a gift from Archbishop Athenagoras of the Greek Church and the Syrian government. A stone of the Basilica of the Nativity at Bethlehem was presented

by the Archbishop of the Jordan, and the dean and chapter of Canterbury Cathedral also presented a stone from that historic pile. Then the Armagh Cathedral, Ireland, founded by St. Patrick in 444, likewise presented a stone. All of them are being placed in the Warriors' Shrine for which the Hoboken parish is becoming famous.

* * *

Urges Peace Education

The Rev. Elmore McKee, rector of Trinity, Buffalo, N. Y., delivered an address before the Auxiliary of the diocese of Western New York on the subject of the responsibility of the Church to educate for peace. Another outstanding address was delivered by Dr. Francis Wei of China.

* * *

Young People Meet in Chicago

Young people's leaders of the diocese of Chicago held a meeting at St. Paul's, Chicago, on February 10th. The leader was Miss Dorothy May Fischer.

* * *

Present Relief Is Not Enough

Present relief being given to unemployed is not enough, according to the Rev. L. Ernest Sunderland, head of the New York City Mission Society. "If help does not reach the families of people now living in the shadow of privation their lives must slip gradually into the darkness of chronic poverty, from which there is no returning, physically or spirit-

ually. Although most of these people do receive some small income, either through home relief bureaus, emergency employment or charitable agencies, it is totally inadequate. The great majority of these people lack proper shelter, adequate food, necessary clothing and even a decent minimum of house furnishings. They have absolutely no money for many of the recognized necessities for healthful and self-respecting living."

* * *

Tour South For Brotherhood

Two teams, each consisting of a Protestant clergyman, a Roman priest and a Jewish rabbi, are at present in the South holding seminars and conferences on the subject of closer understanding between the various faiths.

* * *

Bishop Dallas In Vermont

Bishop Dallas of New Hampshire visited the Good Shepherd, Barre, Vermont, the other day and confirmed a class of thirty-seven. This parish, served for the past three years by the Rev. Albert C. Baker, has grown in that time from one of 86 communicants to one of over

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* * *

Bishop Booth Is Sued

Bishop Booth of Vermont, at present visiting the European Churches, will have to face a \$10,000 law suit when he returns. Frank H. McColam, Brandon, Vermont, claims to have been permanently injured when a car driven by the bishop ran into his horse and wagon last November.

* * *

Camden Rector Resigns

The Rev. R. E. Brestell, for thirty-one years the rector of St. Paul's, Camden, New Jersey, has resigned. He is not however retiring but hopes soon to take up new work, preferably in a small suburban parish.

* * *

Bishop Maxon In Cleveland

Bishop Maxon of Tennessee delivered the address at the first annual dinner of the Church Men of Ohio, recently organized. The party was held the evening of February 4th. The object of the organization, spoken of as the Bishop's Minute Men, is to enlist the man power of the Church in all details of its work. There were over 300 of them present at the dinner.

* * *

Union Sunday School In Bethlehem

Hazard is a suburb of Palmerton, Pa. There is no Church or Sunday school in the place. The Revs. George McKinley of St. John's Church and Mr. Wetstone of the Reformed Church, Palmerton, saw an opportunity for doing a service to this community. They have secured the basement of the Hazard high school and have organized a Sunday school with a regular attendance of more than 200. The teachers come from the Churches of Palmerton, Episcopal, Reformed, Lutheran, Methodist and Evangelical. There is a fine cooperating spirit among them and an increase in Church attendance is one of the results in all the Churches of Palmerton.

* * *

Children in Modern Homes

Dr. Adelaide Case of Teachers College, Columbia University, was recently the speaker at a meeting of the Church school guild of St. James the Less, Scarsdale, N. Y. Her subject was "The religious development of children in modern homes."

The modern family is entirely different from the family in which we grew up. Parents do not speak flu-

ently about religion. There is much open disagreement and polite quarrelling and often to spare others' feelings nothing is said. There is much free criticism on every hand and the children feel quite free to criticize their parents.

Most American families are struggling with financial difficulties and the case of the tiny baby whose first words were: "Mine," "money" and "more," is probably quite typical. The machine age has brought the motor car, the radio and the movies, and diverted the interest from religion. Even the Church must be concerned with money, and the first economy in most parishes unfortunately is usually in religious education.

Parents who are really interested in the religious development of their children can do much, first, by talking of the Church School as if it

were vitally important and by seeing to it that it has an important place in the family schedule. Secondly, they can keep up with recent developments in religious education and late publications on the Bible. Third, parents should support religious education at home. They should let themselves be as religious as they want to be and share their experiences with their children.

* * *

Summer School At Bethlehem

This year's summer conference of the diocese of Bethlehem, will be held at Hawthorne Inn, Mt. Pocono, commencing Sunday, June 23rd. In addition to the facilities at the Inn, Trinity Chapel and parish house will be available to the school. The school is especially planned for young people and workers in the Church School. So far the following faculty

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has been secured: The Rev. Kenneth Heim, The Rev. F. Trumbore, The Rev. and Mrs. T. B. Smythe, of the diocese of Bethlehem, Mrs. John Loman and Mrs. C. Stanley Rogers of the diocese of Pennsylvania. Mrs. Rogers is director of religious education at St. Mary's, Ardmore, Pa., and will give courses in Y. P. F. Work. Three additional faculty members will be added.

* * *

Clerical Changes In Central New York

The Rev. L. D. Jacobs, Utica, N. Y., has accepted a call to be the curate at the Good Shepherd, Binghamton. . . the Rev. Robert H. Moore, Trenton, has taken charge of St. Paul's, Utica. . . the Rev. Harry B. Meyer, Homer, Marathon and McLane, N. Y., has retired because of illness.

* * *

Parish Holds Cottage Meetings

The Brotherhood of St. Andrew of St. Alban's parish, Washington, D. C. is holding cottage meetings in five centers in the parish, with the attendance at the first meeting about 150 men and women.

* * *

Seamen's Institute Seeks Funds

A campaign for \$100,000 has been launched by the Seamen's Church Institute of New York as a memorial to the Rev. A. R. Mansfield, superintendent for so many years.

* * *

Wants Prayers for All Parishioners

The following letter has been received from the Rev. Edward H. Clark of Portland, Oregon: "There was an interesting news item in THE WITNESS of January 24th about a 'Rule of Life for Eau Claire Clergy', which is excellent, but omits one thing which, to the writer, seems almost essential. Point 5 is 'To offer daily intercessions for fellow-priests and the work of the diocese.'"

"It is matter of record that Bishop Neely, of Maine, each week, remembered in prayer all of his clergy individually by name. Why should not the clergy do the same for those committed to their care in parish or mission?"

"Years ago Bishop Whipple gave the writer a little book, *The Pastor in His Closet*, which was most highly recommended by Bishops J. B. Kerfoot, and H. C. Potter. It gave a general devotion, followed by special devotions for each day of the week. That for Wednesday was for one's 'own dear flock,' 'good and bad together,' 'spiritual children, high and low, rich and poor, one with another, for Thou hast died for all.' There followed special petitions for

children, newly baptized; then for youth; then for the middle-aged; and the gray-headed; then for wilful sinners; the sick, and the dying; and for the afflicted, and desolate. All classes and conditions of persons were to be remembered each week.

"While in charge of work in central Illinois the writer found it possible to mention by name all the souls under his care in four classes, —children, youth, middle-life, and aged; and remembering other special individuals whose needs were known. This of course took some time, but it kept each individual member of his flock, and their special needs, constantly in mind; and this in humble imitation of The Great Shepherd, Who 'called His own sheep by name.'"

"It was objected once that this would not be possible in a large parish; but it would be possible to divide the list into several groups, and remember them on different days, and remind him that 'he is not his own, because servant of all' the immortal souls committed to his care."

* * *

Junior Congregation At Garden City Cathedral

The boys and girls of the 8th grade and above now have a service instead of classes at the Cathedral at Garden City, Long Island. A number of them were asked to express their opinions about the innovation. Here you have some of them: "It is much better to treat the older boys and girls like grown-ups." "I like the sermon the best. It's fun to pick out the points". "Great was the surprise

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C. L. I. D.

The annual meeting of the Church League for Industrial Democracy is to be held in New York on February 22nd. A conference of seminary students is to be held the day following at the General Seminary.

Those planning to attend either of these conferences are urged to so indicate at once, whereupon detailed information will be sent as to places of meetings and program.

All are cordially invited.

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of the people as the Junior Congregation filled the Cathedral to a surprising degree" . . . that from a boy who undoubtedly will be a literary genius some day. Asked for their constructive criticisms we find: "Tardiness must be eliminated. Every Sunday the service is interrupted by late-comers." "It is suggested that we sing hymns that we know, for the feeble chorus that rises out of the congregation is appalling". "Don't let the dean stop to remind us to respond to the verses."

* * *

**Mission at
Pennsylvania Parishes**

The Rev. Malcolm Maynard of Ridgeway, Pa., recently conducted a fine mission at St. Lawrence's Church, Osceola, Pa. Another successful mission was conducted the same week at Hawk Run by the Rev. Kenneth R. Waldron.

* * *

**Rabbi Speaks
In Baltimore Parish**

Rabbi Edward Israel, distinguished rabbi of Baltimore, is to be the speaker before the men's club of St. Mary's Church, Baltimore, Md., on the 28th. His subject is to be "The challenge of the economic order to religion."

* * *

**Large Class at
Wilkinsburg**

Sunday morning, January 27th, before a well filled church, the rector of St. Stephen's, Wilkinsburg, Pa., the Rev. William Porkess, presented to the Bishop of Pittsburgh, a confirmation class of twenty-six. Nine of the number were adults. Among these adults were a doctor of medicine, a lawyer and a druggist. Bishop Mann preached a striking missionary sermon.

* * *

**Erie Considers
The Pence System**

A committee of the diocese of Erie is considering the advisability of introducing the Bishop's Pence system. Pledges for diocesan and national work are about \$3,000 above last year in this diocese.

* * *

**Bills Provide
For Church Loans**

Two bills have been introduced into the present Congress by Representative Louis Ludlow of Indiana and Representative John Cochran of Missouri reviving a matter which was before the Seventy-third Congress, namely, the authorization of the Reconstruction Finance Corporation to make loans to religious organizations at not more than four per cent interest.

Mr. Ludlow's measure would authorize loans for the purpose of "re-financing the building indebtedness

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of churches and other institutions for religious instruction and worship," while Mr. Cochran's would authorize loans "to aid in financing the operation and maintenance of institutions for religious instruction and worship."

* * *

New Rector At Indianapolis

After a rectorship of 35 years the Rev. Lewis Brown has resigned as rector of St. Paul's, Indianapolis. He has been succeeded by the Rev. William Burrows, for the past ten years archdeacon and executive secretary of the diocese of Indianapolis.

* * *

Fall River Rector Resigns

The Rev. Paul Micou, rector of St. Mark's, Fall River, Mass., has resigned after serving for six years to accept the rectorship of Nelson Parish and St. John's, Rippon, Jefferson County, West Virginia. He will live at Charles Town.

* * *

C. L. I. D. Meets in Brooklyn

The Long Island branch of the Church League for Industrial Democracy held a conference on February 2nd at Holy Trinity, Brooklyn. There were three round table discussions, one on race relations, another on class relations and the third on Inter-church relations. The Rev. J. Howard Melish, rector of Holy Trinity and a member of the national executive committee of the League, was the speaker at the dinner in the evening.

* * *

Detroit Parish Not to Move

The congregation of St. John's Church, Detroit, at its recent parish meeting, voted unanimously to maintain the church in its present location. Thus ended a long period of indecision and anxiety for this historic old parish, founded over 75 years ago and still operating on its original site. The widening of Woodward Avenue,

Detroit's principal north-and-south thoroughfare, has been going on for some months, and while it has been possible for the city planners to avoid most of the churches along the street, it has been apparent that St. John's, now almost down town but once "out in the country," would somehow be affected. The decision to remain on the present site will permit the making of plans for the preservation of as much as possible of the present fabric of the buildings, including the many beautiful memorials presented to the church since its founding.

Under the leadership of the Rev. Irwin C. Johnson the parish is launch-

ing an enlarged program of service to the down-town community, hoping particularly to reach the young men

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Weekdays: 7:30, Holy Communion (also on Saints' Days at 10). 9:30, Morning Prayer. 5, Evening Prayer (choral). Organ Recital, Saturdays, 4:30.

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Week-day Masses: 7, 8 and 9:30.

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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.

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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.

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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

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Sundays: 8, 9, 11 and 3:30.

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St. Paul's Cathedral

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Weekdays: 8, 12:05.

Thursdays (Quiet Hour at 11) and Holy Days: 10:30 a. m.

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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.



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and women living near the church. A new feature of the work at St. John's is the opening of a hostel for teen-age boys, known as Faber House, a memorial to the late Rt. Rev. W. F. Faber, of Montana, a former Rector of St. John's, who died last summer. The hostel will be housed in the old rectory, on Woodward Avenue next to the church; the building has been renovated, largely through the work of unemployed boys and men, and remodeled to provide living quarters for 25 young men and a supervisory staff.

* * *

**Annual Meeting of
The CMH**

The annual meeting of the Church Mission of Help was held in New York on February 11th. A luncheon was held at noon at which the speakers were Mr. Robert Lane, director of the Welfare Council of New York, and the Rev. C. Rankin Barnes. Mrs. Theodore W. Robinson of the Chicago Council of Social Agencies presided.

* * *

**Results of
Hospital Work**

Here are two recent instances of the far reaching influence of the Church's ministrations in hospitals and other institutions for the sick. In October 1933, Archdeacon Hughes, who for more than nine years has been chaplain at the state sanatorium for the treatment of tuberculosis, located at Mont Alto, Pa., baptized an ex-service man and prepared him for confirmation. Due to his father's serious illness, this patient was obliged to leave the sanatorium before the visitation of Bishop Brown, of Harrisburg, in whose diocese Mont Alto is located. The patient was subsequently confirmed in Pittsburgh by Bishop Mann. Returning to his home in Butler, Pa., he interested his relatives in the Episcopal Church. The other day Bishop Mann confirmed this man's mother, sister, brother-in-law, and their children in St. Peter's Church, Butler, where they were presented by the rector of the parish, the Rev. J. K. Brennan, Jr. To have three generations from one family confirmed in the same class is not a common occurrence.

Another case worthy of mention is that of a young girl whose mother has been a patient at the same sanatorium for several years. Several years ago Chaplain Hughes baptized the mother and prepared her for confirmation. He later baptized the daughter and she was confirmed also by the Bishop of Harrisburg. The daughter is now president of the Young People's Fellowship in a New Jersey parish.

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ST. BARTHOLOMEW'S NEW YORK

(Continued from page 7)

business in Grand Central zone soon after 1910, the vestry of St. Bartholomew's was again compelled to seek a new location for the church. Finally in 1914, the entire east front of the Park Avenue block between Fiftieth and Fifty-first Street was acquired for \$1,500,000 and a \$3,000,000 Byzantine church was built.

To save expenses it was proposed to build the church on the Fiftieth Street corner and to sell the northern half of the Park Avenue front for an apartment house project. Dr. Parks, who was then rector, condemned this proposal and plead for an edifice which would occupy the entire Park Avenue frontage.

For weeks the congregation and the vestry debated the two plans. Then one Sunday in February, 1916 Bishop Greer returned to his old pulpit, swayed the congregation with a dramatic appeal for the more costly plan and saved the whole block for the new church. An endowment fund of \$1,000,000 was created to safeguard future finances and eliminate any necessity for utilizing part of the site for commercial purposes.

Never a ritualistic church, St. Bartholomew's had become a great preaching center. Because the acoustics in a Byzantine church are often better than in a Gothic edifice, Dr. Parks favored a modern interpretation of the Byzantine architecture. The late Bertram G. Goodhue was commissioned as architect and construction was begun before America's entrance in the World War. The cornerstone was laid on May 1, 1917, and a temporary structure, rendered inevitable by the high cost of labor and materials, was opened for worship in the fall of 1918.

Parts of the church, particularly the chancel, dome and the community house, were left unfinished and a false roof was substituted for the intended dome. Upon making an inventory in 1920 James B. Taylor, treasurer of the parish, found that the congregation owned considerable property throughout the city, including a rectory in East Thirty-eighth Street, a hospital, a Swedish chapel, and the old parish house and clinic. When Dr. Norwood was installed as rector in 1925, after the retirement of Dr. Parks, it was decided to sell the property, the proceeds of which paid off all the mortgages and gave the church \$1,000,000 in cash.

When Mr. Vanderbilt gave the parish house he had stipulated that the money for the property, if sold,

must be used for a new building. Consequently, plans were made to build a Community House adjoining the church. Dedicated in 1927, the Community House is one of the most complete and costly in America. In it are a gymnasium and swimming pool, a library, restaurant, auditorium, kindergarten, parlors and lounges and pool and billiard rooms. Eight hundred persons pay \$1 each a month for membership privileges in the Community House.

Fourteen years after construction had begun, the \$500,000 dome was completed in the fall of 1930, and on December 9 the church was for-

mally dedicated by Bishop Manning.

Meanwhile, Dr. Norwood, a poet and a mystic, had become one of the city's most colorful preachers. He conducted the services at St. Bartholomew's with utmost Protestant simplicity, but he frequently expressed admiration for the "splendor of the Latin mass."

Dr. Norwood died in September, 1932, and two months later the church called to its pulpit the Rev. Dr. George Paull T. Sargent, dean of the Cathedral of the Incarnation, Garden City, L. I. Under Dr. Sargent, the traditions of the parish have been maintained.

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