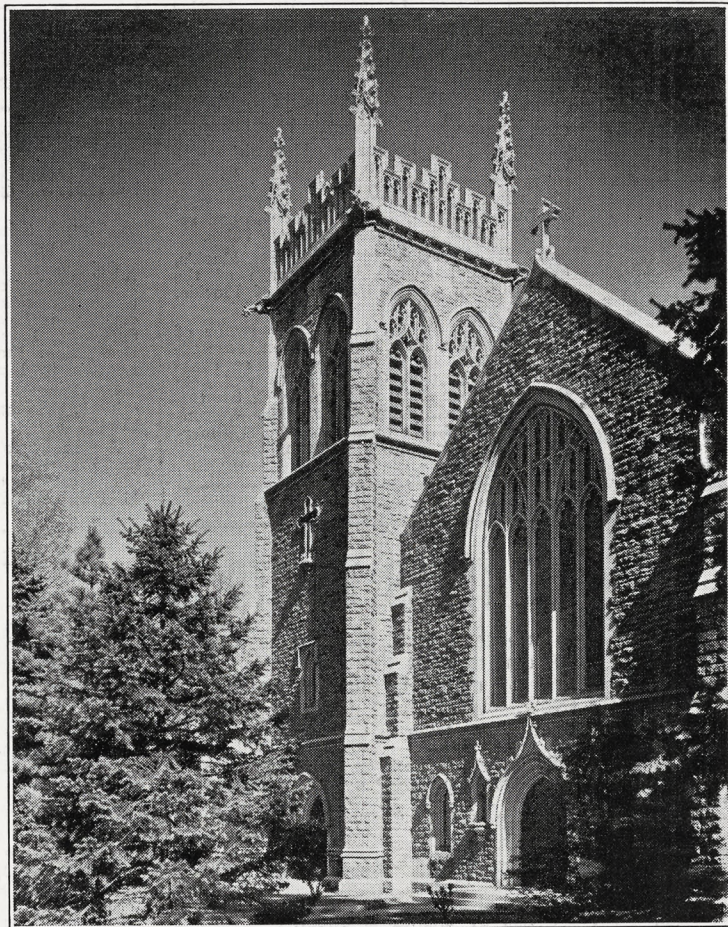


The **WITNESS**

CHICAGO, ILL., JANUARY 23, 1936



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CLERGY NOTES

BARNES, C. RANKIN, resigns as executive secretary of the department of Christian Social Service of the National Council to accept the rectorship of St. Paul's, San Diego, California.

BARTLETT, BISHOP F. B., is now to be addressed at 120 W. Idaho St., Boise, Idaho.

BRICKMAN, C. W., recently returned to his duties as rector of Christ Church, Fairmont, W. Va., after a prolonged illness.

CRUM, ROLFE P., former rector of St. Andrew's, West Philadelphia, has sailed as chaplain on a world cruise.

DURRANT, HARRY L., former rector of St. Paul's, Louisville, Ky., has been appointed locum tenens of St. Andrew's, Panama City, Florida.

EYLER, ARMAND T., in charge of churches at Valdosta and Quitman, Georgia, is to take charge of Trinity, St. Augustine, Florida, on February 1st.

HENRY, M. GEORGE, is in charge of churches at Mayodan, Walnut Grove, Germantown, and Stoneville, all in the diocese of North Carolina.

JOHNSTON, HENRY, JR., for six months the locum tenens at Christ Church, Raleigh, N. C., is now in charge of St. Mark's, Mecklenburg County and the Chapel of Hope, Charlotte, N. C.

LYNCH, F. F., has resigned as rector of the Good Shepherd, Lexington, Ky., effective April 5th.

SKINNER, EDWIN J., non-parochial clergyman of the diocese of Colorado, died on January 13th.

URBAN, RICHARD G., diocese of New Jersey, has been called to St. James', Lake City, Florida. It is hoped he will take charge early in February. Meanwhile services are being taken by Bishop Knight, retired Bishop coadjutor of New Jersey. The mission was formerly associated with St. Luke's, Live Oak, but Bishop Juhan recently decided to separate the two fields.

WEST, HAMILTON, rector of St. Mark's, Moscow, Idaho, has taken charge of the student work at the University of Florida, Gainesville.

WISSENBACH, F. C., is the new rector of The Redeemer, Pendleton, Oregon, succeeding the Rev. R. V. Hinkle, who as archdeacon of Eastern Oregon is to reside in Portland since it is easier to reach the territory he serves from there. Mr. Wissensbach was formerly in charge of the American church in Munich, Germany.

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THE WITNESS

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ROBERT P. KREITLER

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ATMOSPHERE

An Editorial by
BISHOP JOHNSON

ATMOSPHERE refers primarily to the air we breathe. It is a curious thing about air—it is the most essential thing in our lives and yet we are rarely conscious of it. It is only when the wind blows that we feel it and even then we do not see it. We never really appreciate it unless we are deprived of it.

By a process of transference we use the word atmosphere to designate that subtle and invisible influence which fills the home and the church, from which we draw our inspiration and of which we have such precious memories. We scarcely realize it until we lose it and then we long for its return.

There is very little atmosphere in mathematics or logic or mechanics. In those surroundings we deal with hard, cold facts which we are told are most important but which do not produce the same reactions that we get from our home, or parish church and the circle of our friends. I think that those of us who are past sixty, and therefore have the advantage of comparing this age with that of our youth, feel that today we are in possession of more facts but enjoy less atmosphere. I know that this statement is irritating to youth, but then young folks cannot make comparisons for they have lived in but one period. To them we elders are old fogies and they do not take from us anything joyously except our money. They seem blissfully unconscious that in a very short time they will be old fogies, dealing with modern youth impatient of their memories.

Yet when I review the past that for which I am most grateful is the atmosphere of my home and my parish church; something that I enjoyed unconsciously; of which I have left only the memory and which I am unable to bequeath to those who follow me. As an entity it is intangible and yet it is probably the most potent factor in determining character and in deterring us from sin. The rising tide of crime in the United States, especially among youth, is due more to the lack of good atmosphere than to any other cause. As a member of the prison board of Colorado I was interested to discover the atmosphere which the criminal inhaled in his youth, and it is very rare to find one who grew up in a good home and also was a regular attend-

ant at a parish church. I came to the conclusion that the greatest preventative of crime is to be found in the atmosphere of church and home.

Too often the Church is criticized for its inability to reform criminals, which is an extremely difficult task but a very spectacular one. Too seldom is the Church credited with its tremendous influence in preventing crime because it is hidden from observation. If those who flout religion because of hypocrites would examine their own clientele they would have no cause for self-gratulation. Our prisons are filled with those who were exempt from any religious background in their youth and from any devotion to it in their maturer years.

IF CHRISTIANS must be held responsible for their percentage of failure, then surely it is right for non-Christians to assume responsibility for their own as well. As a matter of fact the misuse of anything is no argument against its proper use. The fair comparison would be to set side by side the youth who have enjoyed a godly atmosphere with those who have been reared in non-godliness. We ought to examine our stock before it has used or misused its privileges. I know of no human beings more attractive than young men and women who have emerged from a good home with high ideals. Too often are they afterwards marred by their contact with a godless world.

Of course there is no accounting for taste but I still prefer a young man of high moral courage or a young woman of great moral purity to the youthful cynic who has rejected God and feels superior to moral standards. One doesn't need to invoke a Day of Judgment to visualize the nemesis of a social order in which the ego replaces God and sensual indulgence produces social disorder.

We are confronted today with a highly educated world which knows how to make everything, but by reason of its lack of moral convictions is utterly unable to use the things that it has fashioned in such a way as to produce an atmosphere of love, joy and peace. Instead we have a world in which hate, discontent and war are in the saddle and we are gravely told that

through such a hell we will ultimately attain an earthly paradise. As someone has aptly remarked, "The Utopia of social order is as remote as the Christian's heaven."

Whether God has provided a future life for man or not, the only earthly paradise will come, not from the gospel of hate as taught by Karl Marx but from the gospel of love as taught by Jesus Christ. That alone can produce the atmosphere in which children are joyous in their homes and neighbors are kindly in their relations. When men cease to love God they cease to love one another and there is no greater hypocrisy than that of the fanatics who impose their brutal theories on rich and poor alike, claiming that in doing so they love the poor. As a matter of fact they love no one but themselves and their political fads in which they assert that men will find happiness by regimentation. Nothing could be more dull or drab than a social order composed of human cogs in a great leveling machine devoid of love and liberty. Machines and institutions were made for man, not man for them, and any system which deprives man of liberty and is scornful of love will ultimately deprive man of the joy of living.

Let's Know

By
BISHOP WILSON

TWO COLLEGES

"A HISTORY of the American Episcopal Church," written by the Rev. W. W. Manross, Tutor at the General Theological Seminary, came off the press a few weeks ago. It is an excellent book which, in one chapter, tells of the beginnings of two great American universities.

Early in the eighteenth century there had been talk of establishing a college in New York City, those interested being, for the most part, Churchmen. Nothing was done about it until 1746, when the legislature authorized a lottery as a suitable way of raising a fund for such a school. The proceeds of the chance-taking were given to a board of trustees and a large piece of land was contributed by Trinity Church, with the stipulation that the president of the college should always be a Churchman and that the Book of Common Prayer should be used in the Chapel services. In 1753 an enabling act was passed and an appropriation of five hundred pounds was made for a period of seven years. In 1754 the college received a royal charter.

The Rev. Samuel Johnson was one of the group of Congregational ministers who had come into the Church from the faculty of Yale College some years before this and he was chosen as the first president of the institution, which received the name of King's College. In 1762 James Jay went to England to raise additional funds and succeeded in bringing back four hundred pounds. After the Revolutionary War patriotic sentiment could scarcely tolerate a title such as King's College and it was changed to "Columbia," which accounts for the existence of Columbia University today.

Philadelphia was not far behind New York and it was Benjamin Franklin who was the moving spirit in the organization of a school in that city in 1749, under the more modest title of the Philadelphia Academy. An effort to draw Dr. Johnson away from King's College failed and the Rev. David Martin became the first head of the school. Soon after this he died and was succeeded by William Smith, who really put the Academy on its feet. He went to England, where he was ordained to the priesthood, and in 1755 succeeded in having his Academy rechartered as a college. In 1762 he again went back to England in search of funds at the same time that Jay was there in behalf of King's College. Smith also secured help in some of the southern colonies.

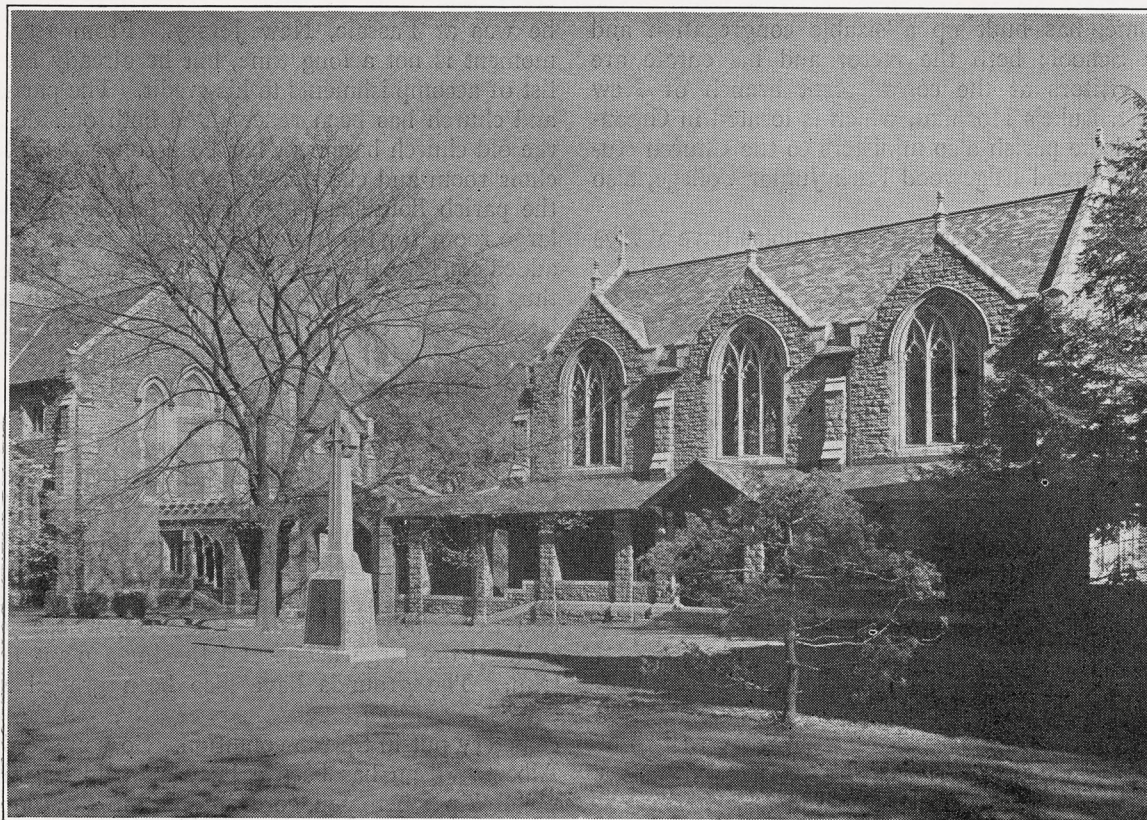
Then a curious controversy arose. Smith and Franklin found themselves on opposite sides of the political fence, which was bad enough. Worse, however, was Smith's support of one Ebenezer Kinnersley, who claimed to be the first discoverer of electricity—which, as every school boy knows, is traditionally ascribed to Franklin and his kite-flying. Franklin lost interest in the College and Smith's politics brought him into conflict with the Quakers, who at one time clapped him into jail. Smith was still Provost of the College when the Revolutionary War broke out. He had been one of the active objectors against the British policy which brought on the war, but he had counselled against the move for independence, and was therefore under a bit of suspicion as to his loyalty to the Revolutionary cause. Perhaps that had something to do with the annulling of the charter in 1779 by the state legislature, which found a pretext for taking over the property for the benefit of the University of Pennsylvania, just organized—and there it remains today.

It was Philadelphia College which educated for the Church both Bishop White and Bishop Hobart—two of the greatest leaders the Church has produced thus far.

The Student Preacher

THE student preacher was nervous. He stumbled over the tongue-twisting words in the lesson and he felt out quite sizeable bits of the prayers. His sermon could, perhaps, have been handled better by an older man, but it was a good sermon and he meant every word of it. He was giving all that he had, putting all of himself into every bit of that service, and his hearers, old, dyed-in-the-wool Episcopalians that they were, sensed it and were affected by it. It was a perfect service, for God was surely there. The Churchmouse hopes that, when that young man is an experienced clergyman and can conduct a service with entire smoothness, its smoothness will not rob it of its life. He hopes that he will never be able to preach a sermon so fine that its elegance will destroy its effectiveness. Above all, the Churchmouse hopes that, in all the years before him, he will never be able to enter the chancel without feeling just a little bit nervous.

THE CHURCHMOUSE.



CHRIST CHURCH, GREENWICH

By

WILLIAM B. SPOFFORD

FORTY-FIVE minutes out of the Grand Central, New York, is swanky Greenwich, home of flocks of big-shot business men and a lot of other people who were sufficiently in the money to pick a nice place to live when they reached the retiring age. In this delightful Connecticut town, right on the main street, is Christ Church, which had its start in a tiny place of worship that went by the delightful name of Horseneck Chapel, but is now housed in one of the finest church plants in the country. Nobody seems to know exactly what it cost to build, but the accepted opinion is that it would take a cold million to replace it today. Services were first held in Greenwich in 1705, which is a long time ago as we figure time in America. The first church building was the above mentioned Horseneck Chapel, which was built in 1749 and blown to bits by a gale in 1821. A few years later another church was built with the parish formally organized in 1833. Two plants have been erected since that time, one in 1856 and the present fine plant, which was built in 1908. The architect was William F. Dominick of the New York Dominicks, and this was his first church job. But he did it so well that it gave him a reputation and he went on to build others.

During the past one hundred years the parish has had but four rectors, including the present one, the Rev. Albert Wilson, who is hale and hearty and looks good for another thirty or forty years. His immediate predecessor was the Rev. Frederick Budlong, the present Bishop of Connecticut. Of course there have been

innumerable curates, among them the Rev. Alexander Cummins, who served there for two years before settling down to his present occupation of running a parish in Poughkeepsie and being the chief stirrer-upper of the Church.

It is a lively parish, with any amount of work done to justify its million-dollar plant and its annual \$52,000 budget. There is the usual run of organizations, all active and alive—altar guild, servers' guild, woman's guild, choir of men and boys, scout troops for both boys and girls and an ushering guild. There is also a special choir of girls for the Sunday School, which is something unusual in the way of parish organizations. That Sunday School, incidentally, is one of the finest in the diocese if not in the country. There are really three Sunday Schools, all meeting at the same time but in separate buildings. The kindergarten is a modern affair in charge of a professional teacher. Then there is the primary department run by the curate, the Rev. Clyde Wilson, and the grammar and high school that is in charge of the rector. Both the primary and older schools have their own services, before their own altars, with the older boys and girls having a vested choir as well. It is a highly organized and exceedingly well managed Church School of 500 pupils.

Christ Church, let it be said, is not an ingrowing parish that thinks only of its own welfare. The rector is the chaplain of Rosemary Hall, boarding school for girls located in Greenwich; Mr. Wilson is in charge of St. John's Chapel in nearby Byram and there, in a

short time, has built up a sizable congregation and Sunday School; both the rector and his curate are regular visitors at the convalescent branch of New York's St. Luke's Hospital, which is located in Greenwich; and the parish also ministers to the Church students who attend Edgewood Park Junior College, also located in the town.

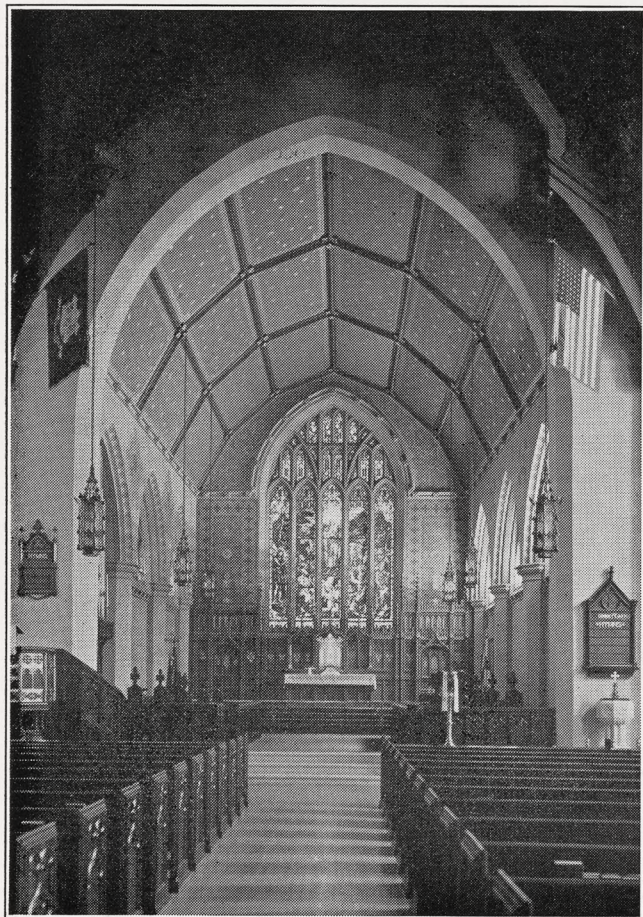
As for missions, assessments and quotas have always been paid in full. Indeed in the year just closed the parish gave \$1,000 over their quota to missions—it takes but a few words to say it, but if you do not think that is an event look up the records of other parishes in the American Church. Indeed the parish in many ways has an unusual financial record. For instance last year, when most parishes were reporting deficits, the amount pledged at Christ Church fell off but one-half of one per cent, and this was more than made up in the increase in the loose offering. Right here it might be pointed out that the parish has one of the finest and most thorough bookkeeping systems that can be devised. It is under the management of Mr. Alfred Gilbert Smith, former president of the Ward Line. Mr. Smith retired from his job in New York, having reached that age when men do retire, and that was a break for the parish for he now puts in two or three hours each day at Christ Church as a volunteer parish treasurer.

The present rector, the Rev. Albert Wilson, took charge of the parish in the fall of 1932, having been called from Rumson, New Jersey. Previous to that

he was at Passaic, New Jersey. From 1932 to the moment is not a long time, but he already has a long list of accomplishments to his credit. The parish house and church has been redecorated both outside and in; the old church basement has been converted into a fine choir room and choirmaster's office; the lower floor of the parish house has been remodeled into an efficient large room for the various organizations and an annex added consisting of a kitchen, pantry and serving room, thus making it possible to turn the old kitchen into a large Sunday school room. In the church the organ has been electrified and enlarged and the tower bells also electrified so they are now played from the organ console. And that isn't all: new lighting systems have been installed in the parish house, on the cloister and portecochere and parts of the church; the sacristy has been remodeled and new equipment added. The fine stone rectory has been made into an annex of the parish house, thus providing modern offices for the rector, curate, student assistant, who is a senior at the General Seminary, and the two sextons, whose job it is to keep the large lawns and the huge plant neat and trim. The grounds have also been graded and the drives relaid and blue-stoned recently, and the historic cemetery put in tip-top condition. So you see the Rev. Albert Wilson has been a busy man during his short rectorship when you consider that in addition to all this, and more, on the material side he has had the spiritual oversight of one of the largest parishes in the country.

To list the distinguished people who are members of the parish would require more space than we have, but there are two, in addition to Alfred Gilbert Smith, who might be mentioned. One is Mr. William E. Hall, known far and wide as the president of the Boys' Clubs of America, and the other is Mr. Clifford D. Mallory, who does not get into the papers as often as Babe Ruth or Dizzy Dean, but who is nevertheless tops in his line since he is one of the greatest amateur yachtsmen in the country.

So there, my friends, you have a bit about one of the great parishes of the Church, with pictures. When another week rolls around we will tell you about some other parish where also an exceptionally fine job is being done.



CHRIST CHURCH, GREENWICH

Crooked Paths

By

ELWOOD HAINES

Rector at Glendale, Ohio

IN GOING from one point to another, it is obviously best to travel in a straight line. When the first, primitive trails were beaten into visibility by the bare feet of savages, they were reasonably direct. Yet the crookedness of the primitive man's trail is proverbial. This is how it came about. A tree fell across the path, and the native interpreted its fall supernaturally. He was careful to make another path round the obstacle which he dared not remove. Further obstructions accounted for other deviations in the original trail, and he was taken further and further away from his ob-

jective. Had he been able to face the truth about spirits, he could have kept his trail straight, and spared himself needless effort and anxiety. Isaiah accused his people of making crooked paths, by misrepresenting life and its conditions. Detours had become more desirable to them than truth, until they had become like the blind, "groping as if they had no eyes, stumbling at noonday as in the night." His diagnosis is not without real bearing today.

The crooked path which betrays most modern wayfarers is represented by the idea that life is not co-operative, but competitive. They are confronted with the principle of human brotherhood—the essential oneness of all mankind, of whatever race, condition, or outlook. This is the truth of God's will for men, but it compels too much. The obstructing trees of self-love and self-interest fall across the trail, thrown there, they are apt to believe, by spirits too powerful to oppose. Under the circumstances, what is more natural than an evasion? To remove the obstacles that lie across the pathway of idealism is to invite disaster. Why not yield to the inevitable? The rough facts of life, irrespective of its ideals, assert that competitiveness is a basic instinct which must be obeyed. Brotherhood is fanciful and impractical. The "way around" is to give some amount of lip-service to the ideal, but to give first allegiance to the governing philosophy of the age.

One of our generals recently came out with the statement: "If the cause be just, war is more noble than peace." If one accepts the premise that life is of necessity competitive, it is easy to make an excellent case for war. Many still feel that our social order is like a battleship temporarily docked for repairs. Give it a bit of patching, and it will be as effective as before. Such reasoning may be sound, if it is accepted that human life must be competitive to survive. In the midst of any circumstances, it is quite possible to immunize oneself to realities. Slave-holders once believed that it was God's will for the white race to exploit the black. In contemporaneous records of the generation living just before the Civil War, there are eloquent defenses of slavery as the corner-stone of Christianity. The truth is, that men who travel by crooked paths which lead them away from the truth, become acutely "trail-conscious." Having lost the main highway, they succeed in convincing themselves that they are going in the right direction. This tendency makes them akin to the pious gentleman of the limerick:

"There was a young man of Kilpeacon
Whose nose was as red as a beacon.
By saying 'It's white'
Twenty times day and night
He cured it, and died an archdeacon."

If it is true that life is meant to be competitive, instead of co-operative, we have no sane reason for raising the voice of protest against existing evils. In *Alice in Wonderland*, the Mock Turtle outlined the curriculum of arithmetic as Ambition, Distraction, Uglification and Derision. The same outline can be used to

cover the main features of the present social order—definitely created and nurtured by the competitive spirit. If we believe that the battle goes to the strong, we must likewise believe that it can go to the ill-spirited and the clever. In that event, we have no logical ground for objecting to an unprincipled press, dishonest advertising, the mutilation of our highways, crime in its varied forms, or the menace of the movies. These, and other so-called evils are natural products of a materialistic purpose, justified by the prevailing law of their environment.

But, encouragingly, people do not have a whole-souled trust today in the crooked paths in which they walk. There is a growing doubt in the integrity of the competitive principle—a general lifting of eyes towards the right roadway of co-operation which is not quite out of sight. They are questioning the popular, prevalent falsehoods about God and man. They are becoming intrigued by the conception of a God Who has created humanity for family life on a world-wide scale. Dismaying as the times may seem, part of the world, at least, is on the verge of spiritual recovery. Those who have remained true to the ideal of brotherhood are giving ear to the call to convince others of the reasonableness of that ideal. Those who have deviated in their devotion to God and to their fraternal obligations are searching for the landmarks of happier living. The gravest danger facing us today lies, not in the realm of fixed habits and vested interests, but in the impulse to build a new society. The danger is that attempts at reform may be aimed at nothing more than the improvement of crooked paths.

Winsomeness

By

NORMAN JOHNSON, M.D.

A MOST desirable attribute—but notably omitted from the equipment of some persons, of many philosophies, of most organizations, and of practically all man-made schemes for obtaining contentment. It is good Anglo-Saxon, built upon the word *wynn*, meaning joy. Though the world believes it has been close to insolvency, its financial affairs are prosperous when compared with the incapacity of its people to extract joy from,—or put joy into,—the brief residence on earth.

Most of us confuse the issue. We think we require pleasure, but we are really hungry for joy. Pleasure brings gratification to one or more of the senses, is short-lived and shallow. Joy is richer, more satisfying, more enduring, and is contagious. Pleasure originates from without, is absorbed and lost. Joy springs from within, radiates and expands to others. Pleasure may be bought and paid for; but where may one purchase joy?

If you long for something rare and precious there are available two methods of acquiring it. You may devise your own schemes and pursue them with all the vehemence of a lone piccolo player attempting a mag-

nificent symphony, and likely with as little fulfillment of purpose. Or you may seek that which you wish where others have found it.

When in the Reformation period, the vessel which contained the Essence of Life had been tarnished and dirty, certain well-intentioned men chose to smash that vessel to bits rather than to clean and polish it. From its remnants a number of small pots were fashioned, slightly resembling the original. Into each new container was placed a code, a philosophy, or an organization. All of the glorious winsomeness of the original was discarded as unimportant, and without it religion is bleak, dreary and lacking in appeal.

To experience joyousness one must possess, as a prerequisite, peace of mind. He who is constantly being penalized for infractions of the rules will find it difficult to remain tranquil. He may be unaware of these rules, or he may be trying out a rule-book of his own making, but in either case penalties are as inevitable as are the penalties for violating the law of gravity.

No artificial bond exists that will maintain the unity of a parish. Its preservation, health, and growth depends entirely upon the fidelity of its membership to certain convictions. This natural bond is a stronger cement than any artificial device. We believe that life becomes joyous only through an understanding of the rules. We believe that we have an able interpretation of those rules presented to us each week. We feel that, through effort and study, we can develop a profitable application of such teaching to our ordinary lives. We are convinced of the winsomeness in life when it is so lived. We know of no other practical scheme for obtaining so much. Unless you and your family contribute your share, complete fulfillment will be lacking. You can be a piccolo player, but who will profit from that?

Second Thoughts

A COMMUNICATION has been received, signed by the Bishops of New York, Pittsburgh, Erie, Indianapolis, Colorado, Albany and New Jersey, dealing with the receiving of Dr. John Torok as an assistant bishop of the diocese of Eau Claire. They first state their disagreement with the Presiding Bishop that the House of Bishops, meeting at Houston, gave authority to the Bishop of Eau Claire to act in the matter, and they hold that no individual bishop can receive a bishop of another communion and give him status as a bishop of the Episcopal Church. "We believe that the action of the Bishop of Eau Claire in so doing, if allowed to stand, is fraught with the gravest consequences to the Church." The communication then points out certain "facts which are fully established": 1. The consecration of Dr. Torok was irregular. Only two bishops took part in the consecration; Bishop Gorazd, native of Czechoslovakia, was without jurisdiction, and Bishop Dositey of Siberia acted without the knowledge of the Serbian Church authorities and has never been accepted by them. 2. The Serbian Church from which it is claimed that Dr. Torok received his consecration has never included him in its

list of bishops. There is therefore no Christian Church from which we can receive Dr. Torok or from which he comes to us as bishop. 3. There are lawsuits against Dr. Torok at this time in two cities of a serious nature. There are also other serious matters which have not been investigated by the House of Bishops. 4. The House of Bishops, meeting at Atlantic City, declined to approve the election of Dr. Torok as suffragan Bishop of Eau Claire, and according to our constitution that action should have ended the matter unless and until Dr. Torok should again have been elected as bishop or suffragan bishop. 5. The Presiding Bishop at Atlantic City appointed a special committee to take up again the case of Dr. Torok, but the committee was limited to an inquiry into his ecclesiastical status. The committee should not have been so restricted. 6. This committee reported at Houston, but the House of Bishops took no action and did not even formally receive it, thus leaving the matter exactly where it stood. 7. If the situation is allowed to remain as it is, Dr. Torok will perform Episcopal acts with consequences of great gravity, constitutionally and otherwise. 8. The action taken by the Bishop of Eau Claire raises the vital constitutional question whether an individual bishop has the right to receive an applicant and give him status as a bishop of the Episcopal Church. It is doubtful whether even the House of Bishops, acting alone, has this power. If an individual bishop may take such action no one can say who may thus be received and given status as a bishop of our communion.

What action can be taken to meet this situation? One of two courses must be followed. Either the Bishop of Eau Claire must be asked to give explicit assurance to the Presiding Bishop that Dr. Torok will not be permitted to perform any Episcopal act until after the House of Bishops shall have considered the question of Dr. Torok's status at its next regular meeting, and definite notice of this agreement must be given to the bishops and to the Church; or, failing this, the Presiding Bishop must be asked to call a special meeting of the House of Bishops at as early a date as possible, to consider and act upon this matter.

UNDER THE DATE of January 15th the following letter was addressed to the Presiding Bishop by Bishop Wilson of Eau Claire: For the past two weeks I have had in my hands a request from the Rt. Rev. John Torok that he might be relieved of any faculties to participate in consecrations or ordinations which might have been implied by his reception as a Bishop in the Diocese of Eau Claire last November, until this particular question could be laid before a meeting of the House of Bishops. He has repeatedly asked that this request be granted. Last week I agreed to it because it does seem to be a matter concerning not only the Diocese of Eau Claire but the Episcopal Church as a whole.

I therefore ask you to accept this as a supplement to my notification to you of Bishop Torok's reception which was sent under date of November 18, 1935. Will you be good enough to bring this before the House for the consideration of the Bishops in Council?

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

The Rev. C. Rankin Barnes, who has been executive secretary of the department of social service of the National Council, has resigned in order to succeed his father as rector of St. Paul's, San Diego, California. The resignation is effective March first. His father, the Rev. Charles L. Barnes, has just retired, having been rector since 1903. Rankin Barnes became secretary of social service in 1930 when the budget of the department was \$40,000 a year. Today it is about \$13,000, and there is no assurance of course that there will not be a cut in that when the Council meets next month. So to say the least the man has been working under difficulties. Nevertheless he has done a tip-top job and deserves his reputation as an authority on every aspect of social work and social education. Just when his successor will be elected to the job at "281" has not been announced.

* * *

Kentucky Is Electing a Bishop

The 108th convention of the diocese of Kentucky is in session today at Christ Church Cathedral, Louisville. The important business is the election of a bishop to succeed Bishop Charles E. Woodcock, resigned. There is to be an address on the rural work in the diocese by the Rev. Walter Whitaker. The Auxiliary also is meeting this week at the same place. Miss Catherine Sherman is speaking on the Forward Movement and Bishop Fred Bartlett, secretary of domestic missions, is speaking on "Making America Christian."

* * *

Witnessing to His Faith

The newly appointed government teacher at Shageluk, Alaska, Mr. John T. Linkins, is a communicant of the Episcopal Church. On learning that the missionary at Anvik was planning to visit Shageluk in December, Mr. Linkins wrote: "Do please come prepared to administer the Holy Sacrament to me, as I have not experienced this visible, tangible declaration of faith and communication since I was on board the U. S. S. Wyoming in September." Very gladly did the missionary respond to this request. Holy Communion was celebrated at the Shageluk schoolhouse. About forty people were present at the service, and several native communicants received the sacrament with Mr. Linkins. Three babies were

THE TAFT ARTICLE

A BISHOP OF THE CHURCH was so much taken with the article on "Why I am for the Church" written by Mr. Charles P. Taft, that appeared in our issue of January 9th, that he has ordered 5,000 reprints in leaflet form for distribution among the laymen of his diocese before Lent. Extra copies are available and may be had at 5c for single copies, \$3.00 for 100 copies with lower prices sent on request for quantities of 1,000 or more. This particular bishop is to mail it to 5,000 laymen of his diocese before Lent, enclosing the leaflet with his personal message.

baptized; one at the schoolhouse, and two at home. The parents of these latter live on the outskirts of the village, at a considerable distance from the schoolhouse. The weather was cold; twenty below zero, with a north wind blowing, and no one could blame these two families for not bringing their babies to the service at the schoolhouse in such weather. Mr. Linkins was godfather to all three babies, and two former mission girls, now living with relatives in Shageluk, were also sponsors for the one baptized at the schoolhouse.

* * *

Bishop Quin Receives a Gift

Members of the diocese of Texas presented their diocesan, Bishop Quin, \$1,000 recently, to use as he sees fit.

* * *

Now It Is the Talkies

Now it is the talkies for the Forward Movement. Bishop Hobson announced the other day at a meeting of the commission that there was no reason for the Church remaining in the horse-and-buggy era, and said that he planned to raise sufficient cash to make films of prominent speakers. Then, with portable sound movie projectors, the speeches will be delivered before congregations that otherwise would be denied the oratory. And it isn't only speeches that we are going to get—parochial and diocesan institutions, hospitals (grunts and groans I presume) orphanages (the squawks from the nursery) and missionary projects. It was also decided by the commission to stress personal evangelism this year. Plans were also announced for some nationwide radio broadcasts on the Forward Movement, with Bishop Maxon scheduled to speak from Washing-

ton Cathedral on March 8, and Bishop Manning from the New York Cathedral on April 26th.

* * *

South India Plan Blows Up

A number of years ago a deal of hope was expressed for a Church unity plan that was being worked out in South India. Word now comes that the plan has been indefinitely postponed. The various dioceses of the Anglican Church were to express their final opinion about the plan by the end of 1937, but the metropolitan bishop has now sent word that opinions are not required, because of late developments. Also the Bishop of Bombay expresses the opinion that nothing can be done until the matter again goes before the Lambeth Conference, the next meeting of which is in 1940. It is reported that there is widespread and increasing opposition to the plan on the part of Anglo-Catholics in England, which leads a non-conformist missionary in India to say: "These difficulties show more than anything else that the churches in India, whether Anglican or non-Anglican, established as the result of western missions, are not free to take independent action on any vital matter affecting their future."

* * *

Methodist Youth for Action

More than 5,000 Methodist young people, at a recent conference held in Memphis, called for a militant stand on social and economic issues on the part of their church. They expressed opposition to compulsory military training, with four-fifths of those present voting that the church should not appoint chaplains holding a military commission. They also urged justice for the Negro.

* * *

W. L. Wood Dies of Auto Accident

The Rev. William Lawrence Wood, professor at the Cambridge Seminary, died on January 16th as the result of an automobile accident which occurred on his 49th birthday, January 8th. He was struck by a car driven by a Boston doctor. Bill Wood, as he was known to hundreds in the Church, in recent years played a leading part in the Oxford Groups and was active in the Church League for Industrial Democracy, being a member of the Executive Committee of the organization.

* * *

Our Distinguished Visitor Leaves

Archbishop and Mrs. Temple, visitors to the United States for the past month, are home by this time, having sailed from New York on January 11th. The last meeting addressed by

the Archbishop was a dinner given by the Pilgrims of America held in New York. There in gracious terms he gave his impressions of his visit, the crowning one being his astonishment at what he described as an "insatiable appetite for oratory." Nicholas Murray Butler of Columbia presided, and there were addresses by Bishop Manning, Presiding Bishop Perry and Dr. Butler.

He came to New York direct from Chicago where another farewell dinner had been given him the night before. "At the conclusion of this tour," he said, "I am more convinced than ever before that the problems of our times will find solution and that the Church has an important part to play through her influence in such solution. Difficult and trying as some of these social problems seem at present, there is a way out under a common God and we must continue to seek that way."

The Archbishop said he had observed with interest the methods which are being employed in this country to meet the social situation and that he was struck by the sincerity of those who are seeking such solution. The youth of America claimed the greatest place in the Archbishop's recollections of his tour. He expressed a definite faith in their ability to assume at the proper time their rightful leadership in this country.

In an address to the clergy the Archbishop declared the social gospel of the Church must remain flexible and be adjusted to meet conditions in a changing world. He made this remark in saying that youth today is demanding that the Church declare a definite social policy and adhere closely to such. The Church should never tie herself to a political system, he said.

* * *

Bishop Huntington Has an Anniversary

On September 14th, 1895 the Rev. Daniel Trumbell Huntington arrived in Shanghai and made his way upriver to the Wahan center. That was before the Boxer rebellion and the Manchu emperors were still holding sway in Peking and all China wore the long braids as a sign of submission to the Dragon throne. The Church was largely manned by American clergy and open preaching of Christianity was a hazardous adventure. There have been changes in those forty years. The revolution of 1911 tore down the dragon flag of the Manchus and put the flag of the republic in its place. The national upheaval of 1925 suppressed the predatory war-lords and began the process of unification. The gospel of a sound mind in a sound body, which began in the mission schools, has

spread throughout the land. And today this missionary is the bishop of the district of Anking, manned not by Americans but almost entirely by native clergy. It is a record of forty years of faithful service for the Master in one of the most difficult missionary fields on the face of the earth.

* * *

Pitiful Wails Can Cease

This communication comes from the department of publicity of the National Council: "Pitiful wails are going up from several offices in Church Missions House for current facts and up-to-the-present-time-with-a-glance-toward-the-future information about the Episcopal Church's work in Latin American fields, to wit:—Brazil, Mexico, Panama Canal Zone, Cuba, Haiti and the Dominican Republic, Puerto Rico and the Virgin Islands." The wails can cease. The answer is found on the back page of this number of THE WITNESS. Nothing like anticipating the needs of the Church, what? Hope you will read that announcement and then act at once on the suggestions.

* * *

Preaching Mission in Brooklyn

A Church Army preaching mission, in charge of Captain William Hosking, is being held this week at St. Michael's, Brooklyn.

* * *

Clergyman Protests R. O. T. C. Unit

The Rev. Lloyd W. Clarke, rector of the Good Shepherd, Athens, Ohio, and in charge of our student work at Ohio University, takes seriously the pronouncement of the Bishops, issued at the last General Convention, in regard to preparedness. Therefore when it was announced that a new Reserve Officers Training Corp was to be established at the University he immediately wrote to the clergy of the diocese asking them to protest to the administration and trustees of the institution. That's my idea of a man on the job.

* * *

National Council To Meet

The National Council meets in New York February 11-13. The chief task will be the balancing of the budget.

* * *

Negro Singers in Philadelphia

Old plantation melodies and spirituals, as they were sung by the slaves before the Civil War, were sung by a quintette of male singers representing the American Church Institute for Negroes at St. Mary's Church, Philadelphia, on January 12th. The meeting was under the

auspices of the Church students of the University of Pennsylvania, with Church people from throughout the diocese attending. The principal speaker at the meeting was the Rev. Cyril E. Bentley, associate director of the Institute.

* * *

Mountain Missionaries Have Conference

For the first time the clergy in charge of mountain missions in the diocese of Lexington have had a conference all their own, on problems relating to the complications of rural and industrial life such as one finds in the Kentucky mountains.

* * *

Field Secretary in Iowa

Mrs. D. D. Taber, field secretary of the Woman's Auxiliary, is spending January in the diocese of Iowa. She is having 24 meetings in 24 different places in 24 days. Some meetings take in several parishes and missions.

* * *

Death of Philadelphia Rector

Burial services for the Rev. Edward Ritchie were held on January 9th at the Church of St. James the Less, Philadelphia, where he was rector for 17 years, and for the past twelve years rector emeritus. He was in his 85th year and died of a heart attack.

* * *

Young People Meet in Delaware

The young people of the diocese of Delaware met in conference from January 3rd through the 5th at St. Andrew's School, Middletown. The keynote address was delivered by the Rev. Walden Pell, headmaster of the school, who spoke on the present state of world affairs and declared that present failures were due primarily to inadequate Christian discipleship. Mr. Leon Palmer, secretary of the Brotherhood of St. Andrew then indicated what Christian discipleship meant, using the seven points of the Forward Movement, "Turn, follow,

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

learn, pray, serve, worship, share." This was followed by a discussion period led by the Rev. Charles F. Pennington, rector of Trinity, Wilmington. As a result the young people worked out the following objectives:

1. To recognize the world situations as being anti-Christian.
2. To recognize the challenge in the situation.
3. To see the necessity of mobilizing Christian forces.
4. To see that the seven points of discipleship is the real solution.
5. To accept the standard given in the Prayer Book in "My duty toward God and my neighbor."
6. Commitment to the following personal habits: prayer and meditation daily; regular church attendance; preparation for Holy Communion; effort to enlist others.
7. As a group it meant worship; fellowship; study and service.

* * *

Pence Bank Adopted in New York

The Pence Bank, issued by the Universal Pence Bank Company, has been adopted in the diocese of New York and is to be placed in homes throughout the diocese. A special red and gold seal has been adopted and is to be placed on each of the banks used in the diocese.

* * *

Bishop Maxon in North Carolina

Bishop Maxon of Tennessee is to lead a pre-Lenten clergy conference for the clergy of the diocese of North Carolina which is to be held at Sanford from February 3rd through the 4th.

* * *

Dorothy Fischer Visits Florida

Miss Dorothy May Fischer, secretary of young people's work of the National Council, has been visiting in the diocese of Florida conferring with Church Leaders and addressing meetings of young people. Several meetings were held, the largest being at the Good Shepherd, Jacksonville, which was a joint meeting of the organizations of the Jacksonville parishes. Another well attended meeting was held the following evening at All Saints in South Jacksonville. Miss Fischer came to Florida from Texas where she also addressed a number of meetings.

* * *

Latin American Institute in Boston

The missions of Latin America is the special topic for study advocated by the Woman's Auxiliary for this Lent. An institute on the subject has been organized in Boston, to be held at St. Paul's Cathedral, with a number of parishes taking part. People throughout the Church will be studying these Latin American mission fields this coming Lent. THE WITNESS is therefore providing you with first

hand material. There is an announcement on the back page of this issue.

* * *

Social Work Conference in May

The annual social work conference, under the auspices of the national department of social service, is to be held at Atlantic City, May 24-30.

* * *

First Service in New Cathedral

The first service in St. Mark's Cathedral, Salt Lake City, since the fire in March was held on Christmas Eve. Restoration is nearly complete and the church looks attractive. Bishop Moulton has been the acting dean for the past six months.

* * *

Builder Is Still a Communicant

The oldest Episcopal Church building in the diocese of Olympia is St. Paul's, Port Townsend, built in 1865. The man who built it is still an active member of the congregation.

* * *

Bishop Jett on a Vacation

Bishop Jett of Southwestern Virginia, wise man, takes his vacation in the winter. He left the diocese last week to be gone a month and he disclosed to nobody where he was going—wise man again.

* * *

Death Takes Former Dean

The Rev. Cleveland Keith Benedict, dean of the theological school, University of the South, Sewanee, from 1910 to 1922 died in Cincinnati on

January 9th. The funeral was held at Christ Church, Glendale, Ohio, on the 11th with Bishop Hobson officiating, assisted by the present dean of the school, the Rev. Charles L. Wells, and the Rev. Elwood Haines, rector of the parish.

* * *

Bishop Taitt Addresses Convocation

The convocation of North Philadelphia met at St. Simeon's last Wednesday with Bishop Taitt and the Rev. Stanley V. Wilcox, rector of St. Paul's, Chester, and chairman of the diocesan Forward Movement commission, as the speakers.

* * *

New Student Chaplain in Florida

The Rev. Hamilton West became the student chaplain at the University of Florida, Gainesville, on January 13th, succeeding the Rev. Merritt F. Williams. He comes from Idaho where he was also in charge of the young people's work at the University of Idaho.

* * *

Rector Puts Fund Over the Top

Out in Wenatchee, Washington, they have a Christmas Cheer Fund to help destitute families have a bit better time of it around Christmas. This year they set out for \$1250 and

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put the Rev. Thomas E. Jessett on the job of getting the money. He raised the \$1250 and \$500 besides.

* * *

English Lecturer at the General

The Rev. Leonard Hodgson, canon of Winchester Cathedral, England, has been appointed to the Bishop Paddock lectureship at the General Seminary. The series, to open on February 3rd, is on the general subject, "The Grace of God in Faith and Philosophy." Canon Hodgson, formerly dean of divinity at Magdalen College, Oxford, was professor of apologetics at the seminary from 1925 until 1931.

* * *

Dislike Being Exhibits

Months of patient work among the Seminole Indians have enabled Deaconess Bedell to win their confidence to such an extent that some 200 of them agreed to come to a Christmas party in a baseball park at Everglades City, on the express promise that only two other white people besides herself would be present. They are excessively shy and were afraid of being made exhibits to the white tourists. From scattered settlements in the depths of the Everglades 150 came. Church friends had sent many gifts and the Deaconess and her helpers had spent great labor in preparing the feast, etc. All was going beautifully until a tourist mob — a hundred people, the report says — brushed aside the guards and burst in on the party to see the sight and take pictures. In five minutes the Indians were gone, and Deaconess Bedell will have her own trouble in winning their confidence again.

* * *

Social Service Sunday

Next Sunday is Social Service Sunday, according to a bulletin issued by the department of social service of the National Council. A number of suggestions are offered for parish activity: the Holy Communion with special intention; a corporate communion for social workers; a sermon on Christian social ideals; social intercession; an informal meeting that will afford the congregation an opportunity of meeting social workers and of hearing of their work. Quoting the Pastoral issued by the House of Bishops in 1933 to support the statement, the department declares:

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* * *

Increase in Pledges in North Carolina

It was reported at the meeting of the executive council of the diocese of North Carolina, meeting in Raleigh on January 8th, that pledges for the year 1936 showed a slight increase over last year, but that the total amount pledged at the time of the Every Member canvass was still not enough to meet the budget. However the council voted to send the \$15,000 that had been pledged to the work of the National Council, with any curtailment that might be necessary falling on the diocesan work.

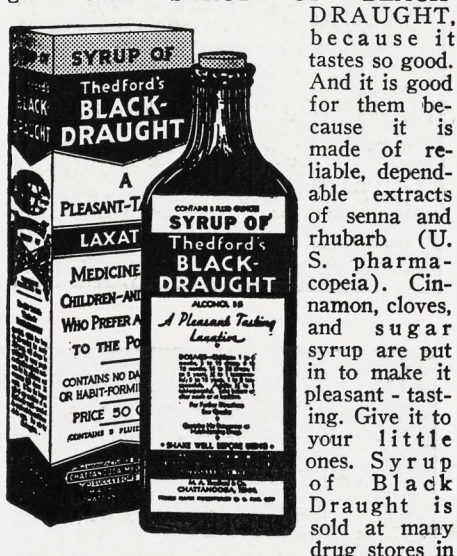
* * *

Elaborate Plans for Consecration

Elaborate plans are being made for the consecration of Dean Benjamin Dagwell as the Bishop of Oregon on February 12th. The service is to be held at Trinity, Portland. First of all it is expected that at least twenty bishops will be present, as well as distinguished citizens and public officials throughout the state. A special choir of 100 voices is now being trained. Following the service there

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is to be a great reception in the Masonic temple and on the 13th the convention of the diocese is to meet. One of the most important matters to come before this meeting is a consideration of a possible merger of

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Oregon and Eastern Oregon. Not that their decision would in any sense be final, but it would be an expression of opinion that would be helpful to those who wish to see the merger worked out. There is also to be a banquet that night, the speakers for which have not yet been announced. It will depend I presume on just what bishops signify their intention of being present. In any case they are getting Dean Dagwell off to a grand and lively start.

* * *

Finances in Diocese of Florida

Reports from the Every Member Canvass in the diocese of Florida are yet incomplete, but the diocesan office does state that a number of the smaller parishes have exceeded their quotas which rather indicates a more cheerful report than in recent years. The executive council of the diocese is to meet in Jacksonville on January 28th to go over the diocesan budget and to set the amount to be sent to national headquarters during the year.

* * *

A New Way of Acknowledging Gifts

A memorial panel, recently hung in the east transept of Grace Church, College Hill, Cincinnati, provides for the listing of the names of parishioners who name the parish in their wills. The number of gifts which can be given to a church are limited and their cost great in many cases. And there are more needs in a parish than stained glass windows, font, litany desk, and so forth. So the panel was designed to meet this need. The recognition is the same for an offering of \$25 as it is for \$150. The Rev. K. B. Woodruff is rector.

* * *

Unique Mission in Buffalo

Something new in the way of missions was held recently in Buffalo, New York, when the various denominations united forces. An undenominational meeting was held each day at St. Paul's Cathedral, with each denomination, in charge of the service for the day, allowed to conduct the

service along their own lines. In the evening there were special services in the churches, with guest preachers. As far as the Episcopal Church is concerned the mission has resulted in increased church attendance, enrollment of new pupils in the Sunday schools and more candidates for confirmation. Bishop Davis, who is president of the Buffalo council of churches, was chairman of the committee that promoted this city-wide, interdenominational mission.

* * *

Clergymen Organize in Western New York

The younger clergy of the diocese of Western New York have been organized into a Fellowship, the better to promote the work of the Church in the diocese. The summer schools and the social service work of the diocese will be promoted especially.

* * *

Bishop Stewart on Vacation

Bishop Stewart of Chicago is at present in Florida on a two weeks' vacation. He is accompanied by Mrs. Stewart. He is to return just prior to the 99th convention of the diocese which is to meet at St. Chrysostom's, February 4th and 5th.

* * *

Chicago Pencemen Elect Officers

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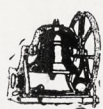
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approximately \$55,000. They attended a service in a body at St. Luke's, Evanston, the other day, listened to a sermon by the Archbishop of York and then had dinner together following the service.

* * *

Bishop's Day in Buffalo

They have a Bishop's Day each year in the diocese of Western New York, to be held this year on January 28th in Buffalo. The visitors this year are to be the Rev. Daniel McGregor, executive secretary of the department of religious education and Bishop Hobson of Southern Ohio, chairman of the Forward Movement commission. The latter is to lead a conference on the Forward Movement in the afternoon and McGregor is to address a supper meeting on education, and the day will close with a service at which Bishop Hobson will preach. All the meetings are to be held at Trinity Church and it is expected that all the clergy and lay men and women from all parts of the diocese will attend.

* * *

Memorials at Ohio Parish

Canon Gilbert Symons of the diocese of Southern Ohio recently dedicated a number of memorials at Christ Church, Xenia, Ohio, where the Rev. C. O. Nybladh is rector . . . new lighting system, rood beam and improved chancel.

* * *

Death Takes Maryland Official

Funeral services for Mr. Arthur Boehm, for years the treasurer of the diocese of Maryland, were held on January 10th at the Cathedral of the Incarnation, Baltimore. He died on January 8th after months of illness. He was prominent in the affairs of the diocese, holding many diocesan offices and was a delegate to four General Conventions.

* * *

Made Famous for Seven Fifty

The clergy are said to be easy suckers and apparently there are a lot of people who know it. A gen-

tleman in New York, for instance, is now gathering material for a book which is to list the accomplishments of various clergymen. In writing you he gives you the assurance that you will be in a select company of notables since "dignitaries of the church will be included arbitrarily." Dignitaries, so he indicates, means those with doctorates, professors of seminaries, authors, editors, ministers in leading pulpits, and officers

of denominational boards. Do you want to be included in such an august company, he asks? Then just send in information about yourself. Oh, yes, there is an order blank for a copy of the book, \$7.50 if you pay cash and \$9.00 if you wait until the book is published. Incidentally, if you know of other persons who would like to be so honored you will be doing them a favor by sending the gentlemen their names.

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. Evening song 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.

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Or maybe you would like to be listed in a book that contains the names and accomplishments of America's young men. And you need not be too fussy about the "young" part of it—anything up to fifty gets you under the wire as "young," according to the list of names in the prospectus. Purchase of the book, mind, is entirely voluntary, but just in case you want to order one the price is \$9.00.

Again perhaps it is a family coat of arms that you lack. If so "our expert heraldic artists catch the sparkle of romance in their lustrous colorings of red, blue, silver, green, and gold, and the spirit of ancient days in the quaint forms of heraldic design. They are ready to emblazon your coat of arms in a masterpiece of accuracy, dignity and artistic beauty." Nine dollars and fifty cents please.

It would be interesting to know how many clergymen enrich these gentlemen by falling for their little schemes. As a matter of fact I'm not sure "Who's Who in America" is so much better. In any case the last letter they sent out carefully pointed out that the volume was getting a bit thick and that the number therein listed would probably have to be cut down unless there were a sufficient number of advance orders for the book (\$7.50) to justify keeping it at its present size.

* * *

Mr. Ickes Speaks a Piece

To my way of thinking there is a warning in these following words that should be taken to heart by liberty-loving Americans. They were uttered by H. L. Ickes, secretary of the interior, in an address recently delivered in Detroit.

"The issue is Fascism or the America of the Founding Fathers. I say this fully conscious of the deliberate effort that is being made to cause us to believe that Communism

constitutes the real threat to our liberties. Communism is merely a convenient bugaboo with which to frighten those who are in their political childhood. As a matter of fact, it is the Fascist-minded men of America who are the real enemies of our institutions through their solidarity, their common interest in seizing more power and greater riches for themselves and their ability and willingness to turn the wealth of America against the welfare of America. It is these men who, pretending that they would save us from dreadful Communism,

would superimpose upon our political institutions the equally dreadful Fascism. If we fail to understand these significant political trends of the movement; or if, understanding them, we are too slothful or too indifferent to defend the priceless heritage that our forefathers have bequeathed to us, then indeed there is little hope that our once free America will not in her turn meekly submit to the manacles that already have been riveted upon the wrists of many of the countries of the world that until recent years were composed of free peoples."

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.

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Unitarian Church and Parish House on
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Articles for Lent

To Use with Study Groups and for Distribution in the Parish

THE CHRISTIAN VOYAGE

Eight Articles by

BISHOP IRVING P. JOHNSON

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| 1. The Christian Voyage | 2. Christian Discipleship |
| 3. Christian Fellowship | 4. Christian Sonship |
| 5. Christian Stewardship | 6. Christian Partnership |
| 7. Christian Worship | 8. The Message of Easter |

THE CHURCH IN LATIN AMERICA

The Woman's Auxiliary is urging the people of the Church to study the work of the Church in Latin America this Lent. Cooperating with this plan THE WITNESS is to present a series of articles written by missionaries in the various fields.

The Church in Haiti

by

REV. LE R. P. FELIX D. JUSTE

The Church in the Canal Zone

by

VERY REV. S. A. WRAGG

The Church in Cuba

by

REV. J. H. TOWNSEND

The Church in Mexico

by

BISHOP EFRAIN SALINAS Y VELASCO

The Church in the Virgin Islands

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REV. HUBERT M. PIGOTT

The Church in Puerto Rico

by

BISHOP CHARLES B. COLMORE

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The problems of the countries, the people being ministered to, and how the Church is meeting the great opportunities. Up-to-the-minute information, direct from men in the fields.

Order Your Bundle at Once!

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each week at the Church door.*

The first of these articles will appear in the issue of February 20, in time for use in classes the first week of Lent. There will be eight Lenten issues in all. The price for standing Bundle Orders (thirteen weeks or longer) is 3c a copy. Prices for the period of Lent only are as follows:

10 copies a week for 8 weeks.....	\$ 3.00
25 copies a week for 8 weeks.....	7.50
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