

WHY I'M FOR THE CHURCH by Charles P. Taft

# *The* **WITNESS**

CHICAGO, ILL., JANUARY 9, 1936



CATHEDRAL CHURCH OF ST. JOHN  
*At Wilmington, Delaware*



## SCHOOLS

### The General Theological Seminary

Three - year undergraduate course of prescribed and elective study.

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

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

ADDRESS

#### THE DEAN

1 Chelsea Square New York City

For Catalogue Address the Dean

### Episcopal Theological School CAMBRIDGE, MASSACHUSETTS

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

For Catalogue Address the Dean

### The Protestant Episcopal Theological Seminary in Virginia

For Catalogue and other information address the Dean

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

### WILLIAM SMITH COLLEGE FOR WOMEN

Geneva, New York

Co-ordinate with Hobart College. Four year Liberal Arts Course leading to the degrees of A.B. and B.S.

For catalog and information address  
FAYE HUNTINGTON KLYVER, Ph.D., Dean

### Berkeley Divinity School

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

### TRINITY COLLEGE

Hartford, Conn.

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

### FORK UNION MILITARY ACADEMY

Fully accredited. Prepares for college or business. Able faculty. Small classes. Supervised study. Lower school for small boys in new separate building. Housemother. R. O. T. C. Fireproof buildings. Inside swimming pool. All athletics. Best health record. Catalog 38th year. Dr. J. J. Wicker, Pres., Box B, Fork Union, Virginia.

### Virginia Episcopal School Lynchburg, Virginia

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

For catalogue apply to  
Rev. Oscar deWolf Randolph, D.D., Rector

## CLERGY NOTES

ASHTON, STANLEY G., ordained priest by Bishop Cross of Spokane December 18, is rector of St. Luke's, Coeur d'Alene, Idaho.

BARTLAM, ERNEST P., formerly curate at Trinity Church, Houston, Tex., to be in charge of St. Cyprian's, Lufkin, Tex.

CLARK, E. B., Jr., formerly rector of Incarnation, Santa Rosa, Calif., to be dean of men of the Santa Rosa Junior College.

DAVIS, GEORGE F., formerly at 104 S. Maple St., Carmel, Pa., now at the Order of the Holy Cross, West Park, N. Y.

DURRANT, HENRY L., formerly rector of St. Paul's, Louisville, Ky., is locum tenens at St. Andrew's, Panama City, Fla.

EYLER, ARMAND T., formerly rector of Christ Church, Valdosta, Ga., to be rector of Trinity, Saint Augustine, Fla., effective February 1st.

FARLANDER, ARTHUR C., formerly dean of St. James' Cathedral, Fresno, Calif., to be rector of the Church of the Incarnation, Santa Rosa, Calif. Address: 550 Mendocino Ave.

FARNSWORTH, HOWARD N., formerly rector of the Church of the Cross, Ticonderoga, N. Y., to be rector of St. Thomas', Rochester, N. Y.

FIFER, PHILIP T., formerly vicar at St. James', Perkiomen, Pa., is vicar at the Church of the Advent, Baltimore, Md. Address: 1301 S. Charles St.

HARTER, WALTER G., formerly rector of Calvary, Sedalia, Mo., is rector of the Church of St. Mary the Virgin, Falmouth Foreside, R. F. D. 4, Portland, Maine.

HINKLE, RALPH V., formerly rector of the Church of the Redeemer, Pendleton, Ore., is archdeacon of Eastern Oregon. Address: Pendleton, Ore.

HOCBEN, JOSEPH F., ordained priest by Bishop Coley of Central New York December 24, is curate at Zion Church, Rome, N. Y.

HOPKINS, JOHN H., retired, is locum tenens at St. Paul's, Burlington, Vt.

KRUSEN, HENRY P., ordained priest by Bishop McCormick of Western Michigan December 18, is rector of Holy Trinity, Manistee, Mich.

KUHNS, JOHN E., is in charge of the Good Shepherd, Chicago, Ill. Address: 3216 Altgeld St.

LEEMING, FRANK C., formerly rector of Christ Church, Bordentown, N. J., is rector of St. Peter's, Peekskill, and chaplain of St. Faith's School, Tarrytown, N. Y. Address: Division and Howard Sts., Peekskill, N. Y.

LEITCH, CYRIL G., is in charge of Holy Trinity Church, Willows, Calif., with charge of the mission at Orland.

McGAVERN, CHARLES L., ordained priest by Bishop Ferris of Rochester on December 17, is in charge of St. Paul's, Montour Falls, and St. John's, Catharine, N. Y. Address: Montour Falls, N. Y.

MOORE, HENRY B., formerly at 2117 W. Jefferson St., now at 1940 W. Monroe St., Phoenix, Ariz.

MOUNT, JOHN K., ordained priest December 18 by Bishop Helfenstein of Maryland, is rector of Severn Parish, Anne Arundel Co., Maryland. Address: Waterbury, Md.

MOWERS, ELDON B., ordained deacon by Bishop Gravatt of West Virginia December 3, is in charge of St. Peter's, Huntington, W. Va.

MOWRY, HARRIS J., ordained priest by Bishop McCormick of Western Michigan December 18, is rector of St. James', Albion, Mich.

PRESTON, GEORGE W., formerly at 18 E. Jefferson St., now at 325 E. Monument St., Colorado Springs, Colo.

READ, ROBERT R., of Westfield, Mass., to be rector of St. John's, Chico, Calif.

RICHARDSON, WILLIAM P., ordained priest by Bishop Ferris of Rochester on December 17, is in charge of St. Matthew's, Rochester, N. Y.

SHIRT, STANLEY C. S., formerly at 13 Pleasant St., now at 36 Court St., Westfield, Mass.

SMITH, CHARLES W. F., formerly at St. Paul's, Richmond, Va., is rector of Christ Church, Exeter, N. H.

SYKES, CHARLES, formerly rector of Christ Church, Susquehanna, Pa., is vicar of St. Peter's, Plymouth, Pa. Address: 22 Academy St.

(Continued on page 16)

## SCHOOLS

### SAINT MARY'S HALL

Protestant Episcopal. 69th year. Junior and Senior High School. Accredited college preparation and comprehensive general courses. Junior College. Beautiful new buildings, modernly equipped. Gymnasium and out-of-door sports. Catalog. Miss Katharine Caley, A. B., Box W, Faribault, Minn.

### SHATTUCK SCHOOL

A church school for boys, with high standing in sound scholarship and development of manly character and Christian citizenship. College preparatory. Military system. 18 buildings. All sports. 74th year.

Address the Rector,  
Shattuck School, Faribault, Minn.

CENTRAL UNIVERSITY estab. 1896 has enabled hundreds of ministers to complete their college work. Home Study courses in Religion, Philosophy, English, Social Science, etc. Reasonable fees. Address CENTRAL UNIVERSITY, dept. S, Irvington, Indianapolis, Ind.

### KEMPER HALL Kenosha, Wis.

A Church School for Girls with a modern plan of education.

College preparatory and general courses. High scholastic record, strong faculty. Prepares for colleges East and West. General courses include: Domestic Science, Music, Sculpture, Painting, Costume Design, Interior Decoration, Emphasis on Current Events in relation to History.

Development of leisure interest by full athletic program as well as Dramatics, Choir, Studio, Music, Shop, etc.

Junior School—Grades 3 to 8. Progressive methods.

For catalog address THE SISTERS OF ST. MARY, Box 25-A Kenosha, Wisconsin.

### CATHEDRAL CHOIR SCHOOL

New York City

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

### HOLDERNESS

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

Rev. Edric A. Weld, Rector  
Box W Plymouth, N. H.

### Stuart Hall

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



Editor  
IRVING P. JOHNSON  
Managing Editor  
WILLIAM B. SPOFFORD

Literary Editor  
GARDINER M. DAY

# THE WITNESS

*A National Paper of the Episcopal Church*

Associate Editors

FRANK E. WILSON

JAMES P. DEWOLFE

ROBERT P. KREITLER

Vol. XX. No. 16.

JANUARY 9, 1936

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.

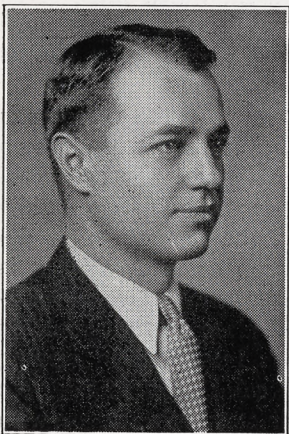
Circulation Office: 6140 Cottage Grove Avenue, Chicago. Editorial and Advertising Office: Tribune Building, New York City

## WHY I'M FOR THE CHURCH

By

CHARLES P. TAFT

A VERY wise and experienced public speaker once said that a speech could never catch the attention of an audience unless it answered a question for which the audience wanted an answer. I find some



CHARLES P. TAFT

personal satisfaction in crystallizing my own instincts into words in answer to the question the editor has put to me, but I am sure he asked it because he knew many faithful people were asking themselves in the silent hours, Should I be for the Church?

That question is part of a larger problem that faces all of us much of the time. We are all engaged in a more or less intense

effort to find some thread upon which to string the essential facts of human experience as a guide through a world that often impresses one as slightly insane.

Arnold Toynbee is engaged in writing a history of the twenty-one different civilizations that have existed in man's experience. In the first of these volumes he calls attention to what he describes as the rhythm of history. In the 18th Century, for instance, men were primarily interested in organizing accumulated material. That was the age of Gibbon, of the encyclopaedists, of a critic like Voltaire. In the 19th Century, says Mr. Toynbee, man was enlarging the sources of knowledge and creating a vast bulk of information, without much effort at analysis.

While that process is still continuing in some degree, most men, with a feeling of utter confusion, are seeking simplification, and for one reason or another, some men are trying to satisfy their need. Wells began it with *The Outline of History*. We have had many outlines of science. Toynbee's massive work is of the same character. Henry Elmer Barnes and Will Durant have recently entered the same field.

In all that confusion, I am for the Church in the

first place because it insists upon the presence of God in human history. As I read the history of the Church this was not always the case. Certainly the primitive Churches, which looked for the immediate return of Christ bringing with him the Judgment Day, had little interest in politics and business of their day. Paul was hard put to it to explain to the early Christians how some of their friends and dear ones were allowed to die before the second coming. They had no hope for an improvement on earth, and in many cases their fears had considerable basis.

The teaching of St. Augustine, which dominated philosophic thought for nearly a thousand years, was that life on earth was pretty desperate at best, and that it would continue about that way until the number of those predestined to grace had been reached, after which the day of judgment would follow.

A philosophy of history which took account of any prospective improvement, or sought to find any past record of improvement in human living, was first set out in reasoned form by the great German, Hegel. During his time was the beginning of what is called the idea of progress. That this idea should be so new always startles me a little, because most of us take the "bigger and better" ideals of the Chamber of Commerce and the Booster Club as something that has always existed.

Hegel found a record of gradual improvement in human history in spite of its ups and downs, but curiously enough, when Karl Marx, his most famous student, analyzed the course of history, he went to the opposite extreme and saw no consistent thread except the contrasting methods of earning a living. Religion, idealism, and all spiritual motives he discounted almost completely, or at least held that these were mere shams used by the dominant classes of society to keep down the proletariat. Marx's son-in-law claimed for him that he had taken God out of history. There are some moderns who follow the same line without putting it in just those words, as when they find no basis for the Federal Constitution except the economic conditions of that day.

This theory of Marx and Engels produced its



natural reaction, and Thomas H. Green laid the basis for the idealistic view of history. He has been followed by such historians and philosophers as H. A. L. Fisher, of England, and Benedetto Croce, of Italy. In the Socialist movement itself came some reaction, and no finer expression of the idealistic viewpoint has been given than by Jaurès, the great Frenchman who died just before the war.

So I say that I am for the Church because it insists upon the presence of God in human history. It insists that man's relationship to God is his religion, and it refuses to be satisfied with the humanism that makes mere service a substitute "just as good."

I do not mean that the Church has always made clear its position, but certainly it cannot avoid this position, no other organization can assert it so strongly, and no other ideal can more inspire the Church. It brings with it a discontent with conditions in which we live, which is surely Divine, and a sense of need in every human soul.

**I** AM FOR the Church also because it insists upon the importance of human personality, and asserts the Divine capacity of every individual no matter how degraded.

It is of considerable interest to me that the beginnings of democracy grew directly from the religious insistence upon individual conscience. In the 16th and 17th Centuries, the dissenting groups in England, beginning with the Anabaptists and following with the Quakers and the dissenting Puritans, who broke away from the Anglican Church, developed the small independent congregation which governed itself. In these small groups of men and women, convinced that God spoke to each of them, people were ready to listen to each other, with tolerance, until every one had spoken, and then decided in accordance with the will of the majority, which, as Cromwell put it, was likely to be the true will of God of such a congregation. Along with this practice in democracy grew an almost mystical conviction expressed by one of the Levellers in this way:

"The poorest he in England has a life to live even as the richest he."

That meant a life free from the dominance of any other individual, a life of his own, a life of supreme importance to him and to God.

During this same period came the growth of science, beginning with Newton, and this left an impression on men's minds of a mechanistic world, in which a human being was an atom of no importance, crushed in the machine. This, too, led to the idea that the king was no better than the commoner. When John Locke tried to explain the "glorious revolution" of 1688 and told the world that government existed only by the consent of the governed, he was drawing together these two threads to form the beginning of the philosophy of democracy.

It took nearly two hundred years before the philosophy of those early dissenters was really carried out in complete manhood suffrage, and even in the United

States that was not achieved in Rhode Island until a revolution in 1841. The scientific approach was not enough to accomplish the ultimate triumph of democracy; it took the revolution of the radical religious movements, the Baptists and the Methodists, to bring about that result in the United States.

Hegel is responsible, too, for a development which in its essentials is opposed not only to democracy but to religion in this very matter which I am discussing, for while he agreed that the will of the people should prevail, he said that only the few, and perhaps only the Divinely appointed ruler, *Der Fuhrer*, could really know what that will was; and that the character of the individual must be refined by his submission to whatever the ruling group felt were the necessities of the state. This totalitarian idea now operating in Russia, Germany and Italy is fundamentally opposed not only to democracy, but essentially to the Christian ideal for human personality. Russia could permit millions to starve because the good of the state was felt to demand it. No Christian can believe that. Because this conflict is one of the few great conflicts of the day, I am for the Church, which must stand four-square on the teachings of Christ, and for one of his most distinctive teachings, namely, that God is interested in every human soul.

In passing I might note that while the democratic method and ideal, as we know it today, has grown definitely from churches and religion, it is not practiced as it should be in our own denomination. While the Episcopal Church gives to the rector a most desirable independence and position of leadership, it is only too often that the rector assumes the responsibility much of which he should place on the shoulders of laymen. No strong man is interested in serving on a vestry which has only weak things to do. No vestry will grow in wisdom or stature, or favor with God or man, when vestry meetings consist only of routine to be performed, and the minister presents solutions rather than problems to be solved. No committee should ever be appointed unless there is a specific task to be performed, it should be required to accomplish the task itself, and it should be discharged as soon as that task is finished. Any other course disregards this very importance of human personality and it deprives the Church of the opportunity to find out whether individuals have any Divine capacity.

**I** AM FOR the Church in the third place because it is the company of faithful people. In saying this I am not expressing an attitude "holier than thou," but I am simply testifying to the general characteristics of people whom I meet in church. Besides that, I am constantly finding that people whom I meet and work with in other enterprises, and in whom I find I can put the greatest confidence, are sincere members of some religious group.

I hope it will be quite clear that I am not considering the Church in any exclusive sense, but rather in the same sense as Christ's famous parable in which He attempted to describe His neighbor.

This third reason needs only one additional com-



ment, that it surely applies to Church members in neighboring counties, neighboring states and neighboring nations, in a day when the most distant corners of the earth have been brought in fact next to us.

Lastly, I am for the Church because it seems to me that there is greater need of God, and of human personalities with Divine ideals, at the present time and in the days that are coming, than ever before. Confused as people in many ages have felt, there has never been a day when there was a greater undigested mass of facts and circumstances pressing in upon us, nor a day with problems more difficult to solve. If one thinks of social relationships, of money, exchange, unemployment and other economic problems, of the struggle to find adequate principles of political science to guide us in the "endless adventure of governing men," as Oliver called it, surely he must agree that men of idealism and of religious strength can contribute more than any other group to the advance of mankind. No field needs religion more than the international. There is no possible answer to violent, destructive nationalism except principles worked out upon the basis of love of God and one's neighbor, and I know of no way in which nationalism in other countries can be opposed and overcome except through the support of foreign missions. Not only because the world is one today, but because we of the Occident are primarily responsible for the spread of industrialism to Japan, China and India, we must help to build up a nucleus of native Church people and through them a public opinion in those nations which can help to bring at the very least the advances in factory and child labor legislation which we have achieved. I am not proposing a destruction of the other great religions, but their inspiration to join and help the Christian Church in fighting secularism, nationalism, and abuses of industrialism.

Neither am I advocating a social gospel which in some cases may be properly described as somewhat fanatic and often badly educated in history and economics. I oppose with equal fervor a static conservatism in the Church, which is hostile to change, invariably defends the established order, and usually protects privilege.

As a layman, I am backing the Forward Movement in the Church because its objects, as I understand them, are:

1. A deepening of personality by religious study and experience;
2. A leavening of the group by stimulating an intelligent study of modern problems;
3. A creation of support of similar groups through the creation and promotion of missions;
4. A cross fertilization of other groups, to use the language of Dean Shailer Matthews.

It seems to me that the struggle in which we all are involved is well summed up in the contrast between the royal pessimist who wrote the Book of Ecclesiastes, and the thoughtful optimist named Paul.

Said the Pessimist:

"I hated all that I had toiled at under the sun,

knowing that I must leave it to the man who follows me, and who knows whether he will be a wise man or a fool.

"So I saw the best thing for man was to be happy in his work; that is what he gets out of life, for who can show him what is to happen afterwards."

"Naked he came from his mother's womb and naked he must return; for all his toil he has nothing to take with him."

"Anyone still alive has something to live for (even a live dog is better than a dead lion); the living know this at least, that they must die."

"Sow your seed in the morning of life and stay not your hand till evening; you never know whether this or that shall prosper or whether both shall have success."

Said the Christian optimist:

"We triumph even in our troubles, knowing that trouble produces endurance, endurance produces character, and character produces hope—a hope which never disappoints us, since God's love floods our hearts through the Holy Spirit which has been given to us."

## *An Appeal to Bishops*

By

SMITH OWEN DEXTER

*Priest of the Diocese of Massachusetts*

PRESIDENT ROOSEVELT has recently declared that "the people of America and the government of those people intend and expect to remain at peace with all the world." Secretary Hull has added a direct appeal to the Church in America: "It has a weighty obligation to engage in what should be nothing less than a flaming crusade for peace." Such a challenge offers the leaders of the Christian churches an unparalleled opportunity of unitedly urging their clergy, ministers and priests to uphold their congregations in their present will for peace. By so doing they can forestall the sudden uprush of war fever which may follow upon some unexpected act of violence (like another sinking of the Lusitania or the Maine); or hold them steady to the will for peace should a wave of passion threaten to sweep the country into conflict. In your Pastoral Letter put forth from Atlantic City a year ago, you, our chosen bishops, declared that "War is murder on a colossal scale. . . . The Christian Church cannot and will not deny loyalty and fealty to its Lord by being partner in any scheme, national or international, that contemplates the wholesale destruction of human life." Surely no greater opportunity to make good this pledge can come to you in this generation than that which awaits you now. At this season, therefore, when Christian brotherhood is again in deadly peril, we look to you our spiritual leaders to restrain, if need be, our clergy and their congregations from complicity in that wholesale murder of their brother Christians which war demands, and to hold them fast in loyalty to our Lord, the Prince of Peace.





## THE CATHEDRAL CHURCH IN WILMINGTON

ST. JOHN'S CHURCH, Brandywine Village, was founded 77 years ago by Alexix I. duPont. It was a tribute to his brother-in-law, Dr. Thomas Mackey Smith, well-known physician and churchman. Dr. Smith, finding himself dying from a dose of poison which he had taken in mistake for medicine, called upon the excited family to read the prayers for the dying out of the Prayer Book. Mr. duPont, not then a professing Christian, volunteered. He was so much affected by the heroic death of his friend and kinsman that he said "If that is the way a Christian can die, I must be a Christian." He was baptized and confirmed, and built the church as a memorial to Dr. Smith. The site of St. John's was the most notorious road house between Philadelphia and Baltimore—the Green Tree Inn. The high altar occupies the site of the bar.

As a parish church, St. John's has had a fine record in the city of Wilmington; and it has been noted for the long rectorships of its priests. It was set apart as the cathedral Church of the diocese of Delaware, when the Very Rev. Hiram Rockwell Bennett became the sixth rector and first dean of the cathedral. The cathedral occupies a unique place in the city of Wilmington. It has the most imposing setting of any ecclesiastical group of buildings, being surrounded by a close of two acres of park in the heart of the town. The buildings are of early gothic, and in three units. The nave is the original structure. The choir and sanctuary were built in 1919, as was the lady chapel, sacristy, bishop's office and chapter house. The organ is the largest in Delaware, and the choir, under the

direction of Paul H. Terry, is one of the largest men's and boy's organizations of its sort. The lady chapel, with windows modeled after those in Ely cathedral, contains an altar made from a solid block of Vermont marble, with a console operating the great organ, separated from the choir and chapel by a common screen. The deanery is one of the most complete clergy houses in any small city, and the chapter house contains on its first floor the choir school, and on the second floor a commodious chapter room, with offices for the Dean and the Bursar. The parish house has a modern auditorium, with kitchen, and separate class rooms adequate for all the classes of the Sunday School. The choir and sanctuary floors are paved with marble, lined with Caen stone and American oak.

Musically, the services of the cathedral are of the finest English type, as the organist has had training in English cathedrals. The services of the Prayer Book are rendered in the best Anglican cathedral tradition. There are many special musical services and the great oratorios are sung from time to time.

As the cathedral church of the diocese of Delaware, it aims to serve the diocese in every way. Here is a pleasant office for the Bishop, who keeps office hours here whenever in town, and there are quarters for the diocesan departments. Diocesan conferences are held here, and the clergy and other churchfolk congregate at the cathedral effectively and naturally. Intercessions are included at the celebrations of the Holy Communion for the various priests and parishes of the diocese, with also definite prayers for all Bishops of the Anglican Church in their turn. The Dean holds



many quiet days, here and elsewhere. It is the aim of the cathedral authorities to have the daily offices and the daily Eucharist, as the staff is enlarged.

The cathedral holds preaching in high esteem. Besides the Dean and the Bishop of the Diocese, who preach regularly, each month (sometimes oftener) diocesan clergy occupy the pulpit; and there are many visiting preachers from outside. Occasionally, and in accordance with the provisions of the Canons, ministers of other religious bodies also preach. Fraternal and civic organizations have services from time to time also. It is the endeavor of the authorities to show the American Church that a completely organized cathedral (*not* a mere pro cathedral) can operate here in the American Church adequately and with no expense to the diocese, in a *small diocese*, just as they do in some of the smaller English, Scotch, Welsh and Irish dioceses.

The cathedral also does a parish work in one of the most compact pastoral areas in the American Church. Wilmington is divided by the Brandywine, and the cathedral is the only city parish on the north side—the ninth ward. This contains some 25,000 people, the majority of whom are small home owners. This means that when people move into the parish they intend to stay, and it makes permanent relationships between priest and people. The Brotherhood of St. Andrew chapter (Senior and Junior) is one of the best-known ones in the American Church, while the Woman's Auxiliary has done most effective work. The Sunday School is large and well-organized with fine Bible classes for men and women. In a word, St. John's Cathedral, Wilmington, is a live, going concern—a diocesan centre, a city cathedral and a vital parish church.

## Let's Know

By

BISHOP WILSON

FOR NOTHING

SOME old proverb says that experience is a hard master. To this I think we might also add that experience must be a disappointed teacher. She is constantly showing us our mistakes only to discover that we do them right over again in spite of all her careful instruction. We commit blunders, pay for them, and then blythely repeat them—especially if there is a little thrill to be found in the process.

Take, for instance, the enticing possibility of getting something for nothing which is one of the most insidious of all temptations. Over and over again we learn that anything worth having always costs us something, if not in dollars then in time, effort or service. Sometimes the cost appears in the loss of our self-respect. But, in spite of all we learn, the appetite creeps back upon us and there is always a wide field for the clever person who desires to impose on the public with a specious offer of something for nothing.

Not long ago a man appeared at my door in the

guise of a gracious benefactor. He offered to present me with a set of books for nothing. Immediately my suspicions were aroused. The appeal, of course, was made to my vanity. As a means of introducing these books to the public a few prominent citizens were to receive sets without cost. All I had to do was to look them over, write a testimonial for the benefit of real purchasers, and sign an agreement to pay so much a month—not for the books which were free but for a supplementary service which would be worth far more than the amount I was asked to subscribe. I said I was not interested and then the argument began.

"We have an editorial department," said the salesman, "which will supply you with the latest information about current events. More than that, we have research men who will gather material for you on any subject you may name. They will even write speeches or sermons for you if you desire."

"Your proposal," I replied, "strikes me as little short of immoral. You are asking me to plagiarize somebody else's work as my own, thereby making a cheat out of me."

"But," said the man, "aren't you frequently asked to make speeches on subjects you know nothing about?"

"Sometimes," I replied, "and then I frankly decline, giving ignorance as a perfectly legitimate excuse."

"Think what a help we could be to you," the man persisted, "in the preparing of your regular sermons."

"To my mind," I answered, "that is the worst feature of the whole thing. I am supposed to expound the Gospel as the Church has received it from our Lord and you are asking me to play parrot with commercial offerings which are made to sell rather than to edify. I would prefer to be a poor preacher in my own right than to be a great orator with a bad conscience."

The man went away bewildered and indignant. He could not understand why the Church should be reluctant to purchase its teaching from some commercial organization. He could not see why anybody should hesitate at the chance to get "something for nothing". Neither did he seem to comprehend that the Christian religion is not for sale. Queer business, isn't it?

## Keeping Clean

BACK to the railroad yard there is a row of big brick tenement houses. The air is dense with smoke and steam and the walls of the houses are black and crusted with soot, yet from one window of each tenement extends a pulley-line, on which clean clothes are drying. Inside each tenement is a brave woman with broom and mop and soap and water, fighting the eternal warfare against dirt,—her battleflag the clothes upon the pulley-line. From the back windows of our lives the prospect is foul and the dirt is always seeping in, but with good friends, good books, a sturdy faith and cleansing prayer, we can still keep clean.

THE CHURCHMOUSE.



## INDIANAPOLIS IS RELIGIOUS CENTER OVER WEEK-END

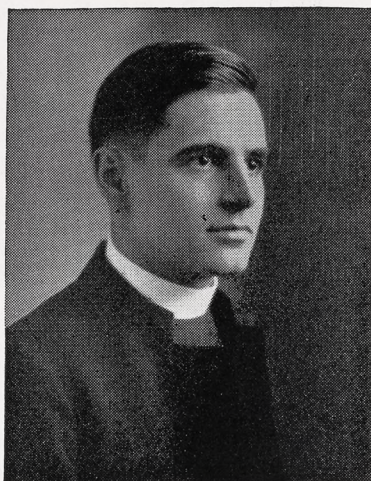
Reported by W. B. SPOFFORD

Indianapolis was the religious center of the world for a few days around the new year. There was the National Conference of Theological Students, chairmaned by our own Gardiner M. Day, with Archbishop Temple as the headliner. This was followed by the twelfth quadrennial convention of the Student Volunteer Movement, attended by 3,000 delegates from nations throughout the world. And at the same time, under the auspices of the Federal Council's department of industry, a conference on the cooperative movement was held in the city, with the great Japanese Christian, Kagawa, as the star attraction.

In the address opening the theological students conference Mr. Day declared that Christianity's principal task today is to combat materialistic "isms" and foster social justice—a work that can be done best by a united church free from the prejudices of denominationalism. The high spot of the conference was an address by Archbishop Temple whose subject was "Dogmatic Faith and Human Freedom." The worth and value of personality is being threatened today, he said, by the state and also by the machine, since employers are apt to look upon workers as a commodity. He also entered a plea for Church unity, declaring that the Church of England stood ready to unite with any denomination it can meet on a common ground. "Much of the quibbling among denominations," he said, "is over things said in the same way but interpreted differently." Other speakers on the program, including the Rev. Richard Roberts, moderator of the United Church of Canada, and the Rev. Samuel Cavert of the Federal Council of Churches, entered strong pleas for Christian unity.

Speaking informally the Archbishop had interesting things to say about the American situation as he has observed it the few weeks that he has been here. "President Roosevelt is liked very much in England," he said. "We admire him for his courage and are watching his experiments with a great deal of interest. We like to watch these experiments, especially when they are being conducted in America and not in England. We are especially interested in seeing how the plan will work whereby business is to be revived by creating a scarcity." That's what is known as a tactful statement—giving it with one hand and taking it back with the other.

Others on the program, attended



GARDINER M. DAY  
*Leads National Conference*

by about 150 men from seminaries throughout the country, were Dr. T. Z. Koo, representing the World's Student Christian Federation; the Rev. Robert E. Speer of the Presbyterian Church's board of foreign missions; Mr. Roland Elliott of the national council of student Christian Associations and the Rev. Everett R. Clinchy of the national conference of Jews and Christians.

Incidentally the Archbishop caused no end of a stir by arriving in Indianapolis ahead of schedule. It had all been arranged so nicely—Gardiner Day had his committee all dressed in their best to go to the station, along with Bishop Francis, for the customary fanfare and pictures, when word came from the newspaper men that the Archbishop was eating his breakfast in a quiet corner of a hotel's dining room down town. The newspaper men were assured that it could not be the Archbishop since he had definitely stated that he was to arrive on a certain train—all of which brought a loud "Says you" from the reporters. "We've got ears and we stood right there and heard him addressed as the Lord Archbishop. We want to arrange a press conference at once."

Well sir, the mystery was cleared up eventually, with both parties right. The Archbishop was in the downtown hotel and he also arrived on his scheduled train. But the Archbishop downtown was Derwyn T. Owen, Archbishop of Toronto and primate of Canada who had come quietly into town to attend the conference and to meet his Lordship from England.

### PAUL ROBERTS ACCEPTS DENVER

The Rev. Paul Roberts of Colorado Springs has accepted a call to be the dean of the Cathedral in Denver effective March first.

## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

All sorts of polls are being taken these days—plebiscites, if you must have a more dignified word—and they show many things, particularly when comparisons are made. The Council of Social Action of the now united Congregational and Christian Churches has been trying to find out the attitude of the man in the pew on the matter of war and peace and has pretty well succeeded since more than 150,000 votes have been cast. Here you have the results:

Support any war which the United States government may declare.....	8,742
Support any war declared by the United States government against an internationally recognized aggressor .....	4,989
Support only a war declared by the United States government after making utmost use of every agency for peace .....	59,517
Support only a war in which United States territory has been invaded.....	46,448
Support no war which the United States government may declare.....	20,909
Other questions, under the heading "In the meantime I will work for peace by advocating for our country" . . . showed these results:	
	Yes No

Membership in the League of Nations .....	60,140	77,462
Consultation with other nations in support of the Kellogg Pact and other peace agreements .....	115,066	15,996
National isolation through strict neutrality legislation..	71,883	47,495
More equal distribution of world resources and markets .....	104,066	19,823
A larger Army, Navy and air force .....	54,646	73,830
Abolition of compulsory military training .....	85,284	47,038
Government control of the munitions industry .....	123,644	14,406

Meanwhile out in the middlewest a chain of farmer newspapers, operated by the Capper interests, has been conducting a poll along the same lines that reveals that the farmers out that way are even stronger for peace than are the churchmen. Here are the figures:

	Yes	No
Should the U. S. keep out of all foreign wars? .....	57,235	643
Do you favor giving the people a vote on the question before going to war? .....	56,391	1,689
Do you favor taking the profit out of war by drafting industry and wealth as well as men in case of war?.....	56,816	1,291
Do you favor world disarmament? .....	52,529	4,521
Do you favor the manufacture of munitions at government plants instead of at private plants? .....	51,505	6,001
Do you favor the U. S. or any of its citizens or institutions lending money to foreign nations to be used for war purposes? .....	1,339	56,185
Do you favor the people of the U. S. selling supplies to warring nations? .....	2,109	55,617
Do you favor compulsory military training in colleges?....	8,840	49,277

The startling thing about these figures of course is the overwhelming proportion of votes on each question lined up on the side of peace, and what makes for peace. As one dis-



tinguished clergyman of Kansas said in sending in the figures: "If Mr. Roosevelt needed any more command of the people than that which is mentioned in question seven, I wonder where he could get it. If the boards of regents of the state colleges are really interested in expressing the will of the people it would seem that the answers to the last question would be mandatory."

Then the national Religion and Labor Foundation sent a very elaborate questionnaire to 100,000 leaders in 22 major faiths, Jewish, Protestant and Catholic. They received replies from but 4,700—it was a half day's work to fill it out proper, which doubtless accounts for the small returns. The meager returns nevertheless, as much as I hate to say so, do decidedly detract from the value of the study.

About 3,500 persons pledged themselves to support old age pensions, unemployment insurance, and the Child Labor Amendment; from six to 12 per cent had already done so. More than half of the total number had worked, or will work, for the social ownership of public utilities and the basic industries; but seven per cent had done so. More than 3,200 have agreed to support the right of freedom of speech, press, and assembly by speaking and writing in their defense—but only 3.6 per cent of those replying had ever done so. About the same number agree to preach against lynching and to write to their congressmen in favor of a federal law—nine per cent had done so. More than 3,000 promised to try to get the facts themselves in industrial disputes and to acquaint their people with the findings. More than 2,000 will support the legal and ethical right of labor to strike, picket, and engage in mass demonstrations if the cause of the workers is just. One half of those replying said that they would persist in action for justice in economic and industrial relations even if it meant endangering their position.

\* \* \*

#### Appeal for German Christian Refugees

An appeal for aid for the German refugees of the Christian faith now living in Europe has been signed by over 150 clergymen, educators and others. It seems that you do not have to be a Jew to get into a jam in Mr. Hitler's country. A large number of Gentile Christians have been driven from the country because they championed the rights of Christian conscience, expressed opposition to war or showed too much interest in the welfare of the Jews. Many of these people thus compelled to leave their native land are distinguished schol-



HIRAM R. BENNETT  
Dean of Wilmington's Cathedral

ars and social workers. In addition there is a considerable number of Jewish Christians and Gentile Christians who have married "non-Aryans," who have been driven from Germany. None of these people were allowed to carry anything with them and of course are poorly equipped to earn their living in a foreign land. Four hundred thousand dollars is now being sought for their relief, resettlement and rehabilitation. Among the Episcopalians to sign the appeal are the Rev. W. Russell Bowie, the Rev. H. W. B. Donegan, Bishop Hobson, Bishop Oldham, the Rev. Lyman Powell, Bishop Reese, Bishop Sherrill, Dean Henry B. Washburn, the Rev. Alexander Zabriskie and the editors of the Church papers.

\* \* \*

#### New Bulletin Issued By Pension Fund

A bulletin of information called *Protection Points* is being issued from time to time by the Church Pension Fund and affiliated organizations. The first number is an attractively printed four page leaflet giving a great deal of valuable information about the organizations located at 20 Exchange Place in New York.

\* \* \*

#### Presiding Bishop Writes the Clergy

Following the recommendation of a special committee of the National Council appointed to consider means of balancing the Council's budget for 1936, the Presiding Bishop has written a letter to every pastor of a congregation, calling their attention to the seriousness of the situation. "Support was scarcely given for a minimum of our missionary task in

1935," he writes. "For the same work in the coming year pledges thus far received show a decrease in the expected contributions. You will agree with me that this result is no measure of the obligation which our people are willing and able to accept." His letter concludes with an expression of hope that the work provided in the "Challenge Budget" may be restored, and asks the clergy to bring the matter to the attention of their people, looking toward that end.

\* \* \*

#### New Editor for Diocesan Paper

The Rev. Smythe H. Lindsay, in charge of the publicity for the Forward Movement, has been appointed editor of the diocesan monthly, *The Messenger*, succeeding the Rev. Gilbert P. Symons who has been unusually busy with Forward Movement activities, especially the editing of the Manuals.

\* \* \*

#### Dr. John W. Wood in Hospital

Dr. John W. Wood, executive secretary of foreign missions, has entered the New York Hospital for a period of rest and recuperation from ill health brought on in part by the long strain of supervising the Church's foreign missionary work during the difficult depression years. He is under the care of his brother, Dr. Wilson Wood, and is to avoid official responsibilities for a month.

\* \* \*

#### Forward Movement News Notes

The national commission of the F. M. is meeting this week (8th to 10th) in Cincinnati.—The commission of the diocese of Bethlehem is issuing a news bulletin regularly to the clergy. The parsons are being urged to exchange ideas and methods.—The Young People's Service League of the diocese of Southwestern Virginia is taking a hand in the F. M. Libraries are being established in several Y. P. S. L. units; new units are being established; conferences on the F. M. are being held; young people are being urged to use the manual. Meanwhile the clergy of the diocese have been divided into convenient geographic groups and are meeting regularly to discuss the plans and ideals of the F. M.

\* \* \*

#### Chicago Children Have a Party

About a thousand needy children from Chicago parishes and Church settlements had a grand time when the Church Club gave them a party at a loop hotel. They were brought to the hotel in style, being called for by members of the club. Dinner, and a real one, an entertainment, a mes-



sage from the bishop, a present for each child, and then a comfortable ride home in a big car.

\* \* \*

#### **People Will Give If Informed**

St. Mark's, Glen Ellyn, Illinois, gave more proportionately than any other parish to the recent diocesan centenary campaign. People said, "Just wait. They will suffer when the time comes for their every member canvass." They have now completed that; results, pledges for 1936 are nine per cent over 1935. The Rev. Gowan C. Williams, rector, says it is due to thorough organization and presenting the people with a challenge. Let them know what it is all about and they will respond. "An Informed Parish is an Active One" as we have been saying in THE WITNESS these many years.

\* \* \*

#### **Bishop Remington to Preach Mission**

Bishop Remington of Eastern Oregon is to conduct a preaching mission at St. Paul's, Oakland, Calif., January 26-February 2, with the parishes and missions of the convocation co-operating. His theme is "The Christian Disciple in a Changing World."

\* \* \*

#### **Paterson Church Returns Home**

The Church of the Holy Communion, Paterson, N. J., decided to move twenty-eight years ago, turning over their old plant to a congregation of Lutherans. The Lutherans quit the plant a year ago, whereupon the vestry of the Holy Communion re-acquired the old building, renovated it and fixed it up generally. The first service in their new old church was held the Sunday before Christmas, amid general rejoicing on the part of the congregation. The Rev. Thomas Lee Brown is the rector.

\* \* \*

#### **The Major Problems Before the Churches**

Sixty delegates representing twenty-five National Christian Councils recently met in conference to discuss plans for a world conference which is to be held at Kowloon, China, in 1938. The following topics, they decided, are the most pressing now before Christian forces and are to be the subjects of studies to be made in preparation for the world meeting: (1) a more adventurous program of cooperation between the churches. (2) a well trained ministry. (3) self-support of missionary churches by the local Christian communities. (4) the relation of the Church to Christian movements outside the framework of the Church. (5) the relation of Christianity to other religious cultures. (6) the need for the Church in each country to

realize that it is a part of the worldwide Christian community. (7) the place and function of the Christian community in secular society. (8) the economic basis of the Church in view of the present situation. (9) the relation of Christianity to the changing social and economic order. (10) the relation of the Church to the challenge of communism and imperialism. (11) the problem of Church and state.

There you have the real problems, in the opinion of this distinguished group. It is interesting to speculate on how much thought and action the Episcopal Church is giving to any of them.

\* \* \*

#### **Consecrate Chapel at Buffalo Cathedral**

A new chapel was consecrated on December 15th at St. Paul's Cathedral, Buffalo, N. Y. It contains a stone screen and a beautiful reredos as well as a window over the altar that depicts Christ at Emmaus.

\* \* \*

#### **Service Stars Boy Sopranos**

Billy Roosevelt, boy soprano of St. Paul's Cathedral, Detroit, and Dewi Jones, boy soprano from Wales, were the chief attractions at a choral Christmas service held at the Detroit Cathedral on December 29th.

\* \* \*

#### **Archbishop Temple Visits Providence**

Archbishop Temple was a visitor in Providence, R. I. for Christmas, the guest of Bishop and Mrs. Perry. He met with the diocesan clergy for breakfast on Tuesday morning; celebrated at the Christmas Eve service at the Cathedral, and preached on Christmas day at Grace Church. Meeting with the press the day of his arrival, he declared that America was right, in his opinion, in keeping out of European affairs and particularly the Italian-Ethiopian situation. On the matter of Church unity he said that it must necessarily come slowly, with such gatherings as Lusanne and the second world conference which is to be held in Edinburgh next year, merely charting the course.

\* \* \*

#### **Knights of Sts. John Celebrate in Albany**

The tenth anniversary of the establishment of the Knights of Sts. John at the Cathedral in Albany, N. Y., was celebrated on St. John's day when the Emperor degree was conferred upon four Knights. Dean Lewis, Bishop Oldham and the Rev. F. M. Wetherill, grand commander of the fraternity took part.

At the dinner which followed Mr. R. D. Pollock, Grand Vice Commander, announced in ten years there

have been 68 initiated to 215 Secret Degrees; 1336 to Honorary Degrees; 7 Emperor Knights and 24 King Knights. The immense amount of work and church loyalty this has engendered can be gauged by those who know the Manual of the Fraternity. Dean Lewis stressed the fact these men are as truly Knights by their vows and accolade at the hands of the priest as were the Knights of olden days.

\* \* \*

#### **Paterson Church to Erect Building**

A new modern stone edifice to replace the present frame church has been announced by the Rev. Charles J. Childs, rector of Trinity, Paterson, N. J. The building will cost \$50,000 of which \$17,000 is in hand with other substantial sums promised. Building will start immediately after Easter.

\* \* \*

#### **Conference on Church Unity**

Bishop Keeler of Minnesota, Bishop Wilson of Eau Claire, Dean Grant of Seabury-Western and Mr. Clifford Morehouse of *The Living Church* represented the Episcopal Church at a conference on Church unity which met in Evanston last month. On the other side of the table were members of the Augustana Synod of the Lutheran Church. All agreed that organic unity could be achieved only by gradual steps and this conference was merely to explore the possibility of finding common ground for future progress. Their discussion was devoted to the Bible, Creeds, Sacraments and historic Episcopate and brought out much that two Churches hold in common.

\* \* \*

#### **Canvass Results at Buffalo Cathedral**

A report on the every member canvass of St. Paul's Cathedral, Buffalo, shows that they have 118 new pledges for 1936 whose subscriptions total \$1,332.50. Also 103 people increased their pledges by an amount of \$4,045.30. Thirty-three

### **NOTICE**

The annual meeting and conference of the Church League for Industrial Democracy is to be held in Baltimore February 21-23. Members of the League are requested to notify the national office whether or not they plan to be present. Also others who might care to attend will be sent details if they will drop a card to

**THE CHURCH LEAGUE FOR INDUSTRIAL DEMOCRACY**  
154 Nassau Street New York City



decreased their pledges for a total of \$427.60. On the whole, therefore, one would say that things are looking up.

\* \* \*

#### New Chapel for Eau Claire Cathedral

A new chapel was dedicated at Christ Church Cathedral, Eau Claire, Wisconsin, the Sunday before Christmas by Bishop Wilson. It is a beautiful building with altar, reredos, fine stained glass windows, organ and furnishings. It is the gift of Mrs. Mary E. Dulany.

\* \* \*

#### Baltimore Church Is Dedicated

The Rev. James A. Mitchell of Englewood, N. J., former Baltimore rector, was the preacher at the dedication service at St. Matthias', Baltimore, on December 20th. The church is a memorial to William A. Simpson under the legacy of his sister, and was built through the cooperation of the vestry of the Church of the Ascension and Prince of Peace, the trustees of the fund under her will.

\* \* \*

#### Here's One Hard to Believe

It's hard for me to swallow this one, knowing the Rev. Noble C. Powell as a very wide-awake gentleman. Nevertheless the story that comes from Baltimore is that he was totally unaware that chimes were being installed in his church, Emmanuel, until they pealed out on the frosted air the Sunday before Christmas. The official publicity states: "The work on the chimes had been going on for some time and all the while it was a secret from the rector until they were played." Can you imagine?

\* \* \*

#### Forward Movement Brought to Children

The Forward Movement is being brought to the children in the diocese of Newark, with each parish and mission being urged to use material that has been prepared by the Rev. John Bailey of Glen Rock. The Y. P. F. also is to hold a conference on the Forward Movement on February 1st at Grace Church, Orange, to be led by Bishop Washburn.

\* \* \*

#### The Child Finally Has a Christmas

Betty May had a swell Christmas after all. Loads of presents from all over the country, and even Mumsy got some nice clothes from people and there was lots to eat on the table. Just the same Betty May missed her Dad. Dad, you may recall, was Alfred J. Satti, unemployed Baltimore worker. He wanted his little Betty May to have a Christmas, this being her third year and

the first one really that could mean anything to her. But it was impossible to save anything from the meager relief checks, what with gas bills and electric bills to pay. Then he figured out a way that he could get gas and electricity without paying for it so that he could save the pennies for Betty May's Christmas. But he was caught and arrested. He put a rope around his neck and died for shame. The story got in the papers all over the country so that people from all over everywhere sent Betty May beautiful gifts—a whole room full of gifts. Just the same Betty May seemed to miss her Dad—and she will miss him perhaps even more next Christmas when there will be no gifts.

\* \* \*

#### Organ in Memory of Richard Harrison

Richard B. Harrison, the late Colored actor who became famous for his portrayal of "De Lawd" in Green Pastures, has been memorialized at St. Edmund's church (Colored), Chicago, by the installation of a pipe organ to his memory. The organ was used for the first time at the Midnight Service Christmas eve. The organ is being given by Harrison's friends throughout the country, according to the Rev. Samuel J. Martin, rector. Mrs. Harrison, widow of the actor, and his son and daughter, Lawrence and Marion Harrison, were present when the organ was first used. Mr. Harrison was presented for confirmation by Mr. Martin to Bishop Stewart more than a year before the actor's death.

\* \* \*

#### Deny Signing Reunion Appeal

As everyone who reads the newspapers is aware, a statement was issued recently by the American Committee of the Church Unity Octave Council, appealing for the reunion of the Episcopal with the Roman Catholic Church. The matter hardly deserves the fuss made over it in the press, particularly since it was signed by but 29 individuals and apparently all of these did not authorize their signatures to be attached. Thus we have received a wire from Dean McAllister of Spo-

kane informing us that the use of his signature was unauthorized. Also a letter comes from the Rev. Leonel E. W. Mitchell, rector of St. Clement's, New York, which reads as follows: "I neither signed the statements, nor do I subscribe to them. The fact is that I never saw them until they were published and sent out. I did agree to cooperate in a week of prayer for the reunion of all Christians but the method of union implied in the circular, viz. submission to Rome never entered my head. Other members of the council feel as I do, that this thing was 'put over' on us." He announces that he has resigned from the council. Commenting on the statement, the Rev. John H. Mockridge, rector of St. James, Philadelphia, says: "The leaflet is a very curious production. It is Roman Catholic propaganda from beginning to end—with a queer flavor to it. The Roman Church has learned theological controversialists, wise and astute. This leaflet is not learned; it is not wise and it is stupid. It is my guess that it was written either by a very pro-

## BOOKLETS AT BARGAIN PRICES

This is exceptionally fine material to use in parish work. Have a supply on hand at all times.

**THE WAY OF LIFE**  
by Bishop Johnson

**THE BIBLE AND EVOLUTION**  
by W. P. Witsell

**A MAN'S RELIGION**  
by J. A. Schaad

**EVOLUTION: A WITNESS TO GOD**  
by Bishop Stewart

**ESSAYS TOWARD FAITH**  
by A. Q. Bailey

**THE HISTORICAL DEVELOPMENT OF THE CHURCH**  
by Bishop Johnson

**THE PERSONAL CHRIST**  
by Bishop Johnson

**WHILE THEY LAST—20c a copy;**  
a set of the entire seven for \$1.00;  
postpaid.

**THE PRAYER BOOK, Its History and Purpose**, by Bishop Johnson. A thirty-two page pamphlet setting forth the Prayer Book's Origin, Career, Purpose, and an explanation of its Contents.

Ten Cents a Copy. Twelve for \$1.00.

**THE STORY OF THE CHURCH**  
By Bishop Johnson

A complete, though brief history of the Church from Apostolic times to the present. Ideal to place in the hands of the inquiring person or confirmation candidate.

50c a copy

**WITNESS BOOKS**  
6140 Cottage Grove Ave. Chicago

#### FOR CHURCHES

### Revell's Treasurers' Records

(Self-Proving)

**Simplify your work.**  
Accounts always audited and correct. Concise, simple. Time-saving weekly envelope system.

No. 1, for 434 subs., in one year, \$2.50; 882 subs., \$3.00; 1430 subs., \$3.50; 1778 subs., \$3.75; 2674 subs., \$4.50.

FLEMING H. REVELL CO.,  
158 Fifth Ave. New York



Roman Anglican or by a former Anglican who is a convert to Rome and whose zeal far outruns his knowledge." \* \* \*

#### Clergy Retreat in Ohio

Bishop Rogers is to conduct a retreat for the clergy of his diocese, Ohio, at the Cathedral, Cleveland, on January 20-21. Not a well constructed sentence, but let it go.—Trinity, Toledo, just in case you are interested, presented 107 for confirmation last year, tops in the diocese of Ohio. They were presented in three classes. The largest single class was at St. Paul's, Akron, numbering 83 persons. \* \* \*

#### Kagawa Opposes Profit System

The replacement of capitalism by a social system without exploitation and profiteering was called for by Toyohiko Kagawa, noted Japanese Christian, in an address on "Religious Idealism and the Cooperative Movement" before the seminar conducted by the Federal Council of Churches December 30 to January 1 in Indianapolis. "The weaknesses of the capitalistic system are that it is based on profit motives, allows a few persons to accumulate and concentrate capital, and produces class struggle," he said. Kagawa proposed an industrial democracy based on Christian ideals, which provides for establishment of health and life insurance cooperatives, utility, consumers', producers', marketing, credit and mutual cooperatives. Profit under the new system would be divided with the consumers, he explained. "Today, we have a sleepy, dinosaur civilization," Kagawa declared. "It is time to call all religious bodies to action." Later in the day he addressed the convention of the Student Volunteer Movement. There he blamed western nations for the militarism for which Japan is now condemned. Kagawa said however that the country is changing, that the vast body of people do not trust militarism, and that Christianity is deep in the hearts of the people, even though few of them profess Christianity. "Capitalism in Japan has failed," he declared. "The Japanese government, with the aid of Christians, has started cooperative associations embracing all forms of industrial labor and farming. But

communism came and 50,000 labor leaders were arrested. "The best Christians became communists," he declared. "We must confess that we do not have Christian economic ethics, so today we are eager to put the Christian application into industry through the cooperative movement." The missionary movement, Kagawa said, has a great future in Japan. \* \* \*

#### Bishop Manning Delivers Lectures

Bishop Manning of New York is delivering a series of lectures on "The Christian in the Modern World" on Wednesday afternoons during the Epiphany Season (5:15 to 6) at the community house of St. Bartholomew's, New York. The lectures are being delivered at the request of the Church Club, men's organization, and the diocesan Auxiliary. \* \* \*

#### Small New York Parish Celebrates

They had a celebration on December 22nd at St. John's, Catherine, New York, marking the 125th anniversary of the parish. The sermon was preached by the Rev. H. H. Hassinger of Geneva, N. Y. and the former rector, the Rev. James H. Herendeen, took part in the service

**Head's Sunday School Records** For Secretary and Treasurer  
For 27 Classes, \$1.50; 65 Classes, \$2.00  
**Head's Class Books**  
Limp Cloth, \$2.40 dozen  
TRY THEM THIS YEAR

FLEMING H. REVELL CO.,  
158 Fifth Ave. New York

## MOTHERS!

Just a word about a refined, reliable laxative that little children really like to take: It is called



**SYRUP OF BLACK-DRAUGHT**  
Theodore's  
A PLEASANT-TASTING LAXATIVE  
FOR CHILDREN AND WHO PREFER A TO THE P  
CONTAINS NO DANGEROUS OR HABIT-FORMING  
PRICE 50 CENTS  
CHATTANOOGA MEDICINE CO., CHATTANOOGA, TENN.

**SYRUP OF BLACK-DRAUGHT**  
Theodore's  
A PLEASANT-TASTING LAXATIVE  
FOR CHILDREN AND WHO PREFER A TO THE P  
CONTAINS NO DANGEROUS OR HABIT-FORMING  
PRICE 50 CENTS  
CHATTANOOGA MEDICINE CO., CHATTANOOGA, TENN.

...and sells for 50 cents a bottle, at drug stores. SYRUP OF BLACK-DRAUGHT acts well, without harming delicate children. So many mothers have bought SYRUP OF BLACK-DRAUGHT for their children. Try it for yours. (If not yet carried by your drug-gist, order a 50-cent bottle from the manufacturer. The Chattanooga Medicine Co., Chattanooga, Tennessee.)

as well as the present rector, the Rev. Charles McGavern who had been advanced to the priesthood the Tuesday before. There was a dinner in the parish house which was formerly the rectory where lived from 1861 to

## THE PENCE BANK



### CAN GET YOUR PARISH OUT OF THE RED

Thousands of Churches are safeguarding their incomes with this simple and unique plan. A dignified and direct method of giving.

Gold lacquered top and bottom and lithographed labels, ready for distribution.

Sample Sent on Request

**Universal Pence Bank Co.**  
11 West 42nd Street  
New York City

CHURCH CALENDARS, specialties for the Episcopal Church. Sample Free. Benjamin Morgan, Norwich, Conn.

#### CENTER FOR ORAL ARTS

Founder: M. E. DeWitt

Saturday meetings weekly: Prose & Verse speaking choir, 10 A.M. A few scholarships are available. Open theatre problems conference at 11:15. First Sat. of each month, open General Conference at 2 P.M.

Miss M. E. DeWitt, Oral Art Center.  
c/o Historic Arts Galleries,  
Barbizon-Plaza Hotel New York City

## FINE IRISH LINEN

specialty selected for Church use. 36" to 54" wide, cut any length. Samples of 12 qualities on request. Mary Fawcett Co., 812 Berkeley Avenue, Trenton, N. J.

#### THE BISHOP WHITE PRAYER BOOK SOCIETY

Founded by Bishop White 1833

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

The Book of Common Prayer.  
The Combined Book (The Book of Common Prayer and Hymnal in one volume).  
Pew Size  
Apply to Rev. W. Arthur Warner, D. D., Secretary, S. W. Cor. 5th & Arch Streets, Philadelphia, Pa.

SAINT AUGUSTINE, FLORIDA: Guest House of Sisters of The Resurrection: sunny, cheerful rooms, home atmosphere, comfortable beds, good meals, modern building on pleasant residence street. Charges reasonable. These seeking spiritual strengthening, or merely rest and quiet; convalescents not needing special attendance, will find Resthaven helpful. Neither hospital nor mental cases received. References asked from strangers. Apply to Sister-in-Charge, House of The Nazarene, Resthaven, Saint Augustine, Florida.

PULPIT WANTED, SECOND HAND, FOR church in New York Metropolitan area. Give particulars and price. Box K, WITNESS, Tribune Bldg., Nassau St., N. Y. C.

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

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

## GORHAM'S

Church Bookstore Parish Requisites

Religious Literature. Books of all Publishers supplied. Established 1900. Old books rebound.

EDWIN S. GORHAM Inc.

18 West 45 Street, New York



1865 the Rev. Duncan Mann, father of two bishops, the late Cameron Mann and the present bishop of Pittsburgh, Alexander Mann.

#### Lectures at Springfield Cathedral

Enlisting the services of the dean and four neighboring clergy, and five lay people who are experts in various fields, Christ Church Cathedral, Springfield, Mass., has been having weekly lectures, two forty-minute periods on Wednesday nights for eight weeks. The subjects offered were I and II Corinthians; Church School Methods; Christianity and the Modern State, with sections on Merico, Germany, and Russia; Great Christians; Story Telling for Children; Christianity in the Orient; The Practical Churchman.

#### Leading Erie Rector Dies

The Very Rev. Martin Aigner, rector of St. John's, Franklin, Pa., died in Pittsburgh December 25th. He was president of the standing committee of the diocese of Erie since 1911, and archdeacon and dean of convocation since 1913. He graduated from the Philadelphia Divinity School in 1903. The funeral was held on December 27th, Bishop Ward officiating. Burial was at Chester, Pa.

#### Chinese Make Gift to National Council

The three dioceses of the Chinese Church which form the three missionary districts of the American mission, Shanghai, Hankow, and Anking, have sent an offering of \$1,672 Chinese currency to the Pre-

siding Bishop and the Council, as a thanksgiving for the hundredth anniversary of the arrival of the Episcopal Church's first missionaries in China. The whole idea of celebrating this anniversary and the plans for it came from the Chinese Church people. The use of the offering is left entirely to the Council's discretion but the Council is going to ask the Chinese to indicate how they would like it used.

#### Center of Spiritual Healing in England

The house at Milton Abbas, standing within a few yards of the Abbey Church, in the diocese of Salisbury, England, has been taken over by the Rev. J. Maillard as a home for mental sufferers for treatment by spiritual healing. The Bishop of Salisbury, referring at a diocesan conference to this "great experiment" spoke of the need in this connection for the closest and most cordial co-operation possible between



**PARKER'S  
HAIR BALM**  
Removes Dandruff—Stops Hair Falling  
Imparts Color and  
Beauty to Gray and Faded Hair  
60c. and \$1.00 at Druggists.  
Hiscox Chem. Wks. Patchogue, N. Y.

#### Wilbur Herbert Burnham

*Designer and Master  
Craftsman*

*Stained and Leaded Glass*

Studios 1126 Boylston Street  
Boston, Massachusetts



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

#### ST. HILDA GUILD, Inc.

147 E. 47th St., New York  
CHURCH VESTMENTS  
ECCLESIASTICAL EMBROIDERY  
Conferences with reference to the adornment  
of Churches.  
Telephone EL-dorado 5-1058

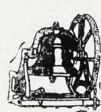
**VESTMENTS**  
Cassocks, Surplices, Stoles, Silks,  
Embroideries, Cloths, Fringes  
**CLERICAL SUITS**  
Priest Cloaks, Rabats, Collars  
Vestment Specialists  
Since 1837  
**COX SONS & VINING, INC.**  
133-EAST 23RD STREET, NEW YORK, N.Y.

#### CALVERT-HERRICK & RIEDINGER

2 & 4 East . 23rd . Street  
New . York . City

—o—  
STAINED GLASS . MOSAIC  
AND . CHURCH  
DECORATION

—o—  
CHURCH . APPOINTMENTS  
IN . MARBLE . STONE  
WOOD . AND  
METAL



TOWER CHIMES PLAYED FROM  
ELECTRIC KEYBOARD AT  
ORGAN  
CHURCH BELLS—PEALS  
**McShane Bell Foundry Co.**  
BALTIMORE, MD.

**PAYNE SPIERS STUDIOS**  
INC.  
STAINED-GLASS-CRAFTSMEN  
50 WEST 15 STREET NEW YORK  
FINE STAINED GLASS  
FOR FIFTY YEARS

**R. GEISSLER, INC.**  
450 SIXTH AVE. NEAR 10th ST. NEW YORK  
**Church Furnishings**  
IN CARVED WOOD AND  
MARBLE-BRASS-SILVER  
FABRICS + WINDOWS

**J. & R. LADD**  
STUDIO  
NO. 525 SIXTH AVENUE, NEW YORK  
STAINED GLASS-MURALS  
MOSAIC-MARBLESTONE  
CARVED WOOD-METAL

CHURCH VESTMENTS  
WOODWORK  
SILVER AND BRASS  
**J. M. HALL Inc.**  
AMERICAN  
DISTRIBUTOR for  
**A. R. MOWBRAY & Co.**  
Ltd.  
LONDON-ENGLAND

**VESTMENTS**  
For Clergy and Choir  
Materials by the yard  
**TAILORING**  
Write for  
samples  
and prices  
**J. M. HALL Inc.**  
392 Fifth Avenue  
(at 36th St.)  
NEW YORK

**STAINED GLASS  
WINDOWS**  
**J. M. HALL Inc.**  
AMERICAN  
DISTRIBUTOR  
for  
**JAMES POWELL & SONS**  
(Whitefriars) Ltd.  
LONDON-ENGLAND





clergy and doctors. "There is need", he said, "to fortify our spiritual ministration with scientific knowledge and our medical methods with spiritual faith". The whole work will be undertaken in close co-operation with the medical profession, a doctor being in charge of the home, and the scheme being under the supervision of the Ministry of Health.

#### Dr. Grafton Burke Is Better

Dr. Grafton Burke has sufficiently recovered from his recent illness to leave the hospital at Fairbanks where he has been a patient and return to duty at his own Hudson Stuck Hospital, Fort Yukon. Cold weather in Alaska is not news, as a rule, but one day in December it went to 71 degrees below zero at Fort Yukon, lowest in the 61-year record.

#### Churchmen Pledge to Abolish Slums

Nearly seven thousand Church people filled the Albert Hall to voice their abhorrence of slums, unemployment, malnutrition and all social evils, and to take a pledge that they, each and all, would do everything in their power to exterminate them. With them were representatives of all the societies, and such keen Christian social reformers as Mr. Maurice Reckitt and Canon Sheppard. The text of the pledge is as follows:

"We, baptised members of the Church of England, affirm that we are most deeply disturbed in conscience by the unreason and injustice of prevailing social conditions. We thankfully recognize what has already been done to improve these conditions, but we solemnly declare our conviction that, whatever their causes may be, the continuance of enforced and destitute idleness, malnutrition, overcrowded slum dwellings, and such other social conditions as deprive men, women and children, for whom Christ died, of the opportunity of full and useful lives, involves sin against God, Who is the Father of us all. We pledge our-

selves, both individually and through our parishes to every possible action that may secure for our fellows their birthright as the children of one Father."

\* \* \*

#### First Bride Remembers Church

How many people who have been married in struggling parish churches or little missions have left legacies to the church in which they were

married? The late Mrs. E. F. Leary was the first bride from St. John's Church, Olympia, Washington. The church has recently received a legacy from her. She taught in the Church school there more than sixty years ago.

\* \* \*

#### International Academy of Christian Sociologists

The International Academy of Christian Sociologists, founded in

## 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. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon. Weekdays: 7:30, Holy Communion (on Saints' Days, 7:30 and 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. John Gass, D.D., Rector Sundays: 8, 10, 11 A.M., 4 P.M. Daily: 12:20 to 12:40.

### 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. Junior Congregation, 9:30 and 11 A.M. Holy Comm., Thurs. and Saints' Days, 10:30 A.M.

### St. James' Church, New York

Madison Avenue and 71st Street The Rev. H. W. B. Donegan, Rector 8 A.M.—Holy Communion. 9:30 A.M.—Children's Service and Church School. 11 A.M.—Morning Prayer and Sermon. 8 P.M.—Choral Evensong and Sermon. Thursday and Holy Days: 12 M. Holy Communion.

### St. Thomas Church

Fifth Avenue and 53d Street New York Rev. Roeliff H. Brooks, S.T.D., Rector Sunday Services: 8 A. M., 11 A. M., and 4 P. M. Daily Services: 8:30 A. M., Holy Communion. Noonday Service. 12:05 to 12:35. Thursday: 11 A. M., Holy Communion.

### Cathedral of the Incarnation Garden City, N. Y.

Arthur B. Kinsolving, 2nd, Dean Sunday Services: 7:30 A. M. Holy Communion. 9:30 A. M. Junior Congregation. 9:30 A. M. Church School. 11:00 A. M. Church School. 11:00 A. M. Morning Prayer and Sermon. 4:00 P. M. Evensong and Address. Daily services in the Chapel.

### Cathedral Church of St. John

Market St. and Concord Ave. Wilmington, Del. The Very Rev. Hiram R. Bennett, Dean Sundays: 7:30, 9:30, 11:00 A. M., 7:45 P. M. Weekdays: 10 A. M. and as announced.

### 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 A. M. and 5 P. M. 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.

### St. Mark's San Antonio, Texas

Rev. Arthur R. McKinstry, Rector 7:30 A.M.—Holy Communion (8:00, Advent to Easter). 11:00 A.M.—Morning Prayer and Sermon. 7:30 P.M.—Evening Service. 10:00 A.M.—Holy Communion on Fridays.

### St. Michael and All Angels

St. Paul and 20th St., Baltimore, Md. Rev. Don Frank Fenn, D.D. Rev. H. P. Knudsen, B.D. Rev. R. C. Kell, M.A., B.D. Sundays: 7:30, 9:30, 11:00 A. M. 8:00 P.M. Week Days—Holy Eucharist—Mon. Wed. Sat.: 10:00 A.M. Tues. Thurs. Fri.: 7:00 A.M. Morning Prayer: 9:00 A.M. Daily. Evening Prayer: 5:15 P.M. Daily.

### St. Bartholomew's, Chicago

6720 Stewart Ave. Rev. Howard R. Brinker, S.T.B., Rector Sundays: 7:30, 9:30, 11:00 A. M. 7:30 P. M. Week-days, Tuesday and Thursday, 7:30 A. M. Wednesday, Friday and Saturday, 10: A. M.

## KNIGHTS OF STS: JOHN



Let the Boys have this Fraternity and you will have the boys in Church. Provides worthwhile things to do. Endorsed by leading

Bishops and Clergy. Ritual of Initiations \$1.00. Headquarters: 3012 West Coulter Street, Philadelphia, Pa.



1934, for the study of economic and social problems, and established at Nashdom Abbey, Burnham, Bucks, England, has recently elected some new members. The Academy at present consists of six Roman Catholic, six Orthodox and six Anglican Churchmen. This winter the Academy is arranging monthly meetings, each meeting to be devoted to a lecture followed by discussion, the lecture to be published subsequently as an article. The first lecture will be that of the Marquess of Tavistock on "The doctrine of social credit and the encyclicals *Rerum Novarum* and *Quadragesimo Anno*". The titles of the other lectures are: "A Short Survey of the sociological aspects of the programme of Reform in England" by Mr. Maurice B. Reckitt; "The Evolution of the Soviet Regime"; "The Christian Social Movement of the Left and extreme Left in the French-speaking Countries"; "Atheist Propaganda in the World", by M. Serge Bolshakoff; "The Orthodox Church and the Totalitarian State" by Prof. M. Zyzykin. Regular meetings outside England are also in preparation. The main purpose of the Academy is the serious study of social problems, of friendly relations between

sociologists who support its declaration, and the influence to be exercised over the elite rather than over the masses.

\* \* \*

#### **The Debt of the Episcopal Church**

Bishop Maxon of Tennessee states that the mortgaged indebtedness for the parishes, missions and dioceses of the Episcopal Church is \$35,000,000. Interest on this is \$1,750,000 annually with double that amount for amortization of the principal. The total gifts for all Church purposes amounted to \$34,000,000 in 1930 and \$30,000,000 in 1934, a remarkably small loss considering the years of depression.

\* \* \*

#### **Overdoing the Appeals**

I have been looking over an extremely attractive parish paper. It is perfect in typography and format, with an attractive colored cover. The paper stock is the best money can buy. Yet in my opinion the rector-editor detracts from the appeal of his paper by overdoing the begging. There are 25 items in the book and nine of them are appeals for money, including all of the paragraphs on the first page. The work presented

attractively throughout the magazine, with the last page for a frank statement of needs would bring better returns I believe.

\* \* \*

#### **A Dinner for the Bishop**

At St. Paul's, Richmond, Indiana, the Rev. George G. Burbank always arranged a parish dinner immediately following the service on the occasion of the bishop's annual visitation. It gives the bishop a chance to talk informally to the newly-confirmed and to the parishioners generally. Sounds like a good idea—providing of course the bishop has a good sound stomach. A banquet a day calls for quite an apparatus.

\* \* \*

#### **Bishop McConnell Against Lobbying**

Methodist Bishop McConnell, one of the outstanding social thinkers of our day, in an article in the current issue of *The American Scholar*, declares that churches have as much right to maintain legislative lobbies as any other groups, but he rather advises against it.

Referring to the aims of the church, Bishop McConnell says that "most clearly, the social function of the church is that of declaring and

## **The Archbishop of York's Lectures**

We are pleased to announce that we shall be the publishers of the recent lectures delivered by Archbishop Temple at the College of Preachers, Washington, and at the University of Chicago.

### **The Washington Lectures**

Delivered at the Clergy Conference, College of Preachers, Washington, D. C. December 9-13, 1935.

#### **THE PREACHER'S THEME TODAY**

1. What is Revelation?
2. The Centrality and Finality of Christ.
3. Sin and Atonement.
4. Christianity in Politics and Ethics.

*Ready about March 1st*

Probable Price, \$2.00 Plus Postage

### **The Three Moody Lectures**

Three in the series of Moody Lectures, delivered at the University of Chicago, January 7-9, 1936.

#### **CHRISTIANITY IN THOUGHT AND PRACTICE**

1. Religion and Philosophy.
2. Personality in Theology and Ethics.
3. Christian Ethics: Application to Individuals and to Groups.

*Ready about April 1st*

Probable Price, \$3.00 Plus Postage

*Place Your Order Now*

## **MOREHOUSE PUBLISHING CO.**

14 East 41st Street, New York City

1801 W. Fond du Lac Ave., Milwaukee



propagating ideals and of developing the social spirit." He advises against lobbying by the church because such activity "ordinarily involves understandings and agreements and bargains among agents for various causes and, like a shield, there are two sides to a bargain, one of which may easily be of ill repute."

"It is better, therefore, for the church to create a public demand than to use a lobby," he continued. "This power to create a public demand is the key to many situations. With scorn the steel manufacturers of fifty years ago met the demands made by ministers working near the steel mills for safety devices for steel workers. What did a preacher know about the steel business? Very little, probably, on the technical side, but on the human side he knew something better than any one else."

"The preacher knew more than that there were a good many one-legged men around steel mills. He knew how many workers were killed or injured month by month and what happened to their families. But today the steel industry is probably better fitted with protective appliances than any other industry in the country."

"In bringing this about, the general rise in the level of a sense of social responsibility was the most effective factor—and in lifting this level the church did its part."

\* \* \*

#### No War Without the Bible

It is comforting to know that no modern war is fought without the Bible. The British and Foreign Bible Society has made a grant of 20,000 Gospels for distribution among the Italian troops. Arrangements are also being made for the distribution of the Scriptures among the Ethiopian forces. It is a wonder to me that the Big Man in Rome will stand for it. Some of the boys might read the Sermon on the Mount and stop fighting.

\* \* \*

#### Oldest Manuscript from New Testament

Several notions about the early history of Christianity have been upset by the finding and deciphering of a ragged piece of papyrus no bigger than a playing card. It is the oldest manuscript of any part of the New Testament, scholars agreeing that it dates from the first half of the second century. It antedates by 200 years the Codex Sinaiticus, for which Great Britain paid the Soviet government \$500,000.

This find now reposes in the John Rylands library at Manchester, England, having been deposited there with a mixed bundle of papyri from Egypt by the late Professor Bernard

P. Grenfell. Only recently did the librarian, combing over the bundle, come on the fragment.

\* \* \*

#### The Weakness of Human Minds

This by the Rev. Wolcott Cutler, rector of St. John's, Charlestown, Mass.:

"When I preach against war, my patriotic friends want to know whether I wouldn't defend our women and children against invaders; but when I preach against exploitation of women and children by certain greedy industries, none of these same patriots show the least concern. It

all depends, I suppose, on *whose* children and *whose* wives are threatened."

#### CLERGY NOTES

(Continued from page 2)

TOWNSEND, J. H., formerly Cespedes, Prov. Camaguey, now at La Gloria, Prov. Camaguey, Cuba.

TROWBRIDGE, WALTER S., is at 26 E St., S.W., Miami, Fla.

WADHAM, GORDON, formerly assistant at Grace Church, Newark, N. J., to be rector of the Church of the Resurrection, New York. Address: 115 East 74th St. Effective January 26th.

WEST, HAMILTON, formerly rector of St. Mark's, Moscow, Idaho, is chaplain at the University of Florida. Address: Weed Hall, Gainesville, Fla.

## Insurance on Church Property

At the end of last year THE CHURCH PROPERTIES FIRE INSURANCE CORPORATION had insured the property of 2,640 Episcopal churches, as well as that of many institutions of the Church.

The increase in the number of churches insured is shown below:

1929	330
1930	803
1931	1,224
1932	1,600
1933	2,035
1934	2,365
1935	2,640

Some other reason than that of the desire of the Church to support an institution organized solely for its benefit is necessary to explain the great increase in the number of Episcopal churches insured with it. Without the economies afforded by the Corporation, the advantageous conditions that are granted, and the fact that its settlements of fire losses have been satisfactory, the progress shown by such impressive figures could not have been made.

### The Church Properties Fire Insurance Corp. 22 William St. New York

#### DIRECTORS

Stephen Baker	Charles E. Mason	Everard C. Stokes
Walter C. Baylies	J. P. Morgan	Samuel Thorne
Robert S. Brewster	William Fellowes Morgan	Allen Wardwell
George W. Burleigh	Frank L. Polk	Joseph E. Widener
Bradford B. Locke	Origen S. Seymour	Charlton Yarnall