

The **WITNESS**

CHICAGO, ILL., FEBRUARY 14, 1929



REV. MARK RIFENBARK
Rector at San Jose, California

Henry - Wynd - Young Inc.

314 East 34th St. New York



work in glass mosaic church decorations



Tower Chimes Played From Electric Keyboard at Organ Church Bells — Peals

McShane Bell Foundry Co. Baltimore, Md.



Vestments

For the Clergy and Choir. Altar linens, embroideries, clerical and lay tailoring. Materials cut to measure and stamped for others to work.

J. M. HALL, Inc.
174 Madison Avenue
(Bet. 83rd & 34th Sts.) N.Y.



MENEELY BELL CO.

TROY, N.Y. AND
220 BROADWAY, N.Y. CITY.

BELLS

MENEELY & CO.

BELLS

FORMERLY
WEST TROY
N.Y.



WATERLIET, N.Y.
CHURCH BELLS, CHIMES AND PEALS
Unequaled Musical Qualities

ST. HILDA GUILD, Inc.

131 E. 47th St., New York

CHURCH VESTMENTS
ECCLESIASTICAL EMBROIDERY

Conferences with reference to the adornment of churches.

Telephone Vanderbilt 8761

MEMORIAL TABLETS

"of enduring worth
and attractiveness"
in genuine cast bronze.

MODERATE IN PRICE - BOOKLET ON REQUEST
ELLISON BRONZE CO. INC.
JAMESTOWN, N. Y.

DEAGAN

Tubular Bell
Tower Chimes



Standard Sets \$1375 up.
A living memorial—a lasting tribute.
Write for information.
J. C. DEAGAN, Inc.
161 Deagan Building, Chicago

Played Direct From Organ Console

AUSTIN ORGAN CO.

Hartford, Conn.

Designers and Builders

of

PIPE ORGANS

noted for their superior tonal
qualities and mechanical reliability

Correspondence Solicited

CHURCH VESTMENTS

Cassocks, Surplices, Stoles, Embroideries, Silks, Cloths, Fringes
CLERICAL SUITS

Hats, Rabats, Collars

Specialists in Church Vestments
and Embroideries for half a
century.



COX SONS & VINING

131-133 E. 23rd St. New York

Moller Pipe Organs

The highest standard of musical excellence. Every organ designed and built special for the particular Church and service and fully guaranteed. Every part built in our own factory. References, organs in over five hundred Episcopal Churches alone, including many of the most prominent. Booklets and specifications upon request.

M. P. MOLLER
Hagerstown, Maryland

The Ellwood Potte Studios

5438 Market Street Philadelphia, Pa.

MEMORIALS IN STAINED
GLASS. MOSAIC. and MURALS

If interested write for cuts of some of
our recent work.



R. GEISSLER, INC.

56 W. 8th STREET, NEW YORK, N.Y.

Church Furnishings

IN CARVED WOOD AND
MARBLE · BRASS · SILVER
FABRICS + WINDOWS



J. WIPPELL

J. B. COMPANY LTD

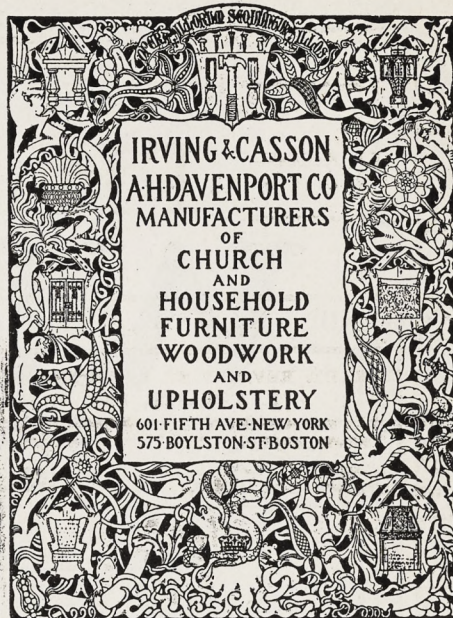
EXETER - Cathedral Ward

MANCHESTER - in Victoria St.

LONDON - Duncannon St. E. C.

Craftsmen
in
Wood, Stone
Metal, Glass
Sculpture
Embroidery

Designs and
executed upon
request or application



IRVING & CASSON

AHD AVENPORT CO
MANUFACTURERS

OF

CHURCH

AND

HOUSEHOLD

FURNITURE

WOODWORK

AND

UPHOLSTERY

601-FIFTH AVE. NEW YORK

575-BOYLSTON-ST BOSTON

J. & R. Lamb

25-25-27-SIXTH AVENUE NEW-YORK

MEMORIALS IN STAINED GLASS

MOSAIC · MARBLE · STONE · GRANITE

CARVED WOOD · METAL · ETC.



Heaton, Butler & Bayne

Stained Glass Artists

By appointment to the late
KING EDWARD VII.

Stained Glass Windows
Memorial Brasses, Etc.

Designs and Estimates

Heaton, Butler & Bayne

(N. Y.) Ltd.,

French Building

551 FIFTH AVE.

NEW YORK

Stained Glass Windows

Beautiful Groupings + Well executed

Colorful + Combinations + of Color

The Von Berichten Studios

New York City

Columbus, Ohio

THE ROSSBACH ART GLASS CO.

— Office and Studio —

221-223 E. FULTON ST. — COLUMBUS, OHIO.

DESIGNERS AND BUILDERS OF ECCLESIASTICAL
MEMORIAL WINDOWS.

— Photos, Designs and Estimates upon Application —

ESTABLISHED: 1905.

THE WITNESS

A National Paper of the Episcopal Church

Vol. XIII. No. 27

Five cents a copy

\$2.00 a year

EDITOR, RT. REV. IRVING P. JOHNSON; MANAGING EDITOR, REV. WILLIAM B. SPOFFORD; ASSOCIATE EDITORS, REV. GEO. P. ATWATER, REV. FRANK E. WILSON, REV. A. MANBY LLOYD, REV. IRWIN ST. JOHN TUCKER.

Entered as Second Class Matter April 3, 1919, at the postoffice at Chicago, Illinois, under Act of March 3, 1879.

Published Every Week

EPISCOPAL CHURCH PUBLISHING CO.

6140 Cottage Grove Ave., Chicago

THE CHURCH AND SOCIETY

By

BISHOP JOHNSON

THE Church is that institution which Christ designated and the Apostles organized as the instrument through which God could convey grace to men and men could render service to God and man.

It gradually permeated the Roman Empire, overcame paganism and established the great moral and spiritual university for the civilized world.

After centuries of effort it produced such illustrious characters as Athanasius in Egypt, Chrysostom in Constantinople, Augustine in North Africa and Gregory in Rome.

But Roman Society was unequal to the task of maintaining the Christian standards that it had inherited and the fabric collapsed under the pressure of vigorous attack from the barbarians without and the lack of moral stamina of the constituents within.

Her fall was due to the misuse of the great opportunities which came from unbounded material prosperity and unbridled personal indulgence. The Church failed to save the Roman state. She did not fail in her mission to those Romans who were faithful to Her teaching.

Of all the institutions which Rome had nurtured, the Church alone survived, but She was confronted with the onerous task of conquering her conquerors.

From the sixth to the end of the eleventh century the heavens were very black, but lo! the star of Bethlehem guided the wise men of those dark ages over the barren wastes, in spite of iniquitous Herods to the glorious outburst of spiritual culture in the twelfth and thirteenth centuries, commonly known as the Middle Ages.

Again the Church begat illustrious children. St. Bernard and Abelard, Anselm and Roger Bacon, Dante and Chaucer were the fruits of long and arduous effort in which the Church alone conserved the seeds of spiritual culture and resisted the storm of greed and tyranny which assailed it.

The 13th century marked another climax of religious culture and enthusiasm but again men were not equal to the strain.

Innocent III was replaced by Boniface VIII and later by a Borgia, while on the civil side the apex of royal domination was reached in that trio of despots, Charles V, Francis I and Henry VIII.

Once more the Church sank into despair and this time was split into fragments by the passions of the day.

THE REFORMATION

The Reformation was a protest against flagrant abuses and also a source of confusion and discord, but in the Providence of God a new era opened up. New discoveries followed one another in rapid succession. The discovery of the compass and the energy of navigators enlarged the world. The Atlantic Ocean replaced the Mediterranean as the avenue of commerce.

The invention of gun powder penetrated iron mail, leveled baronical castles and ushered in the day of democracy. The printing press and the pamphleteer made knowledge a universal possession, no longer a special privilege.

The steam engine and the discovery of electrical power replaced the individual craftsman by mass production and big business.

Commerce, democracy, science and business became the passion of mankind and the Church once more fell back into a subordinate place in world affairs, but as before persistently retained its permanent place in society.

But just as it required centuries for the barbarian captors to appreciate the value of the Church in human affairs so it is taking centuries for the Church to leaven the lump of materialism in an age of mechanical industry. The phlegmatic apathy of a Frankish baron toward any spiritual appeal has had its counterpart in the reaction of the late captains of industry who built

up these enormous corporations without Christian ideals. Like those barons they were not hostile to religion, but preferred to patronize it rather than to make it a vital force in business.

Men of my years have lived in a period in which scientific industrialism has presented an impervious insulation to spiritual forces.

A MATERIAL AGE

Higher education has been openly scornful of religion. Big business has felt indifferent to the ethics of Christ.

No less a prophet than George Bernard Shaw, in summing up the Great War which was the final catastrophe of godless diplomacy, godless business, and godless science, has reflected most epigrammatically what I am trying to say when he stated that "The only person who came out of the Great War with any reputation for sanity was Jesus Christ." Christ was there as He was at the Fall of Rome, in the sixth century, as He was at the second fall of Rome in the sixteenth century; as He was at the fall of the central powers in the twentieth century, patiently watching and persistently offering the way of life to stupid humanity.

Do not think for a moment that I am pessimistic.

How can a Christian be pessimistic who has observed the permanence of the Church in this changing world.

"He has repeatedly put down the mighty from their seats and hath exalted the humble and the meek."

Already we see signs of humility in educational circles, for they would be blind indeed if they did not sense the fact that their huge institutions are failing to produce culture. Already we see a higher ideal of business heads in their attitude toward spiritual values. Already we find men turning wearily from the pursuit of money and the indulgence of mere animal appetites to some voice which will lead them out of Egypt.

I shudder to visualize a world of mechanical industry not leavened by the spirit of Christ.

Our very prosperity will become a menace, our boasted efficiency will become a tragedy; the unregulated indulgence of the materially prosperous will become a catastrophe if we who are Christians do not individually and collectively do our share to leaven the brutality of mass production. Let us learn from history that the same causes which transferred the balance of trade and the sovereignty of the seas from the Mediterranean may ultimately transfer the same forces to the Pacific, where Asia impatiently demands expansion.

The Church is still here in all her essential features, her long continuous ministry, her faith once for all delivered to the saints, her sacraments still potent to give spiritual comfort; her scriptures to satisfy our personal needs. Every day she begins her divine liturgy with those words which have ushered in her worship for 19 centuries: "Lift up your hearts."

No matter what evils surround you, what oppressions await you, what failures confront you, "Lift up your hearts."

Never mind the weakness of ministers, never mind the casual indifference of people: never mind the smallness of your own offering, "Lift up your hearts."

For Christ still has a care for His children. He calls you to come. He expects you to go.

And He wishes you to trust in Him.

Why should men murmur at bad weather when they consider the storms which Christ's Church has weathered.

The arrogance of princes, the weakness of disciples, and the indifference of the populace are not recent phenomena. They have been the constant atmosphere through which the Church has been guided and directed.

In my judgment we are on the upward trend from the Nadir of mid-Victorian spirituality, but the progress is slow and the interference is tremendous.

PAROCHIALISM

It is only in the last few years that this Church has been much more than parochially minded. There are still hundreds of our communicants whose interest in the Church stops at their parochial boundaries, a form of religious selfishness which is less attractive even than secular selfishness, for it is the perversion of a sacred thing.

The Church suffers greatly from the limitations of its own constituency, both clerical and lay. The parochially minded, the casually interested, and the selfishly inclined hold back the light which we are pledged to let shine, chill the warmth which we are supposed to radiate, and check the energy which we ought to send forth.

It would be an interesting experiment in Church life, if a group of laymen could be developed who could work and study and pray for the revival of lay responsibility for spiritual things and who would attack the problem of how to make the Church a stronger factor in human life.

In order to do this there must be a process of study both of what is to be done and how we are to do it. The problem seems to me to resolve itself into four major effects.

WORSHIP

First, to set forth a standard of personal obligation in worship. To make every layman realize that his regular presence at God's altar each Lord's Day is his bounden duty, not merely for what he may receive but far more because he is a witness to men of his faith in Christ, and because it is his pleasure to offer himself, his soul and body to be a reasonable and living sacrifice to God. No Church whose members take the obligation of worship in a casual manner can possibly radiate power, and I know of no one who holds such an exalted position in life that he can afford to ignore his Maker's claim upon his time and energy.

I wonder if the laity realize how dependent the Church is upon their courage and initiative, and upon their moral support; and I wonder if God expects his officers to be faithful but exempts those in the ranks from drill.

It is just as easy to make Church worship a habit as

it is to form any business habit if your religion is as serious as your business.

I should hope that lay communicants would address themselves to the task of getting their fellow laymen to accept a standard of Church going which would make the world feel that our professions of service had a note of reality and sincerity.

Morale is infectious and no clergyman has the power to bring in those without, if those within do not take their primary duty seriously. A Christian is one whose duty is to worship God, not only in the closet but in His temple, and my experience is that those who neglect Him in the temple do not cultivate Him in the closet.

The man who says, "I can worship God without attending Church," is deluding himself with the fiction that he is doing something merely because he thinks he can do it.

We are what our habits are and there are very few who are able to create a standard in private, that they do not practise in public.

PERSONAL RELIGION

A Christian should back up his public worship by acts of private devotion. Private devotion is a cinema without public worship, and public worship is apt to be a formality without some private devotion behind it.

I should like to have laymen determine for themselves what a layman should do in the privacy of his closet in order to give tone and reality to his public worship.

We cannot make religion a real force unless we do something to charge our batteries.

It is not enough to substitute a sanatorium at the end of a misspent life for the regular process of seeking daily strength by prayer and meditation and reading.

SERVICE

A Christian should have a care for his neighbors' welfare, which is neither meddlesome nor indifferent.

So may Christians seem to think that to abstain from vice is to practice virtue.

That is much the same as to affirm that if we merely abstain from extravagance we can lay up money. There are plenty of paupers who are not extravagant.

There has never been a time in the history of the Church when it has been more difficult to make the appeal from man to man than it is today. This is due to three causes:

First, the Anglo-Saxon is naturally reticent about his religion; second, the crass methods of rivalism have made men suspicious of religious fervor which lacks reality, and third, the tendencies of the time are anti-social. Our contact with our neighbors is very casual.

I fancy the practice of lay evangelism needs great care in the approach to the individual, and yet I am also sure that men are hungering for truth and their flippancy toward spiritual things is largely assumed.

There never was a time when the subject of religion was more popularly discussed than it is today. It is merely that personal appeal from man to man which

is difficult. We need to develop a method of approach. We need to realize that we are soldiers engaged in a conquest, not children waiting for a fortune. We need to develop a laity which is conscious of, and consecrated to, the task of leavening society.

QUESTIONS FOR DISCUSSION IN LENTEN CLASSES

1. What caused the fall of the Roman Empire?
2. Have members of the class prepare brief papers on the individuals mentioned in this article.
3. Which was the greatest of centuries, the 13th or the 20th?
4. Which has done the most for society, the university or the Church?
5. Are we in our parish parochial minded?
6. Why should anyone attend church?
7. What is meant by Personal Religion?
8. How is our parish serving society?

Personal Evangelism

By

REV. S. M. SHOEMAKER, JR.

CAPITALIZING LIMITATIONS

SOME time ago I was hauled up by a member of a university faculty for finding out too much about men's personal affairs, and "hearing confessions." He pointed out to me the danger in this process, with which I was already familiar. But I saw that he did not know what I meant to do, and had been misinformed as to what I was doing. After he had finished, I asked him if he had ever been through an unfortunate experience which at some later date he found it helpful to another person to share with them. He then told me of having flunked out of college, and said that he had recently had occasion to tell of it to a boy who had the same misfortune. I suggested as a phrase for what I meant "capitalizing limitations." And this he accepted as entirely valid business!

A GREAT SERVICE

Now to create the atmosphere of confidence in which a man may share with you the intimate and inward problems of his life is ordinarily to do him the greatest service that can be done for him. Religion has known for a long time what technical psychology seems only recently to have learned, that there is psychic health in frank sharing of one's difficulties with another. The Roman Church has at times made tragic misuse of the confessional, and I am inclined to think that formal confession, regularly made at stated times, especially if too frequent, weakens men's wills and hinders precisely the growth in spiritual strength that it was meant to encourage. But recently I was talking with a professor of philosophy, a man without ecclesiastical affiliation or sympathy, so far as I am aware, and this is what he said to me upon this subject: "There is no doubt that the Roman Catholics are psychologically healthier than the Protestants. You Protestants raise an issue in people's minds, make them acutely aware of the disparity between the ideal

and the actual, and then give them no chance to resolve the conflict that is in their minds by talking it all over fully and openly. The Romanists help them get it out of their system."

SHOULD SIN BE IGNORED?

There is, of course, a type of mind which realizes the precarious possibilities of hearing the secrets of hearts, and turns from it all as full of peril and pitfall, and will have nothing to do with it. It feels that the great thing is to ignore sin, and set your face toward righteousness. This point of view is represented by these words of John Ruskin, "Do not think of your faults; still less of others' faults; look for what is good and strong; try to imitate it; your faults will drop off, like dead leaves, when their time comes." Plainly that has a germ of truth in it. But do not insult a man by treating a great moral problem in any such light fashion as this! It is like saying that his temptations are trivial and may easily be dismissed. He knows better than that, so do you if you think about it; but he will turn away from you, thinking what he has thought too long already perhaps, that his problem is an isolated one, that you have never faced it and so cannot help him, and he goes off to brood about it in the silence and sadness of his soul. And in every Protestant Church, and in every field where the Church is working, you will find many, many people who are precisely in this case. You cannot prove or disprove my statement of this fact except by going deep enough with people to know their heart-needs. When men and women are running hither and yon to psychiatrists and psychoanalysts, not a few of whom have no pretense of a Christian view of morality, and allow sometimes the most disgusting wallowing in the filth of one's past, as it is aired down to the most miserable detail, it is time they learned they could come to Christian ministers, and in the sanctity of the presence of Christ, unburden their souls and receive through us the only absolution which any soul can receive, the knowledge that his sins are forgiven by the Lord Christ.

Let me read you a passage from Coe's "Psychology of Religion" (p. 31). "The value of having some friend or helper from whom I reserve no secrets has been rendered more impressive than ever by the Freud-Jung methods of relieving mental disorders through (in part) a sort of mental housecleaning, or bringing into the open the patient's hidden distresses and even his most intimate and reticent desires. . . . We may, perhaps, go so far as to believe that the bottling up of any experience as merely private is morbid."

THE DANGERS

It is plain that this can be carried too far. It is possible for a person to take a morbid delight in rehearsing some past mischief, leaving out no vivid bit of detail; and this exercise may be distinctly degrading and harmful. This may even occur when the conscious motives seem unselfish and wholesome, and we must, in fairness to those with whom we deal, make sure that this element is not present: it ordinarily makes itself known by a proud glibness with which the story is told, or

else by a dramatic earnestness. There is another reason for being careful concerning detailed confessions: and that is that none of us are sufficiently removed from the pressure of temptation to trust ourselves to listen disinterestedly to the stories of great sin told too completely. Pictures of evil may form in our minds and linger there to our great injury. Only the living power of Christ keeps us antiseptic when in touch with sin. Perhaps one cannot be legalistic about how detailed a confession should be. We will find some people who are extremely sensitive, and need only hint at the trouble; and we may not press them any farther. There will be others, however, whose refusal to lay the cards on the table is a symptom of general unsurrender to God. Am I saying that their reticence in our presence means they have turned definitely from God: are we so nearly identified with Him? I am saying nothing of the sort. But I am saying that their not being willing to be honest with us is a pretty likely sign that they are not quite honest with themselves, and so not honest with God. As I write I come from an interview in which a man flatly refused to talk about the real obstacle. I assured him that I, as an individual, made no difference whatever; I was not speaking personally. But I went on to say that I was afraid that if he let himself off the task of making a clean breast of it all to someone, the chances were (1) that he would not conclude his own surrender and make it actual, and (2) that he would let other men off too lightly when he began to try to win men. When one works in this way with men, I believe it is a good principle to get all the muck out in the air, if it is possible, just as a dentist does before he fills the tooth: otherwise the uncleanness left within and covered over will break out, with painful and often disastrous results. One must pray and be led of the Holy Spirit as to how much to let men tell, and how much to tell them.

LEARN BY DOING

People may ask us what right we have to ask men to uncover their hearts to us. And quite plainly, I believe we may say that one earns the right to hear the deep things of life which are not customarily shared with others, by having offered successful and adequate solutions to others who have had the same problems in the past. The figure of the doctor is again our best. To cure one must diagnose, and to diagnose one must ask questions. Even of a child, or of an ignorant person to whom he seems a monster, the doctor must ask questions in all kindness. He knows that when the whole matter is over, they will look back with thanksgiving upon the discomfort of being asked questions and of being treated. A young doctor must for a time learn, and look on, where he cannot himself operate, and his hand may be unsteady when he first begins to manipulate his tools. If now and then a patient is hurt, or if the help given is less than it ought to be, or might be were the worker more experienced, it has simply to be said that we have never invented any method for obviating the bungling of beginners. We are all of us, psychiatrists and medical men as well as evangelists, still in the dark about much of the physical and

psychical constitution of human beings; and in our cures we are learning by doing, and doing involves making mistakes. But precisely as failure to operate as best he can, though he be not a noted specialist, may be criminal in a surgeon, so our failures to operate spiritually, or standing off and washing our hands of human needs and sicknesses, is no solution but the fleeing from a solution. A certain kind of ecclesiastical mind believes men competent to hear confessions and deal with spiritual maladies so soon as a prescribed course of theology has been gone through with, and a Bishop has conferred upon them the "grace of orders" by laying his hands on their heads with prayer. Granting all one may about the desirability of providing a careful technical preparation for religious workers, it has been the unfortunate experience of some of us to find these priests lamentably unfitted for their work; and I do not see how sane people can feel that in the church's official commission by ordination there is included any knowledge of religious psychology, or any competence to deal at once with spiritual problems in individual lives. This can never come but by experience, the frequently renewed experience of our own consecration, of dealing with sin as it arises in our own lives, and of helping other men to win through their own battles. It comes to no crass nor professional men, but to those who deal deeply, and by long testing and co-operation learn the ways of God with souls.

Cheerful Confidences

By

GEORGE PARKIN ATWATER

MAN POWER III

(Continued from last week)

I AM addressing these articles to parishes having many men suitable for vestrymen. Inasmuch as the number of vestrymen is limited, not all the men may have the interest and experience generated by being elected to the vestry. Even a system of rotation leaves a large group on the side-lines.

Last week I wrote of the desirability of giving ex-vestrymen a title and status of honor. I suggested the title Vestry Counsellors. For it is almost inevitable that a person who was once a vestryman and retires from that office, will gradually find his interest diminished, unless some method is found to hold him. A method is fully set forth in last week's article.

Today I wish to suggest two methods by which men may be attached to the central administrative branch of the Church. I have tried both of these methods, and I believe them to be effective.

The first suggestion is to have a group of fifteen men who shall be called Associates to the Vestry. I do not think it wise to call them a Junior Vestry, because the word junior suggests a boys' organization, and because they are not a vestry. They are Associates.

These men should be chosen because of their qualities of leadership or of ability. The associates should meet with the vestry at least once in two months. They should be given opportunity to learn all of the vestry problems, and should be educated in vestry responsibilities.

If an associate has some special aptitude for a task he should be asked to meet with the vestry committee to whom that task is assigned.

The associates should appear with the vestry on every public occasion on which the vestry appears as a body.

The vestry and associates could discuss many matters of importance to the parish. The associates could not vote on matters requiring canonical action, of course, but there are many extra-canonical matters of which the vestry assumes leadership, but which could properly be assigned to a group of vestry and associates, such as the Every Member Canvass, the extension of the parochial influence, the dinners for the men, the Scout services, the work for boys, and a score of other things. Every department of the parochial activities could be more adequately represented by the larger group. It often happens that no vestryman is closely in touch with important activities, and the vestry depends upon the rector for guidance. The whole body of vestry and associates would be more completely involved in a general responsibility, if a capable representative of that responsibility was an associate and could personally bring the subject before the entire group. This would reinforce the hand of the rector.

At least one of the associates should assist in taking up the offering at each service. Other work for them of this sort could easily be provided.

If the parish has more than thirty men who should be attached to the central administration, then the next step is to create a council. This might well be fifty men. It would include the vestry, the associates and twenty others. The council should meet at least once in three months, and have a carefully prepared program for consideration. The men of ability and power are thus brought close to the central problems of the parish.

The advantages of such a council are obvious. But one or two may be mentioned.

Membership in the council could be extended to some young men, who are growing into power and influence, and who would benefit greatly by association with the others.

It sometimes happens that a new man comes from elsewhere to reside in the parish. He may have been a very active vestryman in his former home. It might be years before he would be considered eligible for vestryman, because others seem to have a prior claim. But he could at once be asked to become a member of the council. This would be a pleasing recognition, and would increase his interest in his new parish.

All of the methods here set forth are flexible, and may be adjusted to parish needs. But unless some such methods are adopted, the available man power of the parish is allowed to lie idle.



NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM S. SPOFFORD

THERE has been a great deal of fuss in the diocese of New York over the resignation of Dean Robbins at the Cathedral of St. John the Divine; more possibly than such an event warrants. New Yorkers have a way of thinking that what happens on their little island is of national importance. Dean Robbins resigned because of differences of opinion with the bishop of the diocese over the rights of deans. There are other cathedrals of the Episcopal Church where the rights of deans are not particularly well defined—the rights of bishops no less than deans, incidentally. I have heard of cathedrals where diocesans are not especially welcome. It just happens that the bishops in these cases take the rather wholesome attitude that the less they have to preach from the carved pulpits the more they can do from the less ornate rostrums in the mission fields.

To return to New York. A mere handful of parsons have pounced upon the event of Dean Robbins' resignation to indulge in that clerical pas-

time of bishop baiting. Consequently they have handed to cub reporters their essays in which they represent themselves as the forces of light battling against ecclesiastical darkness. Enlightened liberal protestantism on the one hand, the tyranny of the ecclesiastics of the middle ages on the other. The issue is not that simple, and I rather suspect that those partisans who have been preaching to the multitudes through the columns of the New York newspapers have allowed, possibly unconsciously, their dislike for the Bishop of the diocese to stand between them and the facts. They have tried to make a stupid event interesting by coloring it with their own partisan opinions and thus have made good copy for the newspapers who are always glad to headline a Church scrap. Possibly they have had a lot of fun but it does not seem to me that they have served either the truth or the Church by their newspaper crusade. Their time might be better spent reading Dr. Hart's admirable little book on psychology and particularly that chapter

where he describes how our tricky minds project to others our own worst faults.

* * *

"You are building for the ages" the Right Rev. James E. Freeman, Bishop of Washington, tells workmen engaged in the construction of Washington Cathedral. The men who are actually building the great edifice in the capital assembled, as pictured above to hear Bishop Freeman tell of its purpose. He explained that the magnificent structure is being erected to symbolize and stimulate the religious life of the nation. Just as every stone is essential to the structural stability of the Cathedral so every man's contribution whether it be in the form of a gift or a conscientious bit of workmanship is essential to the symbolic completeness, Bishop Freeman pointed out. He also declared that the Cathedral is to stand for centuries.

* * *

A seminar to discuss social, economic and religious conflicts between Jews, Romanists and Protestants was

held in New York a week ago, when 150 educators, professional and business men gathered at Columbia University. President Butler of the university made the opening speech.

"We are facing a serious task whose importance cannot be exaggerated," he said. "It is to restore and strengthen a fundamental faith that is religious, political and social, a faith on which this country was founded, and which provides that we must have no discrimination on religious grounds as a test for political office or industrial and social accomplishments."

"The government of the United States is in no wise founded upon Christianity. A barrier was erected by the fathers for a complete and what they thought would be an effective separation of the church and State. Militant efforts are being made, as we have seen, to tear down that barrier. We must war against such efforts. And fighting religious bigotry, we shall at the same time be fighting for the preservation of the American political and social system which guarantees absolute religious freedom."

Speaking of charges made in religious circles that college youths are irreligious and lean strongly to atheism, Dr. Butler said what the young men and women in college need is not criticism but guidance "to enter the temple of faith and to understand the beliefs of faith and worship."

"I know," he continued, "that American undergraduates are supposed to regard all religion as forms of superstitions, worthy objects for museums as curiosities. Their scientific and philosophical studies may have led some to the conclusion.

"But a curious thing about American undergraduates that could not have been foreseen is their present attitude toward religion. In their studies of the history of the western world they find themselves face to face on every turn with the domination of religion. Then they ask themselves how it can happen that something that has been dominant in the world's affairs for thousands of years may be regarded as no longer important."

* * *

At the annual meeting of Calvary Church, Batavia, Illinois, Rev. Geo. A. Ray, rector, Mr. John Van Nortwick, junior warden, announced that he was giving to the Bishop of the diocese a trust fund of \$5,000 in memory of his mother, the income to be used for the perpetual upkeep and repair of parish buildings. This is only the latest in a long series of gifts extending over many years from the Van Nortwick family to this church, the church itself having been among



REV. J. HOWARD MELISH
Speaker at C. L. I. D. Meeting

the first. The rector announced that he proposed to go abroad with his family in the autumn, and that he looked forward to being in Oberammergau for the Passion Play in the spring of 1930 before returning to this country.

* * *

The Church Mission of Help is to hold their annual institute in the parish house of Trinity Church, Boston, on February 19-21. There are to be

A DEAN'S PLAN

THE VERY REV. JOHN W. DAY, dean of Grace Cathedral, Topeka, Kansas, is convinced that Church people need to read a Church weekly in order to be well informed. He has therefore arranged to give to each newly confirmed person in his parish a subscription for a year to THE WITNESS, together with a box of pledge envelopes. Start them reading about the Church and they will support it, is his idea. THE WITNESS has written Dean Day that we will go half way with him by accepting annual subscriptions, the gift either of the rector or the vestry to the newly confirmed for one dollar and a half. We will do the same for you; send in the list of your newly confirmed, with their addresses, and \$1.50 for each person, and they will each have THE WITNESS sent to their homes for a year. Ask your vestry to make the gift.

speeches by all sorts of important folks, Bishop Slattery leading off with an address of welcome. Barbara Whitmore and Ethel Morrey both of New York are to discuss "The Mind of the Girl", then Frances Cashel of Hartford is going to lead a powwow on that topic, which is going to take all of one afternoon. Dean Washburn of the Cambridge Seminary is to speak on "A Portrait of Service" that evening. The next morning the papers are to be read by Rev. Malcolm Taylor, Dr. Sherrill and the Rev. W. V. Hoffman, Jr., on "Spiritual Diagnosis", followed by a discussion led by Henrietta Thacher of the Connecticut society for mental hygiene. Then in the evening old "Personal Religion" comes in for it. No program in the Episcopal Church is complete these days it seems without that topic. Lucy Wright of the Harvard faculty (news to some of you I suppose that there are "Lucys" on that faculty) and the Rev. J. D. Hamlin are the headliners. On the last day the Rev. Ralph Hayden and the Rev. Harold Holt are going to talk on the Church in Action. Luncheon at noon when Eva Corey, president of the Auxiliary in the diocese of Massachusetts, is to speak. They wind up that afternoon with talks from Charles R. Nutter, Mrs. W. Stuart Symington of Baltimore and Katherine Hewins of Boston, with a summary of the three days' deliberations by Jeffery Brackett of Boston.

* * *

Nothing of much news in the convocation of the district of Oklahoma; just the routine business, though it was encouraging to have Bishop Casady point out that all except one of the parishes and missions in the district are now having regular services.

* * *

On the cover there is a picture of the Rev. Mark Rifenbark, who is the rector of Trinity Church, San Jose, California, a member of the Council of the diocese and an examining chaplain. Before coming to San Jose Mr. Rifenbark was vicar of St. Clement's, Berkeley, California, and, before that, rector of St. Paul's, Salt Lake City.

* * *

Plans for a crusade to reach even the smallest mission were discussed at the convention of Alabama. Bishop McDowell paid a tribute to Bishop Beckwith in his address, and a memorial service was held.

* * *

Rev. H. W. Foreman, rural secretary, was a headliner at the convention of Atlanta. Dean DeOvies of the Cathedral, new on that job, preached the convention sermon.

* * *

Rev. C. C. Jathro of Cleveland, ex-

pert on religious education, led a conference at the convention of Kentucky. The layman of the diocese gave Bishop Woodcock a dinner party.

* * *

Bishop Webb of Milwaukee asked his folks to get busy in the suburbs of fast growing Milwaukee in his convention address. There were new faces on the committees due to several prominent Churchmen dropping out because of living in the new diocese of Eau Claire.

* * *

Missouri, it was decided at their convention, is to have an executive secretary. They prayed too that Dean Scarlett would be guided to stay where he is rather than go to Pennsylvania as Coadjutor.

* * *

Bishop Shayler, addressed the convention of Nebraska, urged canonical provision for greater recognition "in vote and privilege of the Godly, gracious, never-tiring, optimistic, quota-meeting women." Gracious is right.

* * *

Rev. William H. Milton was at the convention of Western Michigan whooping it up for Evangelism. The

Rev. "Freddie" Dies was there too telling of the work of the National Council.

* * *

And imagine this: at the convention of Los Angeles Bishop Stevens put up a great scrap against a move to raise his salary \$2000. But he lost. High spots of the convention were addresses by Dr. Joseph A. Leighton of Ohio State University and Rev. W. J. Loring Clark.

* * *

In contrast to most diocesan conventions they made a real event of the one this year in Kansas, held at St. John's, Wichita. The newspapers say that there were 600 delegates, which may be all right since all of the organizations of the diocese were meeting at the same time. Two of THE WITNESS stars for this week

were the headliners, the Rev. Samuel Shoemaker of New York and Bishop Johnson, our editor. Brother Shoemaker talked on his favorite topic, Personal Evangelism, and Dean Day writes in to say that he has that Methodist stronghold uttering loud cheers for the Episcopal Church and religion generally, which is something to report. Bishop Johnson hit out in his characteristic manner at the side-line critics. Bishop Wise of Kansas, who is completing his twelfth year as Bishop, delivered an encour-

BREWSTER—Entered into Rest, suddenly, through auto-bus accident at Portsmouth, N. H., STELLA YATES, beloved wife of RT. REV. BENJAMIN BREWSTER, Bishop of Maine.

CHURCH FACTS AND PRINCIPLES

By the Rev. T. Tracy Walsh, D.D.
"The best book on the Church and Christian religion that I have ever seen in anything approaching its compact form and size."—Bishop Bratton. "Can be unreservedly recommended."—Leon C. Palmer. Paper \$1.25. Cloth \$2.00.

MOREHOUSE PUBLISHING CO.
Milwaukee, Wis.

ALTAR AND VESTMENT LINEN: Wonderful values by yard or piece. Discount on large orders. For Surplices \$.90 per yd. and up. New Specially fine and heavy No. 306 for Fair Linen. Samples on request. Mary Fawcett Co., 350 Broadway, New York.

THE WARHAM GUILD WAS ESTABLISHED in 1913 for the making of all "Ornaments of the Church and of the Ministers thereof." It supplies Surplices and Vestments, and furnishes Altars, etc. All work designed and made by artists and craftsmen. Descriptive leaflet from THE WARHAM GUILD, Ltd., 72 Margaret Street, London W., England.

CATHEDRAL STUDIO, WASHINGTON and LONDON. Church embroideries, also chasubles, surplices, exquisite Altar linens, Altar hangings, etc. Stoles with crosses, \$7.60 up, burse and veil, \$15 up; Silk damask cope, \$120; Silk damask chasuble, \$40 up; Silk damask Mass sets from \$60, imported duty free, if for the Church. Miss L. V. Mackrill, 11 W. Kirk St., Chevy Chase, Washington, D. C. Tel. Wisconsin 2752.

STAINED GLASS MEMORIALS
J. M. Kase Stained Glass Studios
46 W. 8th St. New York, N. Y.
30-36 N. 8th St. Reading, Pa.
Established 1888
Our productions have withstood the test of time.
Booklet sent on request.

37 Days **SAVE 30%**
EUROPE
\$295
200 Air Expense Tours, First class Hotels, Motor Tours as low as \$7 a day.
Booklet 200 Allen Plan Tours FREE
Allen Tours, Inc.
154 BOYLSTON ST. BOSTON

The National Church Club for Women
130 East 57th Street, New York
The N. C. C. for Women cordially invites you to become a member of the Club.
Annual dues.....\$10.00
Rooms by the week.....\$15.00 to \$22.00
Rooms by the day.....\$2.25 to \$3.50
Information given upon request

CALVERT-HERRICK & RIEDINGER
2 & 4 East . 23rd . Street
New . York . City
STAINED GLASS . MOSAIC AND . CHURCH DECORATION
CHURCH . APPOINTMENTS IN . MARBLE . STONE WOOD . AND METAL



Church Furniture
Pews, Pulpits, Chancel Furniture
Sunday School Seating
American Seating Company
1024 Lytton Bldg., Chicago
New York  Boston

Hospital of St. Barnabas
SCHOOL OF NURSING
Offers 2½ years course leading to R. N. Degree. Classes enter Feb. and Sept. Enroll now.
For full information, address
DIRECTOR, SCHOOL OF NURSING
Hospital of St. Barnabas
Newark, N. J.

Washington Cathedral
A Witness for Christ in the Capital of the Nation
THE CHAPTER appeals to Churchmen throughout the country for gifts, large and small, to continue the work of building now proceeding, and to maintain its work, Missionary, Education, Charitable, for the benefit of the whole Church. Chartered under Act of Congress.
Administered by a representative Board of Trustees of leading business men, Clergymen and Bishops.
Full information will be given by the Bishop of Washington, or the Dean, Cathedral Offices, Mount St. Alban, Washington, D. C., who will receive and acknowledge all contributions.
Legal Title for Use in Making Wills:
The Protestant Episcopal Cathedral Foundation of the District of Columbia

Free for Asthma During Winter
A Remarkable Method that Has Come to the Rescue of Asthmatics and Checks the Worst Attacks—
Send Today for Free Trial
If you suffer with those terrible attacks of Asthma when it is cold and damp; if you choke as if each gasp for breath was the very last, don't fail to send at once to the Frontier Asthma Co. for a free trial of their remarkable method. No matter where you live or whether you have any faith in any remedy under the Sun, send for this free trial. If you have suffered for a lifetime and tried what you thought was the best skill known to cope with the most terrible attacks of Asthma, if you are discouraged beyond hope, send for this free trial.
FREE TRIAL COUPON
FRONTIER ASTHMA CO.,
1556H Frontier Bldg., 462 Niagara St.
Buffalo, N. Y.
Send free trial of your method to:
.....
.....
.....

aging report on the condition of the church in the diocese, with everything in a flourishing condition, with all sorts of beautiful new churches, parish houses and rectories completed during the past year.

* * *

Bishop J. I. B. Larned was consecrated Bishop Suffragan of Long Island Monday last at the Cathedral at Garden City. The following day he addressed the annual mass meeting of the Church Schools of the diocese, held in Holy Trinity, Brooklyn.

* * *

The Church Club of New York have a dinner each year before Lent in honor of the Bishop of the diocese, Dr. Manning. Unfortunately the Bishop was unable to be present this year being confined to his bed by pneumonia, but his place was filled by the Rev. Milo Gates who shared the program with the president of Yale, Dr. Angell. A letter from Bishop Manning was read in which he announced a gift to the diocese of \$200,000 by a well known Church woman whose name was not divulged, for the purpose of providing an income to be expended for the benefit of missions and weaker parishes, to aid in the erection of churches and chapels, and for other charitable purposes.

* * *

The Rev. J. Howard Melish, rector of Holy Trinity Church, Brooklyn, New York, is to be one of the speakers at the annual meeting of the Church League for Industrial Democracy, which is to be held at the Penn Athletic Club, Philadelphia, on

Washington's Birthday. Dr. Melish has recently returned from abroad and is to speak on the activities in the field of industry of groups in the Church of England. The other chief speaker is to be Mr. Gustav Geiges, president of the Full Fashioned Hosiery Workers Union, whose subject will be "What the Church Can Do for the Worker." Miss Vida Scudder is to preside, and a brief address is also to be given by Mr. Joseph Fletcher, assistant in the newly organized department of industrial relations of the National Council. The meeting, which is preceded by a luncheon at one o'clock, is open to the public, tickets being procurable from the Rev. Albert Lucas, assistant headmaster of the Episcopal Academy, Philadelphia, who is chairman of the committee.

* * *

The heart of every Episcopalian will go out to Bishop Brewster of Maine whose wife was killed in a bus accident near Portsmouth, N. H., on February 2nd. Fifteen others were injured, one or two rather seriously, but Mrs. Brewster was the only one killed.

* * *

The Rev. Louis G. Wood, of the National Field department, was the chief speaker at the banquet held in connection with the Council of the diocese of Florida, which met at Gainesville on January 23rd. He belabored the guests with fine vigor on the tasks of the whole Church and their share in it. Bishop Juhan pleaded for a finer evangelism; there was the usual

attention given to the work done in the two state educational institutions, where Miss Hope Baskette and the Rev. Melville E. Johnson represent the Church. The diocese is now seeking \$60,000 to build a chapel at the University of Florida as a memorial to Bishop Webb; also a student center at the college for women.

* * *

The Rev. Kirk O'Ferrall of Cleveland was the noon-day preacher last week at Trinity Church, New York.

* * *

Bishop Moreland of Sacramento celebrated the 30th anniversary of his consecration on February 5th. There were services, banquets and tributes, with splendid addresses by Bishop Stevens of Los Angeles and Bishop Rowe of Alaska. And what do you think of this: Bishop Moreland has never passed up an engagement because of illness during his entire Episcopate. The beneficial effects of the sun's rays in the great state of California, no doubt.

* * *

Imagine leaving the balmy weather of Texas and journeying to Minnesota, there to be welcomed by the worst blizzard they have had in the northern state for twelve years. That is what happened to Bishop Quin of



In 1640
the first Kilgen Organ
was built in an
Old Time Abbey

IN an ivy-clad abbey that had seen knighthood flower and fade, Sebastian Kilgen built the first pipe organ which bore his name. The pride of craftsmanship that went into it, preserved through almost three centuries, remains the creed of the Kilgen Pipe Organ Guild.

In great auditoriums and houses of worship, both impressive and modest, millions of music lovers are inspired by Kilgen harmonious tones and stately melodies.

An interesting brochure sent upon request.

Geo. Kilgen & Son, Inc.,
4008 North Union Blvd.
Saint Louis, Mo., U. S. A.



Kilgen
Organs

There are Kilgen Organs in the Leading
Episcopal Churches.

Books for Lenten Reading

THE STEEP ASCENT

By ROBERT NORWOOD,

Rector of St. Bartholomew's Church in the City of New York.

A gathering together of noon-tide Lenten meditations which are "informed by a spirit of charity toward others that never weakens the tonic challenge to great effort in one's self."—New York Times. \$1.50

BELIEFS THAT MATTER

By WILLIAM ADAMS BROWN, Ph.D.,
D.D.

"Of inestimable worth to those men and women . . . who worship God with the mind as well as the heart."—The Outlook.
A Religious Book Club Selection. \$2.75

THE LIFE OF PRAYER IN A WORLD OF SCIENCE

By WILLIAM ADAMS BROWN, Ph.D.,
D.D.

"One of the most suggestive and helpful books on prayer that has been written in recent years."—Boston Transcript. \$2.25

THE BACKGROUND OF THE BIBLE

A HANDBOOK OF BIBLICAL INTRODUCTION

By HENRY KENDALL BOOTH

Gives in brief and readable form the main points regarding the origin and meaning of the Bible. A good text for special study classes held during the Lenten season.
A Religious Book Club Selection. \$2.00

THE MASTER

A LIFE OF JESUS CHRIST

By WALTER RUSSELL BOWIE,

Rector of Grace Church in the City of New York.

Author of "The Inescapable Christ," etc.

A new and fearless interpretation based on modern scholarship. "The most hope-inspiring life of Christ that has appeared in years."—Buffalo Times. \$2.50

at all bookstores

Charles Scribner Sons, New York

Texas, who was the guest of the convention of the diocese of Duluth the other day. He warned Church folks against resting on their oars—the Church is a powerful institution, but it will not get very far on its own weight. "Real effort must be concentrated on definite plans of progress."

The Rev. C. E. Snowden, secretary of the field department of the National Council, was the speaker at the mass meeting held in connection with the convention of the diocese of Upper South Carolina. The convention was largely one of routine business.

The Guild of St. Barnabas held a council at St. Stephen's, Wilkes-Barre, Pa., January 30-31. The Rev. H. C. Robbins was elected chaplain general, Bishop Rogers being honorary chaplain general. Bishop Sterley, Dean White of Cleveland, Bishop Page and the Rev. C. T. Walkley were elected vice-chaplains.

The Rev. J. Y. Downman ought to have his picture in the paper this week—it would be only we haven't got one of him. He recently completed his 40th year as rector of All Saints, Richmond, Va. He is the only rector the parish ever had. This parish has the only boy choir in Virginia.

St. Paul's, Richmond, was left \$25,000 recently by Judge Ross of Los Angeles, who was brought up as a boy in the parish. St. Paul's, Los Angeles, and Grace Church, San Francisco, are also legatees of the estate. Is that right—legatees? In any case it is the word used by my reliable operative, so it goes.

Bishop Page, as far as I can find out after searching diligently, was the only bishop to address his convention on the subject of the Revised Prayer Book. He told the 400 delegates who attended the convention of the diocese of Michigan, that met at

SAINT MARY'S SCHOOL AND JUNIOR COLLEGE
 Rev. Warren W. Way, A.M., Rector
 Raleigh, North Carolina

An Episcopal School for Girls—Have your daughter receive her education in a church school.

Saint Mary's offers 4 years' High School and 2 years' College work all fully accredited by the Southern Association. Also Courses in Music, Art, Expression, Home Economics, and Business.

20-Acre Campus. Gym and Field Sports. Tennis. Indoor Tiled Swimming Pool. Horseback Riding.

For Catalogue and View Book, address
 A. W. Tucker, Business Manager

Pontiac, January 30-31, that the new book should be carefully studied and loyally used. It was a useful and instructive dissertation on the subject of present-day public worship. The House of Churchwomen had their convention at the same time, the high spots being addresses by Bishop Gray of Northern Indiana and Mrs. Allan McGregor of Southern Ohio. The Rev. G. Warfield Hobbs, executive secretary of the publicity department of the National Council of the Protestant Episcopal Church, chaplain of the Rt. Rev. Gardner Murray, and editor of the *Spirit of Missions*, gave the address at the convention banquet, where a six-reel movie of diocesan activities was also shown.

A meeting of the Boston Branch of the Church League for Industrial Democracy was held at St. Paul's Cathedral on February 8th, the speakers being Miss Vida D. Scudder, vice president of the League, who recently returned from abroad, and Miss Helena Dudley, who spoke on the work of the League of Nations, she having spent a great deal of time last year in Geneva. The secretary of the League also spoke on the work of the organization.

A Toc H service was held at the Cathedral in Boston last Friday evening, the address being given by the Rev. M. P. G. Leonard of England, assistant to the Rev. "Tubby" Clayton, founder of the organization.

Rev. C. F. Andrews, formerly vice president of St. Stephen's College, Delhi, India, preached in Trinity Church, Boston, Sunday, February 10.

Mr. Andrews, a clergyman of the Church of England, was sent out many years ago as a missionary to India. He worked for some time in co-operation with the Cambridge Mission in Delhi. It is claimed that he was so successful in adapting himself to conditions and in understanding and sympathizing with the native peoples that he has been able to wield an influence in India that has not been surpassed if equaled by any Englishman of his generation. He was drawn to the side of the Indian leader, Ghandi, and during Mr. Ghandi's serious illness edited Ghandi's newspaper, "Young India." Like Ghandi, Mr. Andrews has been a champion of Indian rights. It is said of him that to a greater degree than perhaps any other foreigner he has won the affection and confidence of the Indian people. He has made repeated visits to Australia, Africa and the islands in the Pacific, so that few men can speak of conditions in and about India more authoritatively. During the last few

MONEY MAKING PLANS

A Monthly Magazine full of new ideas for making money or entertaining. Sample 25c; Year \$2.

DESK 29, 2212 N. HIGH COLUMBUS, O.
 150 Supper Tickets Free, With a Year's Subscription



A TRUE BLESSING For All Nervous and Ailing

When the good missionaries first came to Paraguay, centuries ago, they found the native Indians drinking "Mate" to conserve their strength and to restore the sick to health. Other tribes would travel hundreds of miles to Paraguay to get "Mate" to enjoy its blessings. Under the skillful hands of the missionaries immense Mate plantations were laid out which furnish us with "JOYZ Yerba MATE"—today. It is simply made like tea in a teapot. Marvelously effective in cases of Rheumatism, Kidney trouble, faulty digestion and Diabetes. During the great war "JOYZ Yerba MATE"—was used for shell-shocked soldiers and other convalescents. This blessed herb is used in Europe for many diseases. Excellent for nervous people. Just a cup or two of this soothing drink brings a glow of youthful health and vigor and feelings of deep contentment. It calms the tired nerves and you sleep like a child. "JOYZ Yerba MATE" is not a patent medicine but is today the National Drink of the Argentine and consumed by twenty-five million people throughout South America. It has at last reached the U. S. A. Strongly endorsed by Doctors, Scientists, Explorers, Hospitals, Pasteur Institute, Press and Clergy. Large tin mailed postpaid for \$1.15 to any address. Rush Coupon to



INTERNATIONAL MATE COMPANY,
 Dept. B-23, 23 Washington St., New York
 Please send me a large tin (month's supply) of Joyz Mate. I enclose money order for \$1.15 as full payment. (If you prefer C. O. D. send coupon and pay postman \$1.15 plus postage). If I am not entirely pleased, it is understood I can return unused portion and get my money back.

Name
 Street
 City State

International Mate Co.

Dept. B-23, 23 Washington St., New York

years he has been working in association with Dr. Rabindranath Tagore at Santimiketan.

* * *

A conference of young people was held in Wichita, Kansas, the day before the diocesan convention met. There were sixty registered; the Very Rev. John W. Day and Mr. John W. Mace, vice president of Bethany College, being the leaders.

* * *

A conference of the rural clergy of the diocese of Virginia was held under the auspices of the board of social service, in Richmond, on January 30th, with thirty parsons present. The Rev. H. W. Foreman of the National Council spoke on the increasing importance of rural work, and the Rev. Samuel Chilton led a discussion on problems of the rural pastor. Interesting things happened down there in Virginia; they made a rural survey last year and found the salaries of the parsons in rural fields so low that the diocesan convention simply had to take immediate steps to adjust them.

* * *

A doctor has at last been found for Liberia. Dr. Fritz Ronnefeldt has been secured by Bishop Campbell to become head physician at St. Timothy's Hospital, Cape Mount.

Dr. Roonefeldt has had previous

experience in Africa, having served in the Kamerun. He is a member of the Lutheran Church and is a resident of Frankfurt-on-the-Main. The Church in America after a long search was unable to secure one of its own members and counts itself fortunate to have a man of fine training, experience in Africa, and a knowledge of tropical medicine, to be at the head of our important work at Cape Mount. The two doctors on the staff of the Holy Cross Mission, in the hinterland were secured from Germany.

* * *

St. Margaret's House, Berkeley, California, has lately been used for a retreat held by local leaders in student work. The head of the Y. W. C. A. organized the retreat and asked Miss Anderson, the Episcopal Church student secretary, to lead it; four of the girls resident in St. Margaret's took part, and the house cared for ten guests. This is only one example of the sort of opportunity for service which it is hoped will increase, especially after St. Margaret's secures its needed new building. Deaconess Newell, head of the house, spent the latter half of January visiting student centers elsewhere in the Province, in the dioceses of Washington, Oregon and Arizona.

* * *

This from the honorable Joseph

Buffington, judge, churchman and alumnus of Trinity College:

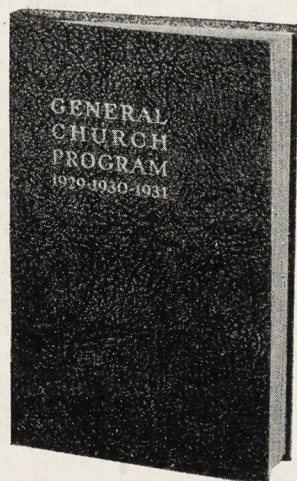
"I wrote you some time ago about the triple Tudor window from a part of Whitehall Palace built by Cardinal Wolsey which had been given to Trinity College, and which will be placed in the new Chapel which the architects of the cathedral at Washington are designing.

"Since that time the authorities at St. Augustine's College, Canterbury, the second oldest college in England, have presented two stones to Trinity College which will also be placed in the Chapel. The first is a Caen stone from Normandy, taken from St. Ethelbert's Tower of the Abbey Church built about 1080. The other is a piece of Roman tile from the Chapel of St. Pancras at Canterbury. This chapel is said to have been a pagan temple and to have been made into a Christian Church in 598. It is thought that the building was Roman and that it was an ancient British Church before it became a Saxon temple. This Roman tile runs back through 1700 years of Church use."

* * *

The Bishop's Guild of the diocese of Los Angeles is an organization of 300 Churchwomen who assist the bishop in many and various ways. Their holiday activities included a party for 100 Indian girls, aged 14

HAVE YOU ORDERED THIS BOOK?



The General Church Program for 1929-1930-1931 is already in its third edition.

It is the "best seller" of Church literature, for certain excellent reasons—It gives concisely, interestingly, a picture of the whole work of the Church at home and abroad.

It gives understandable figures of costs, and shows how and where missionary money is expended.

It enables any Churchman to be well informed on the Church's Program without the necessity of long and exhaustive reading and study.

It is small and compact, convenient for the desk, table or pocket.

It is not a book to be read once and discarded. It is down-to-date for the whole Triennium, and useful right up to the next General Convention.

Sent postpaid anywhere for 40c

(20% discount on orders for ten or more copies)

THE BOOK STORE

Church Missions House

281 FOURTH AVENUE

NEW YORK

Services

St. Paul's Cathedral, Buffalo
Rev. Charles A. Jessup, D. D.
Sundays, 8, 9:30 and 11 A. M.; 8 P. M.
Weekdays, 8 A. M. and Noonday.
Holy Days and Thursday, 11 A. M.

Trinity Cathedral, Cleveland
Dean, Francis S. White, D. D.
Sunday, 8, 11 and 4. Daily, 8, 11 and 4.

Grace Church, Chicago
Rev. Robert Holmes
St. Luke's Hospital Chapel until new church is built.
Sundays: 7, 10:30 and 7:45.

St. Paul's Chicago
Rev. George H. Thomas
Dorchester Ave. at Fiftieth St.
Sundays: 8, 9:30, 11 and 5:00 P. M.
Holy Days at 10 A. M.

The Atonement, Chicago
Rev. Alfred Newbery
5749 Kenmore Avenue
Sundays: 7:30, 9:30, 11 and 5.
Daily: 7:30, 9 and 5:30. Also Friday, 10:30.

St. Chrysostom's, Chicago
Rev. Norman Hutton, S.T.D.
Rev. Taylor Willis
Sunday, 8, 10, and 11 A. M.
Sunday, 4 P. M. Carillon Recital.

St. Luke's, Evanston
Rev. George C. Stewart, D.D.
Sunday, 7:30, 8:15, 11 and 4:30.
Daily, 7:30 and 5. From Chicago, off at Main, one block east and one north.

The Ascension, Atlantic City
Rev. H. Eugene A. Durell, M.A.
Pacific and Kentucky Aves.
Sundays, 7:30, 10:30, 12 and 8.
Daily, 7:30 and 10:30.

Christ Church, Cincinnati
Rev. F. H. Nelson and Rev. W. C. Herrick
Sundays, 8:45, 11, and 7:45. Daily, 12:10.
Holy Days, Holy Communion, 10.
Daily, 7, 9:30 and 5:30.

St. Matthew's Cathedral, Dallas
Very Rev. R. S. Chalmers, Dean
Rev. E. Caldwell Lewis
Rev. Charles James Kinsolving
Sunday, 8, 9:30, 11:00 and 7:45.
Week days, 10 A. M.

Christ Church Cathedral
Eau Claire, Wisconsin
Rev. F. E. Wilson, Rector.
Sundays: 8 9:30, and 11:00 A. M.
Holy Days: 10:00 A. M.

St. Mark's, Berkeley, California
Bancroft Way and Ellsworth Street
Near the University of California.
Sundays: 7:30, 11:00 A. M., 5:00 P. M.
Tuesdays: 10:00 A. M.

to 18, who come from reservations in Arizona, New Mexico and California, to work their way through school in Los Angeles; a party for 200 Mexican mothers and such of their children as were under five years old; and a party for 100 Japanese children from St. Mary's Japanese Church school.

* * *

In Christ Church School, Cranbrook, Michigan, a class of thirteen year-old boys last year organized Christ Church Mission Garden. One of the boys writes: "The idea of the mission garden is to invite and urge our missionaries throughout this country and in all parts of the world to send us native seeds, gathered by some of their own boys and girls, and along with the seeds send a complete description of the plant, including its habits, etc., and tell, in particular, how they could use fifty dollars providing we can raise plants from the seeds and sell them in this vicinity and earn fifty dollars. During this Lent the boys of our class raised one hundred dollars through the sale of plants which we raised from seeds."

* * *

The Massachusetts Federation of Churches has made public the result of a questionnaire recently sent to 1,700 pastors and interested laymen. The questionnaire was prepared by the Institute of Social and Religious Research of New York city. The Federal Council of Churches of Christ in America suggested such a survey of some twenty State and city federations.

The questionnaire covered the following lines of work: Chaplaincies, church and industry; civic interests, comity; evangelism; internationalism; legislation and law enforcement; local co-operation; moral welfare; publicity; religious education; rural work; woman's department. In each line, five alternative answers were made possible: "The Federation Should Not Undertake." "It is Questionable." "It is Permissible." "It is Somewhat Important." "It is Highly Important." Out of a total of 10,333 answers on these specific lines of work, 7,316 were "Highly Important," the answer giving most unqualified indorsement, or nearly 71 per cent. Adding the 2,047 answering "Somewhat Important," over 90 per cent approve the program of the federation.

Counting only those giving unquali-

WITNESS FUND

WE ACKNOWLEDGE with thanks the following donations to The Witness Fund, the purpose of which is to enable us to send the paper to a large number of institutions and worthy individuals:

Eliza T. McKnight	\$ 3.00
C. R. Layton	4.00
Kate L. Candee	1.00
J. C. Readman	2.00
Martha Fox	3.00
Total for 1929	\$60.00

Services

Cathedral of St. John the Divine, New York
Amsterdam Ave. and 111th St.
Sunday Services: 8, 9
11 A. M. and 4 P. M.
Daily: 7:30 and 10 A. M. and 5:00 P. M.

The Incarnation, New York
Madison Ave. and 35th Street
Rev. H. Percy Silver, S.T.D., LL.D., Rector
Sundays, 8, 10, and 11 A. M., 4 P. M.
Daily, 12:20.

Trinity Church, New York
Rev. Caleb R. Stetson, S.T.D.
Broadway and Wall St.
Sunday, 7:30, 9, 11, and 4:30.
Daily, 7:15, 12 and 4:45.

The Heavenly Rest and Beloved Disciples, New York
67 East 89th Street
Rev. Henry Darlington, D.D.
Sundays: 8 and 11 A. M.

Grace Church, Brooklyn Heights
Hicks St., near Remsen, Brooklyn, N. Y.
Rev. George P. Atwater, D.D.
Sundays: 8:00 A. M., 11 A. M., 4:30 P. M.
Church School: 9:45 A. M.

Grace Church, New York
Rev. W. Russell Bowie, D.D.
Broadway at 10th St.
Sundays, 8, 11, 4, and 8.
Daily, 12:30, except Saturday.
Holy Days and Thursday, Holy Communion, 11:45.

All Saints' Church, New York
"The Old Slave-Gallery Church"
Henry and Scammel Streets
Rev. Harrison Rockwell, B.D.
8 and 10:30 A. M. and 8 P. M.

Church of St. Mary the Virgin, New York
139 West Forty-sixth Street
Rev. Selden P. Delany, D.D.
Sunday Masses, 7:30, 8:15, 9, 10:45.
Vespers and Benediction, 4.
Week-day Masses, 7, 8, 9:30.

Gethsemane, Minneapolis
Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
Sunday: 7, 8, 9:30, 11 and 7:45.
Wed., Thurs., Fri., and Holy Days.

All Saints' Cathedral, Milwaukee
Dean Hutchinson
Juneau Ave. and Marshall St.
Sundays, 7:30, 11, and 5:30.
Holy Days, 9:30.
Daily 7 and 5:30.

St. Paul's, Milwaukee
Rev. Holmes Whitmore
Knapp and Marshall Streets
Sundays, 8, 9:30, 11, and 4:30.
Holy Days and Tuesdays, 9:30.
Wells-Down cars to Marshall St.

St. Mark's, Milwaukee
Rev. E. Reginald Williams
Sundays, 8, 9:30 and 11.
Gamma Kappa Delta, 6 P. M.
Sheldon Foote, M.B., Chormaster.
Magnificent new Austin organ.

St. James, Philadelphia
Rev. John Mockridge
22nd and Walnut Sts.
Sundays, 8, 11, and 8.
Daily, 7:30, 9, and 6.
Holy Days and Thursdays, 10.

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 S. T. D.

ADDRESS

THE DEAN

4 Chelsea Square New York City

Episcopal Theological School

CAMBRIDGE, MASS.

Affiliated with Harvard University

For catalogue, address

THE DEAN

Berkeley Divinity School

New Haven, Connecticut

Affiliated with Yale University

Address **DEAN W. P. LADD**
80 Sachem Street

DIVINITY SCHOOL IN PHILADELPHIA

Undergraduate and Graduate Courses
Privileges at University of Pennsylvania

Address:

DEAN BARTLETT, 42nd and Locust Streets

SEABURY-CARLETON

THEOLOGY LIBERAL ARTS

Best Training—Minimum Cost

For information and catalogue write

REV. FREDERICK KRAMER, Ph.D., D.D.
Seabury Hall, Faribault, Minn.

The Protestant Episcopal Theological Seminary in Virginia

For catalogue and other information
address the Dean.

REV. BERRYMAN GREEN, D. D.
Theological Seminary Alexandria, Va.

HOBART COLLEGE

Geneva, N. Y.

A Church college for men, founded 1822.
Four year liberal arts course, leading to the degrees A.B. and B.S. High Standards; faculty of thirty. For catalogues and information address

REV. MURRAY BARTLETT, D.D., Pres.

Trinity College, Hartford, Conn., has one of the best pre-medical courses in the country; its excellence is proved by one-third of this year's entrance class preparing to study medicine. Of the nine honor men of a late graduating class at Yale Medical School, four of the nine honor men were Trinity College men who took the Trinity pre-medical course.

BISHOP HOPKINS HALL

School for girls on shore of Lake Champlain. College Preparatory. General Course. Music. Art. Outdoor sports. Moderate tuition. Small classes. Rt. Rev. A. C. A. Hall. Pres. and Chaplain. Catalogue.

BRENDA W. CAMERON, Principal
Burlington, Vermont

fied indorsement, the highest percentage of approval was for church participation in the timely, but disputed, field of international relations, 728 out of 916, or over 79 per cent. Participation in legislation and law enforcement, which has also been criticized, was similarly sustained by 701 out of 1,002, or 70 per cent. A little more than 70 per cent pronounced the rural work "Highly Important" and the largest number of votes were cast upon this question, 1,298. Almost exactly 70 per cent also commended action of the Federation of Churches in industry. But the total vote here was lower, only 724. Work in the line of comity was approved by 79 per cent, but the total vote here was still less, 614. For evangelism, 60 per cent favored, with 743 votes.

* * *

The Rev. H. P. Almon Abbott, rector of St. Chrysostom's, Chicago, where he has been but a few weeks, was elected Bishop of Lexington on January 30th, on the eighth ballot. Dr. Abbott has accepted.

* * *

The Reverend Carl W. Nau of St. Paul's Church, Kansas City, Kansas, is arranging for three pre-confirmation dinners to be held on consecutive Tuesday evenings beginning February 19th with Dean John W. Day speaking on the subject, "The Sacramental Life of the Church," Bishop Sidney C. Partridge on "The Meaning of God," and the Rev. R. N. Spencer on "The Meaning of the Creeds." The entire parish and those interested in any way in the Church are invited to these dinners and from them are gathered together those who wish to enter a Confirmation Class. Good idea.

RUBRICS

By

GEORGE PARKIN ATWATER

IN THE "WITNESS" of January 24, I asked the readers to discover where certain phrases occurred in the rubrics of the Prayer Book. Some persons have written me stating that they could not find the phrases, so I give the page numbers in the Standard book:

Page 11—"He went into the place of departed spirits."

Page 62—"New Year's Eve."

Page 221—"From the bottom of his heart."

Page 253—"Christen the child."

Page 307—"Short prayers for single persons, etc."

Page 325—"A little before bedtime."

Page 554—"Holy Eucharist."

Page 554—"Shall Salute and welcome Him."

ST. STEPHEN'S COLLEGE (Columbia University)

A College of Arts, Letters and Science definitely and officially of the Episcopal Church but with no ecclesiastical restrictions in the selection of its student body; incorporated into the educational system of Columbia University and conferring the University degree.

It combines the advantages of University education with small college simplicity and inexpensiveness.

The College, founded in 1860, is equipped to teach men who, after graduation, are going into business or into post-graduate schools of medicine, law, journalism or theology, or into classical, scientific, social or literary research.

The fees are: For tuition, \$300 a year; for furnished room, \$150 a year; for board in hall, \$250 a year. There are some competitive scholarships and a few bursaries for men contemplating Holy Orders.

Address: **Bernard Iddings Bell, D.D., Warden**
ANNANDALE-ON-HUDSON, N. Y.
(R. R. Station: Barrytown)

St. Katherine's School

DAVENPORT, IOWA

Under the care of the Sisters of St. Mary
A thorough preparatory course for a limited number of girls.

School recommended by Eastern Colleges. Beautiful grounds. Outdoor sports, swimming and riding. Address

THE SISTER SUPERIOR

KEMPER HALL

KENOSHA, WISCONSIN

Under the care of the Sisters of Saint Mary. An Episcopal school for girls on North Shore of Lake Michigan, one hour from Chicago. College Preparatory and general courses. Music, Art, Domestic Science, Outdoor and Indoor Sports. Address, **The Sister Superior.**

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. Charges exceptionally low. For catalogue apply to Rev. Oscar deWolf Randolph, Rector.

St. Albans The National Cathedral School for Boys

Thorough Preparation for Leading Universities. Splendid equipment, unexcelled location on Mt. St. Alban overlooking Washington. Eight years' course. Athletics for Every Boy.

Address: **WILLIAM H. CHURCH**,
Head Master, Washington, D. C.

HARVARD SCHOOL

Los Angeles, California

A school for boys under the auspices of the Episcopal Church. Fully accredited. R. O. T. C. 29th year opens September 18th. Outdoor sports in a fine climate. For all information, address the Rev. Robert D. Gooden, D.D.

CHICAGO

Church Training School

President: The Bishop of Chicago.
Director of Studies: The Rev. F. C. Grant, S.T.D.

A two year course of practical work and study to prepare women for service in the Church. Address:

DEACONESS FULLER

211 So. Ashland Boulevard, Chicago, Ill.

ST. MARY'S SCHOOL

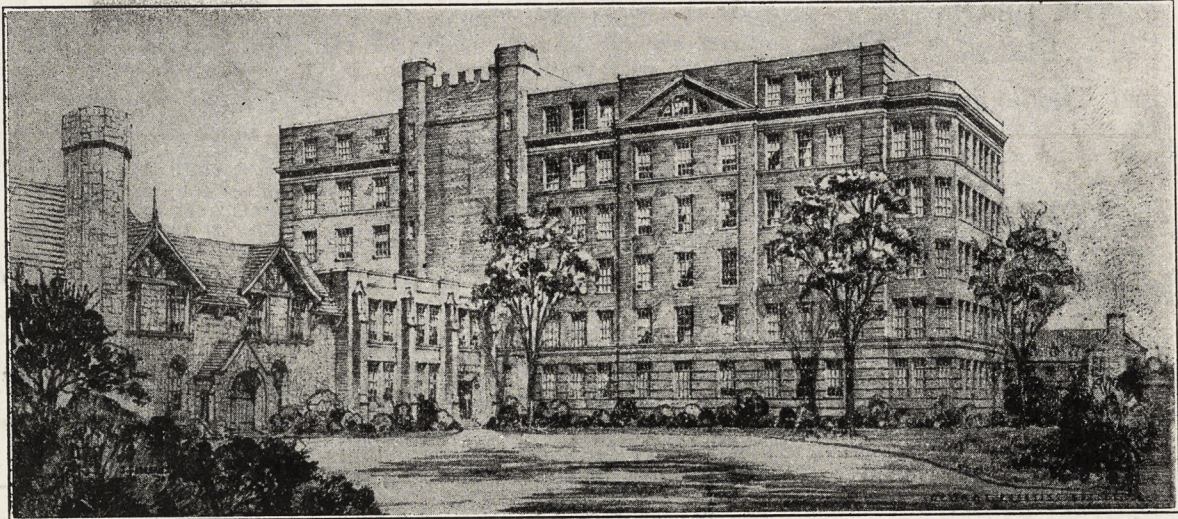
MOUNT ST. GABRIEL

Peekskill-on-Hudson

BOARDING SCHOOL FOR GIRLS

Under the care of the Sisters of St. Mary. College preparatory and General courses. New modern fireproof buildings. Extensive recreation grounds. Separate attention given to young children. For catalog address **THE SISTER SUPERIOR.**

\$500,000 Seemed "Impossible" \$765,643 Raised



The New and Greater St. John's Riverside Hospital Yonkers, New York

This Hospital, after 59 years of faithful service to the community, was facing the problems of insufficient bed space, inadequate facilities and antiquated equipment. Yet it feared making its first public appeal for a \$500,000 building fund.

After several conferences with the firm of Ward, Wells & Dreshman it was decided to undertake a campaign for \$500,000. However, a study of the situation convinced the director of the effort, Mr. A. C. Olson, that \$750,000 was a possible goal to reach and the objective was accordingly raised.

The ten-day intensive fund raising effort resulted in subscriptions of \$765,643.54. This was the first successful campaign Yonkers has had since the days of the "war chests."

The following letter was received from the hospital:

Incorporated 1870

ST. JOHN'S RIVERSIDE HOSPITAL
Corner Ashburton and Palisade Avenues
Yonkers, N. Y.

December 18, 1928.

Ward, Wells & Dreshman,
475 Fifth Avenue,
New York, N. Y.

Gentlemen:

Our hospital is under a tremendous debt of gratitude to Mr. A. C. Olson of your staff for the unparalleled success in our city of the campaign which he has just directed for St. John's.

It was the intention of our trustees to ask the public to give \$500,000. We needed, of course, very much more. Two years ago, however, another hospital in this city succeeded in raising less than \$200,000 in a campaign for \$700,000, which was directed by another

organization. Our trustees were greatly disheartened by the experience of that other hospital, and diffident in appealing for the full amount of our needs. Under the leadership of Mr. Olson, however, the goal was raised to \$750,000.

An organization of 1,500 volunteer workers was developed, and supplemented by a most comprehensive publicity program. In consequence, our campaign closed on schedule time, Monday, December 17th, with more than 10,000 subscriptions, amounting to a total of \$765,643.54. Additional subscriptions since received indicate that before much more time elapses we will probably reach the \$800,000 mark.

It has been a most agreeable experience to work with Mr. Olson and his associates in this campaign. The management of the campaign has been eminently satisfactory from every point of view.

Sincerely yours,

ELLSWORTH BUNKER,
President, Board of Trustees.
DR. R. H. SHANAHAN,
Vice-President, Board of Trustees.

Consultation gladly given without cost or obligation

WARD, WELLS & DRESHMAN

475 Fifth Avenue, New York City

Originators of the Intensive Method of Fund Raising