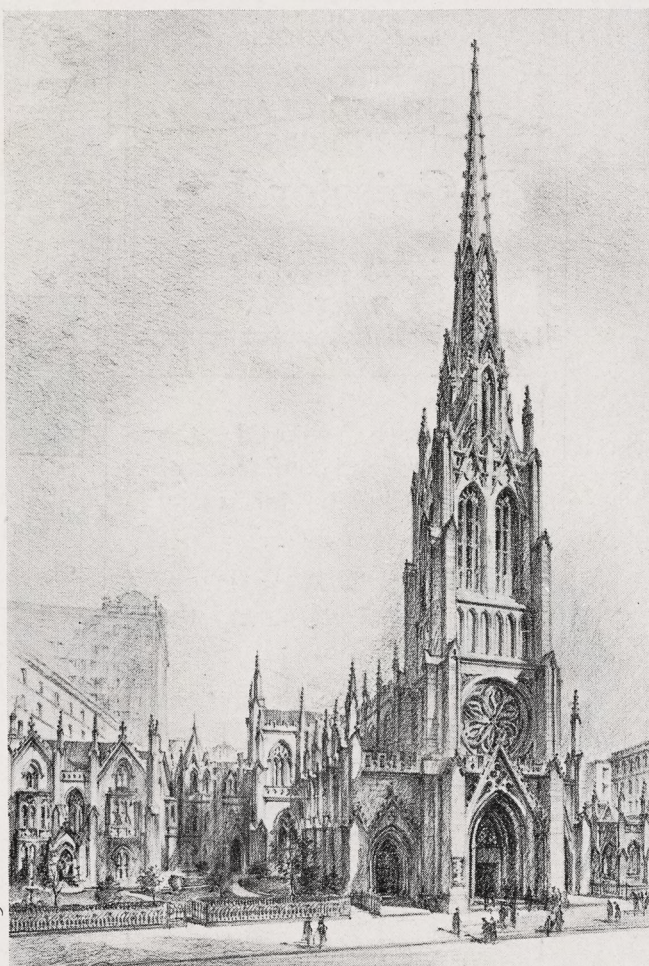


WHAT IS THE CHURCH? by Bishop Johnson

The **WITNESS**

CHICAGO, ILL., DECEMBER 14, 1933



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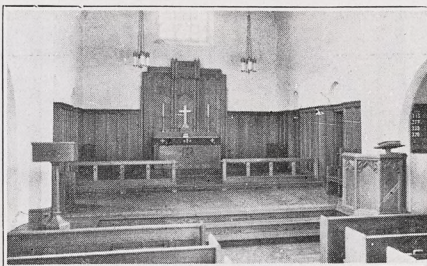
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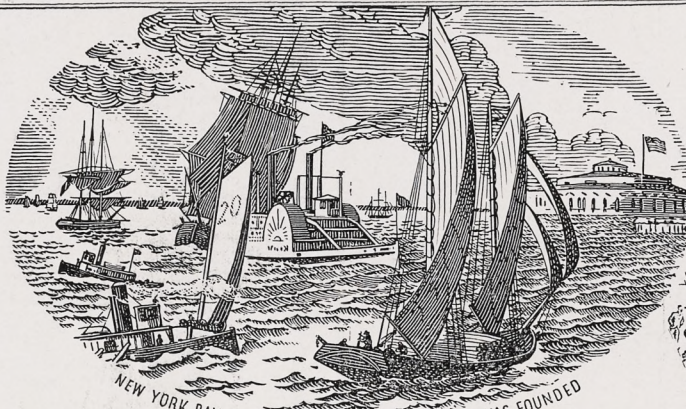
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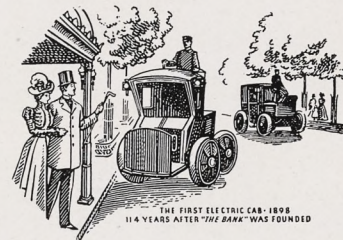
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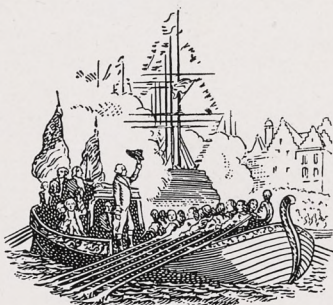
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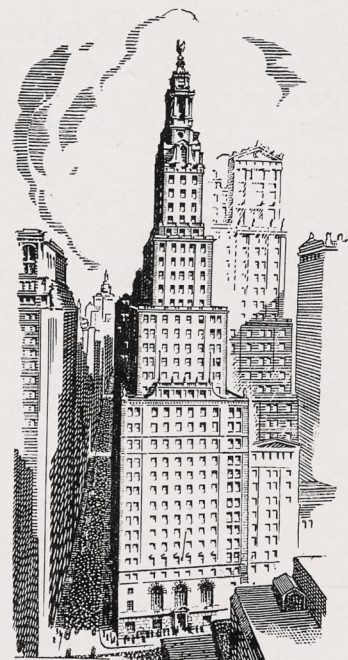
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THE WITNESS

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BERNARD IDDINGS BELL
JOHN RATHBONE OLIVER
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WHAT IS THE CHURCH?

An Editorial by
BISHOP JOHNSON

THE Church has a most difficult position to maintain just because there is a vagueness in our definition of the Church. Millions of people are convinced *that* the Church is, but have a confused idea as to *what* the Church is, and unless the Church is able to submit to the test of being one thing at one time and another thing at another time, it is bound to run up against censorious judgment. If the Church is, as Dr. Arnold maintained, a group of people who profess to believe in Christ as in some sense divine, and that the "Church is a fellowship of believers, Church order being a matter of expedience, and, except as a matter of order, sacraments may be as well dispensed by one man as another", if indeed there is any need of dispensing them at all, then it is evident that you have an institution which can be responsible for nothing except the concensus of opinion of those who are loosely attached thereto. In other words such a conception of the Church makes it merely the reflex of the culture of the time and place in which it exists.

From the nature of the case there can be no authoritative message, no sacramental life, no ecclesiastical responsibility. You have no business to criticize it because its potency depends upon what you and your neighbors bring into it. Such an institution is as devoid of responsibility as any crowd drawn together by a common purpose and dissolved when it has stated its purpose. If on the other hand the Church is a responsible corporation having its faith and sacraments and ministry, then it must be prepared to accept the responsibilities incident to such an institution. But if this definition of the Church is accepted, then it is no more narrow than a Masonic lodge which insists upon a certain standard of faith and order. When the Church insists that in order to celebrate the sacraments a minister must be ordained in a certain way, she is not saying that other organizations, claiming to be Churches, have not the right to have their own sacraments in their own way, any more than Masons do not say that the rites of Odd Fellows are unworthy because they are not Masonic. All that they would imply is that the Odd Fellows rites were not Masonic rites. Or if the United States refuses to allow a member of the French Academy to cast a vote at the polls

she is not implying that he has not the intelligence to vote, but merely that he has not complied with the requirements which enable him to vote at that particular time and place.

NOW it may be that the Church is a loose fellowship and it may be that it is a corporate institution, but it may not be both at the same time, for then it would be in a perpetual state of chaos. You cannot have both at once. There are those in the Church today, animated by the most sincere motives, who would be unwilling to part with the established order and yet wish to operate in a more congenial fellowship. They do this because they are trying to solve a constitutional question in the court of human affections. This fact makes them most popular people but involves them in a most inconsistent position. There are questions that require the exercise of reason when a judge sits in a regular court. There are questions that require mercy, as when the judge sits in a court of equity, but the two courts are concerned with different questions, and if judicial decisions were arrived at by considerations of equity to the individuals concerned, I am afraid that the law would be more confusing than it is. What we ought to do in these matters is to recognize that responsible authority requires constitutional order and that habitual violation of constitutional order results in the end in a lack of respect for all law and a lack of reverence for all order.

When I assert that because my neighbor is as good a man as I am therefore he should be entitled to the same privileges without incurring the same responsibilities, I am mixing two very different factors in a very hopeless fashion. The fact that I believe in bishops, priests and altars may be a sign that I am out of step with modern ideas but it is not necessarily a sign that I am condemning my neighbor, and it is grossly unfair that I should be thus misunderstood.

In short the possession of definite convictions which control action may be coupled with the widest charity toward those who disagree. This habit of mixing up convictions and charity in one compartment is neither consistent with reason nor in the end productive of charity. It is no doubt true that there are those who

have convictions and no charity, but I cannot see that they are in any different case with those who have charity and no convictions.

If I am to love God with all my mind and all my heart I am very sure that God does not expect me to do my thinking with my heart or my loving with my head. Now the Church finds itself in a difficult position which is where the Church belongs. It is called upon to practice charity without surrendering that which has been entrusted to its care. There may be a question as to what that something is but it must be something and not nothing worthwhile.

I BELIEVE that it is the faith embodied in her formularies, the sacraments as provided in her liturgies, the ministry as found in her ordinals. In these things I may not surrender the Church's position because of very personal reactions. The whole witness of the Church to succeeding generations depends upon our passing on that which we have received. If we believe that what we have received is false, then we ought to take off our insignia of office. If we believe it to be true then we cannot surrender it to satisfy our personal emotions. We may not scramble head and heart in a meaningless concoction. And in all this the Church has not an unreasonable nor an unchar-

itable motive. She looks at Rome and is not impressed by her system of regimentation. She looks at Protestantism and is not impressed by her petty differences due to an exaggerated individualism and tending toward inevitable disintegration. She can and does recognize the good in both, but at the same time she has something to offer which constitutes her mission, and that something is nothing less than a constitutional authority consistent with the widest personal liberty. It is a position which requires that she surrender neither authority nor liberty in an effort to accept either the regimentation of the one or the license of the other. But it is a position which necessarily lacks the zeal of those who move heaven and earth to make proselytes. She has not the driving force of a partisan group since because of her position, she includes all parties who so often use up their energies in opposing one another.

It is man that is little, not the Church, and because he is small, he will cleave to his party and abuse the Church. Surely we have opponents enough without and it is not creditable to those who compose the Church to use up their energies in mutual recrimination and not in demonstrating their position by their deeds.

THE BASIS FOR EVANGELISM

By MALCOLM S. TAYLOR

Director of National Commission on Evangelism

JOHN WESLEY rode one hundred thousand miles on horseback with only one object, to proclaim the good news of Jesus Christ as the way, the truth and the life and to help people to live it. Eight thousand miles a year, day in and day out, in snow and ice, storm and heat, this great exemplar of true evangelism travelled with one vision always crystal clear before him. No wonder an equestrian statue of him has been set up in Bristol, England! Any Christian looking at it thoughtfully is first inspired and then shamed by it; for it makes one feel like a "softie." Quite apart from his genius as a preacher, we are bound to feel that there are very, very few of us today whose witness-bearing under difficulties will bear comparison with his.

There are about fifty-eight million professing Christians now living in the United States. We don't expect all of them to be riding around on horseback doing field preaching; but certainly our times and conditions are crying loudly for much more effective witness-bearing by many more of us Christians than is now being demonstrated.

Take another illustration; one of our own clergy today. *The Diocesan Chronicle* of the missionary district of the Philippine Islands has this note from the Bontoc Station in its September issue: "Early in July the Reverend ——— came from Brent School in Baguio to spend a major part of his vacation with us at All Saints. His idea of a good time is to hike fifteen or twenty kilometers (9 to 12 miles) over

mountain trails and Igorot paths, eat the kind of chow one carries on such expeditions, round up Christian natives in far distant barrios and make Christians of those who had thus far escaped it. Such invaluable assistance from a guest who does it just for the love of it all seems almost too good to be true and a lonely priest can gratefully pronounce it a blessing in no disguise."

The Church Army workers, both men and women, furnish other fine examples of real witness-bearing in and through hardships. Here is part of the recent report of one of their Captains in West Virginia taken from the September issue of *Co-Partners*: "After the regular Sunday evening service at our church, I got astride a horse, taking with me a portable victrola and started off for new fields. . . . At Ketterman visited the men folk, and the victrola attracted others and soon they were in the midst of a service. . . . Next morning, horse and self pushed on through the valley, visiting every hamlet we could find, and I preached to a congregation that filled Landes School-house. . . . By six-thirty next morning we were on the road again."

MOST of us, for good reasons, cannot duplicate such purely direct and all-absorbing evangelism; but if the evangel is for us actually the "good news" it is supposed to be, practically all of us should be doing more and better witness-bearing unto Him.

The trouble of course is not with the "good news"

but with ourselves as witnesses. As in a law-court so in the realm of Christian living: a witness is one who gives testimony based on personal knowledge. It is the lack of this kind of a basis which accounts for the poor witnessing of most of us. The knowledge of Jesus Christ which too many of us have is third-hand or at best second-hand. Such knowledge of Him has to be possessed by us,—or rather, must be given full opportunity to possess us,—before we shall be in a position to discharge our obligation to evangelize.

This calls for greater and more frequent effort in prayer than the vast majority of us are putting forth.

Look at John Wesley's life, read in his *Journals* (don't try to read them all!) and see how he developed his personal knowledge of Jesus Christ in and by prayer. At the beginning of the *Journal* for one year he writes, in effect: "I am resolved this year to spend two hours daily in prayer; no fooling nor hypocrisy." That was the basis for his marvellous witness-bearing.

Or, with respect to the Church Army Captain in the West Virginia mountains, consider the training he underwent before he was commissioned; training which puts prayer in its proper first place among the subjects of the curriculum at the Training Center and also demands that it be given attention at the beginning of each day. That is the basis for his winning evangelizing.

If prayer, then, is the necessary basis for real evangelism it is high time that we Christians, as individuals, should begin to lay this basis by some real consistent work in developing our prayer-life. Meditation is the back-bone of prayer and no one can meditate for us. If we do not work at the practice of meditation we shall continue to be weak at prayer and the progress of the Kingdom will continue to be held back "by our most greivous fault."

Of late the laymen have been doing some serious thinking about this weakness of Christians in prayer and they are blaming the clergy for it. Here is what one of them says in a letter just received: "There is no question with me but that our rectors need more consecration and prayer themselves. It is time for some of our rectors to search themselves and somebody must get it over to them."

That's a fine suggestion, that we clergy search ourselves with regard to our own prayer-life. It's a valid challenge which everyone of us is morally bound to accept. We shall all find that we fall short and if, by God's grace, we are then moved to work at our own praying and to give first place in our work to teaching our people to pray the result will inevitably be more and better evangelism.

Let's Know

By

BISHOP WILSON

PROCESSIONS AND OTHERS

MY OLD friend and neighbor in an adjoining column recently took a cue from the Bishop of Durham and published a list of things "which my soul ab-

horreth." Among them was marching in step by a choir in processional.

The question is—why not? A procession is a symbolical action—not merely a way of getting a choir into the chancel. It symbolizes the onward march of the Church, the cross carried at the head to indicate that the Church is following the sign of the Great Leader, and with the priest at the end (deliberately reversed from the position of a military leader) to signify his position as chief servant of the congregation. Sometimes torches are borne in procession to symbolize the illuminating progress of the Gospel. It is all symbolical. To march in step further symbolizes unity of purpose, cooperation, harmony of effort, all of which may well be stressed in any assemblage of Christian people. Why not?

But if we are to point out some other things which "my soul abhorreth," I might add a few myself:

Intentional over-statements to create a bit of sensation.

Sharp criticism of everything that goes on in the Church as though the Kingdom of Heaven could be won through irritation.

Scolding—from pulpits or elsewhere.

Bishops have a good deal of going around to do and often things impress them which might escape the notice of a settled rector. For instance:

Vestrymen who carry on conversations in the vestibule when they ought to be saying their prayers with the congregation.

Ushers who unctuously escort people to their pews even during the prayers. I have been in churches where the congregation would rebel vigorously at any unwonted touch of ceremonial in the chancel but who submit to most elaborate exhibitions of ushering ceremonial up and down the aisles.

Fussiness and busy-ness about the sanctuary during divine worship. Many priests and acolytes do not realize how distracting they are to worshippers.

Speakers who say "ah" while they are searching for the next word. Not long since, I counted ten such "ahs" in one minute by my watch.

Services which are chronically from five to fifteen minutes late in getting started.

The choir soloist who faces the congregation and throws in all the agony some sentimental anthem will hold.

Elaborate introductions of a visiting preacher.

Confirmation classes who wander into the chancel uninstructed as to where they are to go or what they are to do.

Shouting of the service like a challenge to the congregation instead of an offering of worship to God.

Rapid-fire reading and recitation, such as leaves the congregation breathless, for instance, at the end of the Creed.

Last minute bustlings in sacristy or choir room so that all composure departs from the opening of a service.

Secular announcements from the chancel which jar on the spirit of worship.

That's not all, but it's enough.

GRACE CHURCH HAS AN ANNIVERSARY

Highlights of the Past

By

WILLIAM B. SPOFFORD

ON DECEMBER seventeenth Grace Church, New York, is commemorating the one hundred and twenty-fifth anniversary of the beginning of the parish. That this is a long time ago as things go here in America may be gathered from a few facts. When the first Grace Church was consecrated there were less than one hundred thousand people in the city of New York; Thomas Jefferson was the president of the United States, and the Louisiana Purchase, which gave the country control of the Mississippi Valley had been made but five years before. The city of New York was a quiet town on the southern tip of Manhattan Island, with Sunday a day of rest, as may be gathered from the following city ordinance that was in effect at that time: "Observance of Sunday. No servile work or labour, buying or selling (except fish and milk before 9 in the morning and milk after 5 P. M.). No hunting, shooting, fishing, sport or play, no wading horses in the river permitted. Penalty 5 dollars."

As the present rector, Dr. Bowie, pointed out in a recent anniversary sermon, the growth of wealth, the extension of industry, the development of invention, have been responsible for more physical changes upon the earth during the last century and a quarter than in the entire period of history since the Christian era began. Grace Church was several years old before a group of men conceived the idea of laying iron rails over which horses might draw cars for the purpose of carrying freight and passengers into the far west, which extended as far as the Ohio River. The new-fangled invention called the locomotive was altogether too uncertain for their purposes. However the horses failed to pull the cars up the grades so they, as an experiment, bought the Tom Thumb, the first locomotive to be used on the Baltimore and Ohio Railroad, and the first important American Railroad was in operation.

As late as 1843 John Quincy Adams had to go to Ohio to deliver an address. He reached Cleveland by



GRACE CHURCH AT EASTER

railroad, barge and stage coach, there to discover that to get to Columbus he had the choice of two hundred and thirty miles of "bad and dangerous roads or four days by canal boat". This ex-president of the United States took the canal boat, a trip which he took in a compartment "with an iron stove in the center, and a side settee on which four of us slept, feet to feet" next to "a bulging stable" for the horses. No wonder that he wrote of "headache, feverish chills, hoarseness and a sore throat."

It was twenty-six years later that the first continental railroad joined the Atlantic with the Pacific, a railroad that ran through great herds of Buffalo, with Indians a constant menace to travellers. In the comparatively few years since, transportation has so developed that one can now take a comfortable plane in New York and in a night and day be landed safely on the Pacific Coast.

Railroads, and their dramatic development, are of course but part of the picture. Machines have brought about the gigantic increase in the production of goods, with most of them having been invented since the founding of Grace Church in 1808. Indeed it was not until 1812 that Eli Whitney worked out the process of interchangeable machine parts which made mass production possible.

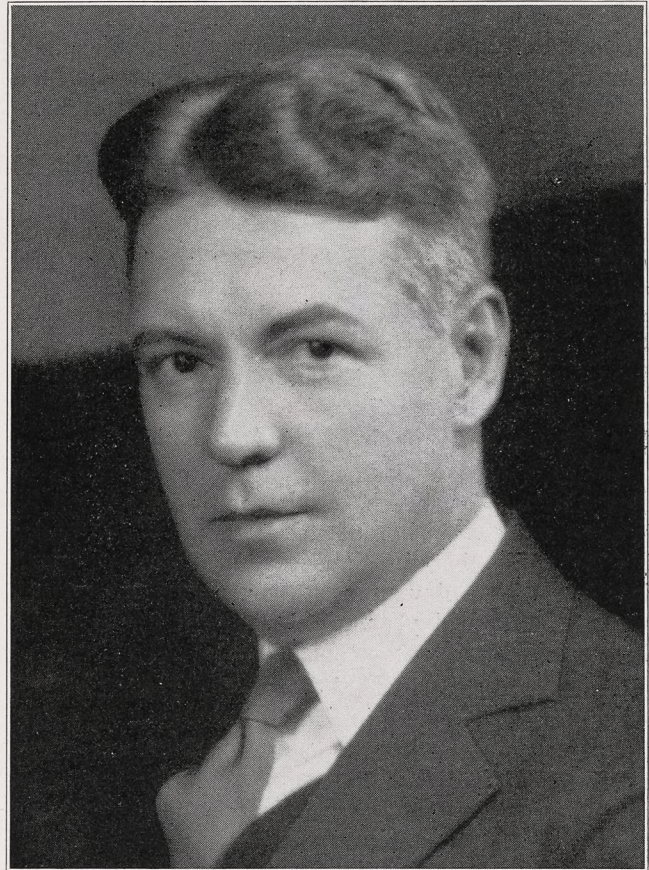
In agriculture, to quote again from Dr. Bowie's interesting sermon, a century and a quarter ago "men were still sowing seed by hand, as men were sowing

it in Palestine when Jesus spoke His parables, and were reaping grain with sickles and scythes not greatly different from those used by the peasants of medieval Europe. It was exactly one hundred years ago, in 1833, that Cyrus McCormick, a blacksmith who moved from Vermont to the Valley of Virginia, first drove his reaper into a field of grain. And the new farming machinery which he and other inventors gradually perfected enabled the advance of American civilization to move across the prairies, and drove back the frontier at the rate of thirty miles a year."

And it was not alone in the field of invention, with its telephone, automobile, radio, electricity with all that it has meant for comfortable living, that progress was shown. Wealth too grew by leaps and bounds. Manhattan Island, as every school child knows, was purchased from the Indians for trinkets valued at about \$24. Today the value of the property on Manhattan Island is estimated at something over nine billion dollars. The plot of land on which the first Grace Church was built, at the corner of Rector Street and Broadway, was assessed ten years before the church was built at \$600, and the annual tax was \$4.66. Today land in that neighborhood is worth over \$1,100 a square foot.

THE idea of forming Grace Church was first put forward by the vestry of Trinity Church. Old Trinity was becoming crowded and the demand for pews could not be satisfied. Hence a new church in the vicinity to meet the demand. The corner stone was laid in 1806, the Trinity vestry, which financed the building, setting aside \$50 for the occasion. Canal Street, but a few blocks away, then marked the extreme limits of the city proper, though the suburbs of Greenwich Village, Chelsea and Bouerie were gaining in population.

When the plan for New York City was laid out,



WALTER RUSSELL BOWIE

it was easier to travel up or down the island by water, especially if freight were being carried. Hence, it was thought that as the city grew northward most of the traffic would be from river to river. Consequently the crosstown (river to river) streets were placed at 200 foot intervals, with extra wide thoroughfares planned at 14th, 23rd, 34th, and 42nd Streets.

It is interesting to note that the growth of rapid transportation, the street car, subway, automobile and hard-surfaced roads, did away with the conditions on which the planning commission based its survey, resulted in the preponderance of traffic flowing north and south, and eliminated river traffic as a mode of city transportation.

Broadway itself seems to have defied all planners and surveyors by following its own path. Its first turn is at Tenth Street. Here once stood a great tree, before the door of a tavern. When the surveyor's stakes ran past the tree and it was apparent that it would have to be cut, the owner, Henry Brevoort, protested vigorously and finally



THE LIVING ROOM OF THE CHOIR SCHOOL

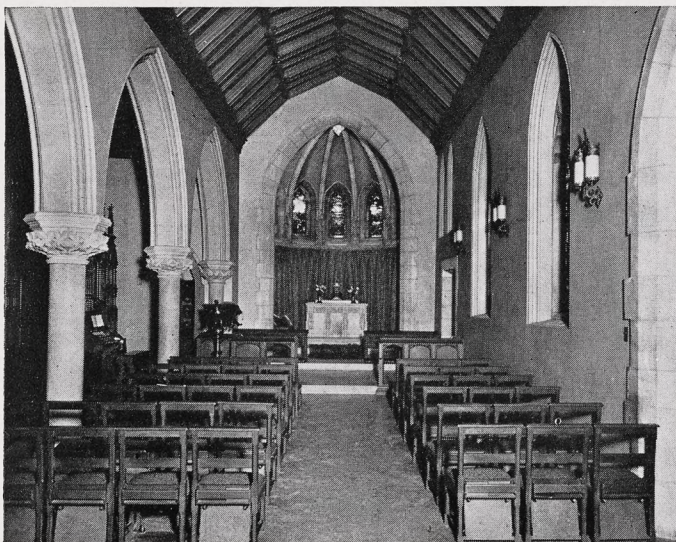
exerted enough influence to have the course of the survey changed. Otherwise Broadway would be where Fourth Avenue now runs. Eleventh Street does not extend through from Broadway to Fourth Avenue because the owner of what is now the site of the Grace Church Rectory had a garden and did not wish to sacrifice the best soil on his farm.

It was in 1843 that the plot was acquired from Farmer Brevoort way up town at Tenth Street, and three years later the present Grace Church was consecrated, with the Rev. Thomas H. Taylor, the fourth rector of the original Grace Church serving as the first rector of the new church. A few years later, in 1849, the first Grace Chapel was founded. In 1856 this became the Church of the Incarnation.

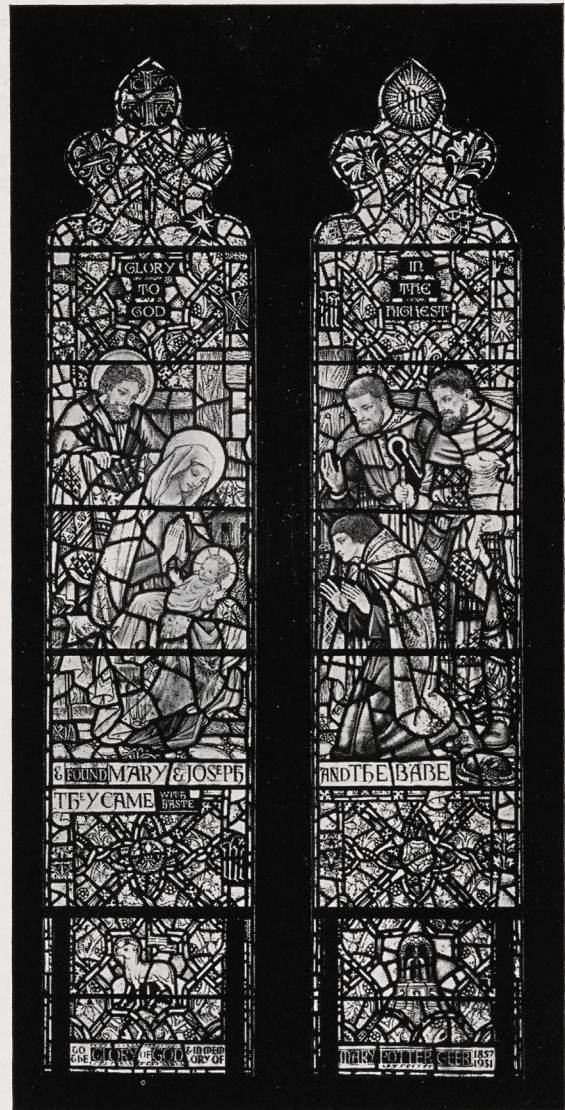
In 1868 Henry Codman Potter became the fifth rector of Grace Church, serving until 1883 when he became assistant bishop of the diocese. It was under his rectorship that the Sunday School was organized in 1876, with a day nursery opened two years later, while in the final year of his rectorship the Grace Memorial House was completed.

The sixth rector was William Reed Huntington, serving until 1909, and it was during his ministry that the practice of keeping the church open on week-days was inaugurated, and free services on Sunday evenings were started. During his twenty-six years as rector the endowment of the parish increased nearly \$1,100,000, and in addition several valuable pieces of property were given to the church.

The seventh rector, Charles Lewis Slattery, served from 1910 until 1922 when he was consecrated bishop coadjutor of Massachusetts. There was marked improvements in the material fabric of the parish during his rectorship, and \$650,000 in additional endowments were received. He was succeeded by the present rector, Walter Russell Bowie, an interesting historic coincidence in connection with his call being that the vestry that met to extend it met at 71 Broadway, the very site of the first Grace Church. Under his expert



THE CHANTRY OF GRACE CHURCH



A NEW MEMORIAL WINDOW
Work of James Powell & Sons, London

direction a great service is today being performed by this historic parish. Something of his vision may be gathered from these few words from one of his own recent sermons:

"If all our technical inventions, all our material resources, all our billions of accumulated wealth, could not make our life secure, then what can avail us? The answer is that character must avail us. The answer is that we must look less to our shrewd and crafty plannings, and more to those great purposes for human life which are revealed to those who try to learn the will of God. It is in the thought of that purpose and power which are higher than our human blundering, and in the consciousness of life set in the light of some real religious consecration, that we can achieve a victorious hope. Without belief in life's divine significance, men are baffled when their own little signboards fall; but when men lift their eyes to God, they see the unfailing stars, and in the direction of that shining they know that there is hope for that true progress which will not be defeated nor dismayed."

THE GRACE CHURCH OF THE FUTURE

By

W. RUSSELL BOWIE

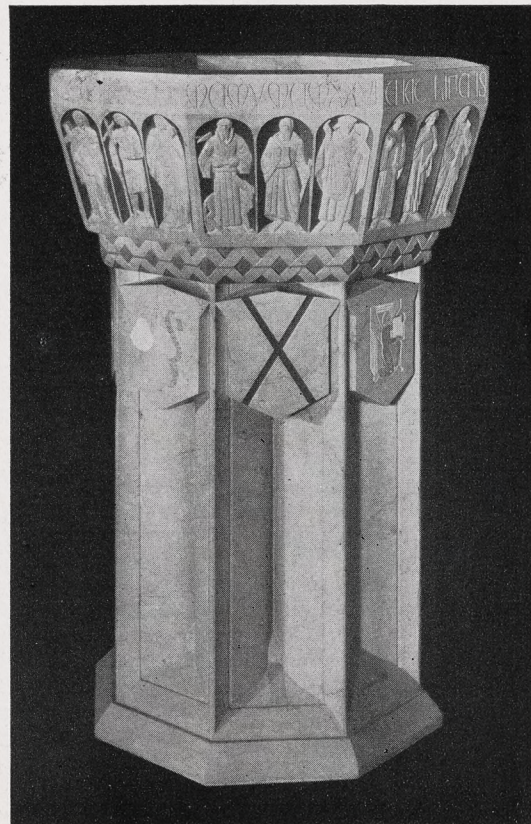
THE FUTURE of Grace Church—that is the question which the editor of THE WITNESS has asked me to try to answer.

He would be a bold man who would try to forecast the future of anything in this changing world of ours. We can tell what we hope. We can meditate upon what ought to be. But to say what will be is another matter. Oddly, the one thing which seems to me most sure about the future of Grace Church is the one thing which is usually least sure in this restless city. That one thing is this: that Grace Church in all human probability will stay where it is. Most institutions and structures in New York are pulled down and built up again. From downtown to uptown they move as occasion and advantage prompt. But for nearly a century the present Grace Church has stood at the corner of Broadway and Tenth Street, and here I think it will stand for many a decade more. When it was built here on the ground where once used to stand the orchard and the garden of sturdy old Henry Brevoort, it was in a neighborhood round which the houses of its parishioners clustered. The immediate neighborhood now is mostly made up of miscellaneous businesses and lofts. Tomorrow the tides may shift again, and residences come back to Broadway. But whether this be true or not, the white spire of Grace Church will still stand at the axis of the long street which leads straight as an arrow from the Battery to this point where the church projects into Broadway and turns the street aside; and over this neighborhood, be it of what sort it may, the bells will still be ringing.

I trust this aspect of physical stability may be symbolic of something in the spiritual ministry of the parish. It represents a religious confidence that is not shifted here and there by the conditions of its world. It symbolizes the belief that the eternal message of the meaning of Jesus is equally valid, whether for people in their homes, or in their business and in their workaday affairs.

But I hope that the message of this Church, both as spoken from its pulpit and as reflected in the spirit of its people, will be sensitive to the need of those great changes which we in America unquestionably must face. Grace Church has had a wide ministry. It has inspired and carried out large services to the poor and friendless. Through the successive generations of its life, it has not failed to express those ideals of service which at the time represented the best that men were thinking. But in order that this spirit be true in the future, the expression of it must be something larger and bolder even than it has been in the past. We face a world full of chaotic possibilities and trembling on the verge of what will be either

catastrophic or creative change. Reinhold Niebuhr, in his notable book, *Moral Man and Immoral Society*, has voiced his doubt as to whether there is enough moral and spiritual power in organized religion to furnish the dynamic for beneficent and orderly social change, and his conjecture that we may be faced instead with a non-religious revolution. But there is need that we should believe in a better possibility. The future of Grace Church, and the future of all churches, may depend upon the imagination, the unselfishness, and the devotion with which we try to think out our Christian loyalties in terms of social transformation, and follow these loyalties through without too much apprehension as to what the Church itself may suffer in the process. For organized religion the words of Christ today are imperatively true: "He that seeketh his life shall lose it: and he that loseth his life for my sake and the Gospel's shall find it." The Church of the future must be increasingly free from major concern for its own wealth, its endowments, and its prosperity, and supremely concerned that its spirit shall not be recreant in witnessing to the values of Christ for all our corporate life.



PHILIP SCHUYLER TOWNSEND MEMORIAL FONT

Commemorating 125 Years of Grace Church — Review Broadway Neighbors Since Washington Irving's Time — Since

A. T. Stewart had come to New York from Ireland in 1822. He was a man of letters, a graduate of Trinity College in Belfast, educated for the ministry. Intending to follow literary pursuits, he began teaching school in Roosevelt Street near Pearl. Chance made him a merchant. He had loaned some money to a friend who opened a small dry-goods store. The friend failed in his venture. To save his own money Stewart took over the stock. To save the stock he concluded he would have to freshen it with new goods. He went back to Ireland, took with him all the money he had—some \$3,000 saved from his patrimony—bought some Irish linens, returned to New York, and on the morning of September 2, 1823, announced (in single column) in the New York Daily Advertiser:

September 2, 1823

NEW DRY GOODS STORE No. 283 Broadway Opposite Washington Hall

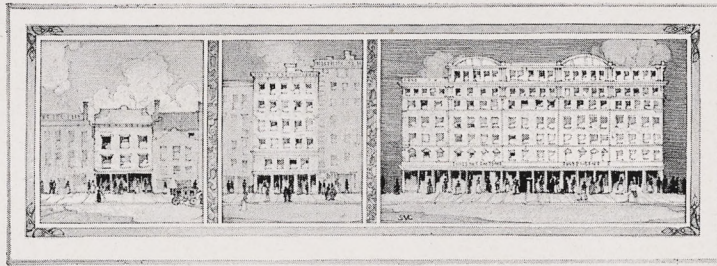
A. T. Stewart informs his friends and the public, that he has taken the above store, where he offers for sale, wholesale and retail, a general assortment of fresh and seasonable DRY GOODS: a choice assortment of IRISH LINENS, LAWNS, FRENCH CAMBRICS, DAMASK, DIAPER, ETC.

N. B. The above goods have been carefully selected and bought for cash, and will be sold on reasonable terms to those who will please to favour him with their commands.

This first store of A. T. Stewart was a near neighbor of Grace Church, then fifteen years old, and located at 71 Broadway.

The little store prospered from the start. Needing more room it moved in 1826 to 262 Broadway, and soon again to 257 Broadway. By 1848 the business had grown so large that to accommodate it Stewart built the great marble store at Broadway and Chambers Street still standing and housing The Sun.

In 1849 Grace Church made the move that brought it to Broadway and 10th Street . . . thirteen years later—Stewart moved to the same street, occupying the entire block from



A. T. STEWART'S DOWNTOWN STORES — 1823 to 1862
First at No. 283 Broadway, then at 262 and 257 Broadway, finally in 1848 in the marble building at Broadway and Chambers Street, opposite City Hall, now owned and occupied by The Sun.

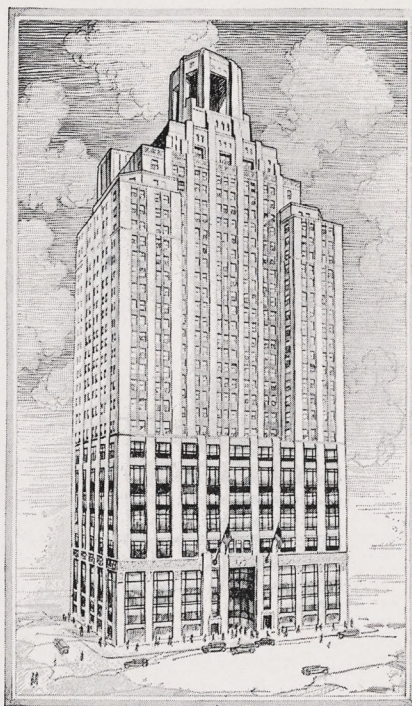
9th to 10th Streets, Broadway to Fourth Avenue . . . where both institutions became landmarks in the life of New York

Wanamaker Succeeds Stewart

In 1862 Stewart leased part of the old Randall Farm at Astor Place, bounded by Ninth and Tenth Streets and Broadway and Fourth Avenue, and erected at a cost of \$2,750,000 the great six-story iron building, housing the business which Wanamaker purchased in 1896 and made his own — the opening announcement on November 16 saying:

“This is not to be a Department Store, but an aggregation of stores, each complete of its kind — an evolution of the ideas that made in its day the store of A. T. Stewart the model retail store of the world.”

Ten years later the Stewart store was so far outgrown that a new and larger building was necessary. Many stores had then moved uptown. Wanamaker carefully



JOHN WANAMAKER'S NEW MEN'S STORE
and Women's Sportswear
At No. 1 Broad Street, in Philadelphia

considered the situation. His associates were rather inclined to follow. But sentiment for the old Stewart Store was strong, and there was weight to the business consideration that the higher rents of uptown locations must add to the cost of doing business. He determined to stay on the old ground, and in 1906 erected on the block between 8th and 9th Streets and Fourth

Avenue and Broadway a new sixteen-floor store, connecting it with the old Stewart building by a three-deck bridge and two tunnels, giving easy access from one building to the other. The bridge he called “The Bridge of Progress”—as indeed it was—linking the progress of A. T. Stewart with the progress of John Wanamaker, and combining the best of both merchants in a store that soon became the largest in New York.

In opening the new building in April, 1906, John Wanamaker published over his own signature a proclamation which was like his early crusading announcements:

“Under the sun, in the fullness of time, there has arisen that which is new. On the spot where they that were wise in the world of business had said that great business would no more come, has been erected a splendid structure—a building which, combined with this old A. T. Stewart store, presents the most vast and magnificent establishment for retailing that exists today on this continent or any other.

“The same quality of business courage which made Alexander T. Stewart determine to establish New York's center of retailing at the corner of this old store, then so far uptown, was present in the builders of this new structure when they determined that here, now away down town, should remain the center of business life and activity.

“The permanency of Astor Place as a retail center of New York City is secured, as long as Wanamaker's endures.”

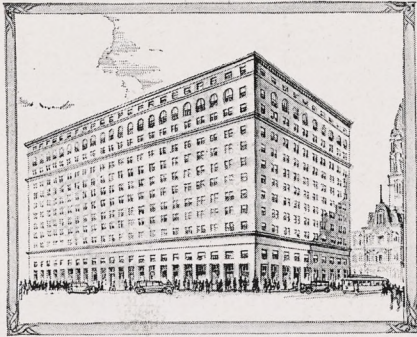
The building, he announced, was “specially constructed for a particular purpose, to install a new kind of furnishing and decorating business. Excepting only the main floor, it is devoted exclusively to furniture, draperies, carpets, china and glass, pianos, house-furnishings and the spacious, light and large workrooms and stockrooms.

“The old A. T. Stewart business now seems small and antiquated in comparison with the present organization and equipment of the Wanamaker business in New York, which now consists of three complete exclusive stores.

“First—The Woman's Store, wholly for Dry Goods and Wearing Apparel.

“Second — The Man's Store, on the entrance floor of the new building,

celebrating 110 Years of A. T. Stewart's, now Wanamaker's since 1862 Next Door Neighbors at 10th Street and Broadway



JOHN WANAMAKER PHILADELPHIA

A great granite store, covering a city-block, next to City Hall, acclaimed by many merchants as the finest store unit in the world.

exclusively for Men's and Boys' Wear. "Third—the remainder of the new building from first gallery to roof devoted exclusively to Furnishing and Decoration."

To this trinity of specialization was added in 1916:

A Fourth—The Downstairs Store, a new kind of lower-price store with dependable merchandise, occupying the basements of both buildings.

In 1925, four and three-quarter New York City blocks of floor area were added to the Wanamaker service, by the completion of the south building in its Broadway and Eighth street corner, where a smaller building had remained because of unexpired leases, and by the flooring over of the Rotunda in the center of the original structure.

Fourteen new electric elevators were added — 8 passenger, with a capacity of 6000 an hour, equipped with latest safety and quick-leveling floor devices with folding doors opening full width of cars — and 6 freight elevators.

Some Recent Improvements

Since 1925, other extensive improvements have been made in both buildings — an entirely new lighting system on the street floors; redecoration in color of the Stewart Rotunda always famous for its architectural

beauty; establishment of the Silver Courts and Jewelry Store in the grand court of the south building; removal of display bulks from the windows of the north building, bringing the interior of the store within plain view of the street; and rearrangement of selling sections and floors to give better service.

A Modern House and a Twentieth Century Shop of modern furniture have just been installed on the furniture floors, for the suitable display of the new furniture that is finding favor today — modern but not modernistic, and a series of three-room apartments with complete sets of furniture for living-room, bed-room and dining-room at popular prices — \$200, \$300, \$400.

And now we have ready a floor of inexpensive fashions — dresses, coats, suits, millinery, shoes — an enlargement of the famous inexpensive dress section that was on the third floor, now moved to the first floor for better service, and joined by coats, suits, millinery and shoes.

This move makes possible a rearrangement of the third floor, giving more space to boys' and youths' clothing adjoining girls' and children's clothing.

The Philadelphia Wanamaker's

The Philadelphia Wanamaker's, which was founded in 1861 by John Wanamaker as the "Oak Hall" clothing store for men's and boys' clothing, and in 1876 as a "New Kind of Store" which developed into a general business known 'round the world, now includes the magnificent structure covering a city block at City Hall, completed in 1911, and a new "Men's Store" at Broad and Chestnut occupying the lower seven floors of the new 26-story Liberty-Lincoln building of granite, recently erected by its owner, the John Wanamaker Philadelphia Corporation.

At the peak of the majestic building is a spacious bell tower, housing the famous



A. T. STEWART'S UPTOWN STORE — 1862
At Broadway and Tenth Street, opposite Grace Church, the first iron store erected in New York City — and now part of Wanamaker's.

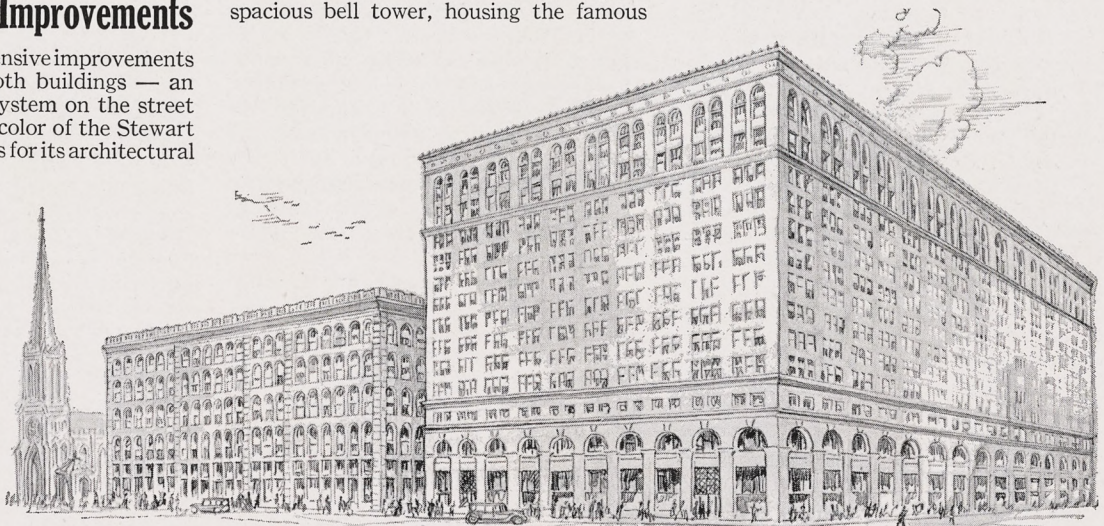
Founder's Bell. This bell was made at the order of the late Rodman Wanamaker as a memorial to his father, and was originally placed atop the main store building of John Wanamaker Philadelphia, in a specially constructed tower.

For almost sixty years, John Wanamaker searched for the right place to build the right kind of a store for men. It was to be the finest Men's Store in the world.

And now the store is here!

These three Wanamaker stores, with a combined purchasing power and unified control, are serving the public with modern efficiency and with the prestige and goodwill that could only come from an A. T. Stewart and a John Wanamaker.

And in congratulating Grace Church, with neighborly friendship, upon the completion of 125 faithful and fruitful years, we feel that we are expressing the spirit of the Founder of the Wanamaker business who was always closely associated with the religious life of America.



**JOHN WANAMAKER
NEW YORK**

The famous old A. T. Stewart store and the twice-as-large Wanamaker building, covering two city blocks — easily accessible from all parts of metropolitan New York.

JOHN WANAMAKER

NEW YORK
PHILADELPHIA

G. BERNARD SHAW IS ANSWERED IN A WITTY BOOK

By GARDINER M. DAY

In these days of experimentation when the stress and strain of life is vastly increased, one of our great needs is for poise and perspective. An excellent means of attaining these qualities is by the contemplating of beauty, and an admirable door to this room of beauty is afforded by a volume entitled, *The Window Cleaner and Other Poems* by Molly Anderson Haley (Bruce Humphries \$1.50). Mrs. Haley possesses to a marked degree the exquisite poetic insight that finds in the most commonplace things lights and shadows of delicate beauty and in the ordinary individual frequent reflections of the divine. The larger number of poems are sonnets on a variety of subjects, but included in the volume also is *The Forum's* prize translation by the author of "The Child Jesus of Prague", three beautiful poems of the Nativity, and some other longer poems.

Poetry cannot be "reviewed." It can only be sampled, and that isn't fair to the sampled poem. Unable to avoid this dilemma let us present a verse we like from "The Star Stood Over Where the Child Was":

O Star beyond all stars, the darkness still

Is slow to comprehend! O Light of men,

The glare of earth has kept us blind so long!

Forgive us as we lift our eyes again
And make us brave to live to the angels' song!

Another amazingly stirring little volume of poetry and one, whose title once heard cannot be put out of the mind, is *Christ in the Breadline*, a collection by Kenneth W. Porter, Seymour Link, and Harry Hurd with an introduction by John Haynes Holmes and the sub-title "A Book of Poems for Christmas, Lent and Other Holy Days" published by The Driftwind Press, N. Montpelier, Vt. (.50). Some of the pithy verse in this volume will do more "to create and make in us new and contrite hearts" than many a long sermon. Again let us quote one called "City Street":

I know that Jesus must have been divine

Upon the cross in anguish thus to linger

For men in whose behalf, were His place mine,

I would not give one joint of my least finger.

And another name "Judgment:"
They haled him trembling to the Judgment Seat

"O Lord, the man who made the nails that pierced Thy hands and feet!"

The Master laid a thin scarred hand upon the shame-bowed head.
"They were good nails," He said.

As the producer of poise and perspective surely humor runs poetry a close second and consequently we are not going from the sublime to the ridiculous when we next call your attention to a book that will tickle your mental funny bone. When we first picked it up our reaction was how dare an "American Boob" think that he can answer God's great self-appointed second cousin G. Bernard Shaw. Nevertheless, Mr. Charles Herbert Maxwell has accomplished this feat and accomplished it delightfully and magnificently well in *Adventures of the White Girl in Her Search for God* (Morehouse .75). Like David of old, Mr. Maxwell has struck the modern Goliath with a small sharp stone picked from the Philistine's pet book, Satire. Our modern David found the usual armour of several hundred pages far too heavy and carried only a light niblick thirty inches (pages) long. Underlying the humor is deep Christian belief which appears in the final pages in exceedingly beautiful literary dress.

BISHOP COMMENDS THE PRESIDENT

Bishop Oldham, preaching at the united service of the Episcopal Churches of Albany on Thanksgiving Day, in the Cathedral of All Saints, mentioned two great causes for national thanksgiving, namely, the changed spirit of our people and the preservation of our institutions. Referring to the condition of fear, distrust, unemployment and pessimism which prevailed nine months ago, the Bishop said: "Fear has given way to hope, distrust to confidence, despair to faith, and as a people we are facing the future unafraid. While humanly speaking this change is due in large measure to the courage and faith and optimism of our President, it is ultimately due to God. His spirit still moves on the face of the waters, and it is His activity, through human instruments, that has brought about this complete change in the spirit of an entire people."

The preservation of our institutions the Bishop attributed to our government's choice of orderly readjustment rather than revolution or dictatorship. "We have," Bishop Oldham said, "attempted the more difficult task of a readjustment or what might even be called a bloodless revolution within the framework laid down by our forefathers. We are endeavoring to bring about cooperation, achieved along other lines by both communism and Fascism, and at the same time conserve liberty and freedom of the individual.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

I have received a communication from a lady in New York urging us to raise our editorial voice on behalf of the White Russian exiles who are now in this country illegally. The communication is sent to us, so she writes, at the suggestion of the department of ecclesiastical relations of our National Council. We are informed by the communication that these White Russians "are now subject to deportation, which means almost certain death to them or the worst sort of persecution because of their political and religious beliefs. They are, practically without exception, well educated and cultured men and women of high ideals and deep religious beliefs, who have already suffered almost beyond conception. This can only be accomplished by enabling legislation, such as an amendment to the registration act, the amendment to provide for the registration of these people who cannot return to the land of their birth because of religious and political persecution. The immediate need is for the Department of Labor to announce a policy that assures these people against arrest, as the file on Ellis Island which holds their cases is marked, 'Closed Until Recognition'."

We are glad to raise our voice in behalf of these White Russians, as we are in behalf of all peoples persecuted for their political or religious convictions. And in doing so we would like to remind the good lady, and also the gentlemen of the department of ecclesiastical relations, that we did not have to wait for a case of czarist Russians to bob up for us to urge the right of asylum in the United States to those driven out of foreign countries for their political opinions. From time to time in the past we have related here the cases of those who were deported, to almost certain death, by our government. There was a young Chinese student at Columbia University not long ago who was sent back to his ruthless political enemies in his native country; there have been several cases of anti-fascists who were turned back to Benito Mussolini. In all of these cases the American Civil Liberties Union raised the cry for help, but to no avail. Apparently those who are now raising the cry for the right of asylum for the czarists are not doing so on principle, but rather because these people hold the same opinion as their own. No such charge can be brought against the Civil Liberties Union; when they declare themselves

for free speech they mean just that, as they have recently demonstrated by protesting against a ban on a Nazi meeting in New York. So again on the right of asylum they come to the rescue not only of communists and anti-fascists but of White Russians as well. And because they have been on the job I think I can say, without betraying any confidences, that these well educated and cultured Russians will not be turned away from our shores.

* * *

Albany Y. P. F. Holds Conference

The 11th annual conference of the Young People's Fellowship of the diocese of Albany was held at the cathedral, Albany, December 1-3, with 40 delegates registered from 14 branches, and with many visitors. The Rev. James Whitcomb, headmaster of Hoosac School, led a conference on "What young people in the Church should be doing;" Bishop Oldham conducted a service in preparation for the communion service, and Miss Charlotte Tompkins, director of religious education for Central New York, took up the task where Mr. Whitcomb left off by answering the question "How to Do it." There was a banquet and a dance.

* * *

Bishops—What About Paul Jones?

A communication has been received from our associate editor, Irwin St. John Tucker, which would have received a leading place in this paper had we not been beaten to it by the *Living Church*. The communication brings out the following contrast; in 1917 a committee of the House of Bishops asked for the resignation of Paul Jones as the Bishop of Utah. Paul Jones declared himself as being opposed to German brutality and aggression. He declared for the extension of real democracy in the world. But he did not believe that war was the method to use, and said so. The House of Bishops did not agree with him, declaring that "the present war with Germany in which our country is involved, being, as it is, for liberty and justice and righteousness and humanity among nations and individuals, is not an unchristian thing." Paul Jones was therefore asked to resign.

Now, sixteen years later, the House of Bishop issues a Pastoral declaring that "Love of country must be qualified by love of all mankind; patriotism is subordinate to religion. The cross is above the flag. In any issue between country and God, the clear duty of the Christian is to put obedience to God above every other duty." Mr. Tucker points out that that is exactly what Paul Jones did; and did at a time when it cost something. Yet he is still under sentence.

For Christmas

THE WITNESS makes an acceptable Christmas gift to a Church man or woman. It is a convenient present to give. Merely send in the names and addresses of friends to whom you wish to have the paper sent. We will enter their subscriptions for a year, at the reduced price of \$1.50 each. We will then send them, unless you otherwise direct, a Christmas card announcing the gift as coming from you. May we also suggest that you send in a donation to the WITNESS FUND, if you can, to help take care of the subscriptions of the many who have long enjoyed the paper but are now out of work. We are constantly getting letters from these people, and naturally we are unwilling to stop their subscriptions at a time when, we hope, the paper will be a comfort to them. However we can keep them on the lists only with your help.

Tucker closes his communication with a statement with which I for one thoroughly agree. "There must be an act of contrition of the House of Bishops, a public and official recantation of its action in forcing the resignation of Paul Jones as Bishop of Utah, before any intelligent person can believe its sincerity."

* * *

Death of Wife of Cuban Clergyman

Word comes from Cuba of the death of Maria de las Mercedes Silva de Guerra, the wife of the deacon in charge of our work at Woodin and Jiqui. Maria Silva was born in Mexico City 39 years ago and was very active in the Church life of Cuba. In addition to her husband she leaves ten children.

* * *

Bishop Ivins to Institute Rector

The Rev. Smythe H. Lindsay, managing editor of the *Living Church*, is to be instituted rector of St. Mark's, South Milwaukee, on December 17th. In announcing his election to the parish last week I said St. Mark's, Milwaukee. I was wrong; it is South Milwaukee.

* * *

Organizes Fine Boy Choir

In October the Rev. Clarence Brickman, the rector of Christ Church, Fairmont, W. Va., organized a boys choir which is believed to be the only choir specializing in Bach and early Gregorian music. Forty-five

boys of the school are to make their first public appearance with the adult choir Christmas Eve. On the 21st the choir school is to hold its first "Boar's Head Dinner", observing the ancient tradition of St. John's College, Cambridge, and Queen's College, Oxford.

* * *

Anniversary of Philadelphia Rector

St. Luke's, Philadelphia, commemorated the tenth anniversary of the rectorship of the Rev. Wallace Conkling last Sunday, with Bishop Taitt preaching the sermon. The parish has a communicant list of more than thirteen hundred.

* * *

To Hold Missions in Virgin Islands

The Rev. Walter Bentley has just concluded a series of preaching missions in the middle west and in Pennsylvania, and is to leave presently for missions in the Virgin Islands.

* * *

Luncheon for New York Rector

The Church Club of New York gave a luncheon on December 7th for the Rev. H. W. B. Donegan, the new rector of St. James.

* * *

Called to Parish at Charlotte

The Rev. J. W. Herritage, who has spent most of his ministry in East Carolina, has resigned as rector of St. Joseph's, Fayetteville, to accept St. Michael and All Angels', Charlotte, North Carolina.

* * *

Death of Bishop Restarick

Bishop Henry Bond Restarick, bishop of Honolulu from 1902 to 1920, died on December 8th. Since his resignation he lived in Honolulu, assisting Bishop Littell.

* * *

The Ideal Subscriber

Diocesan paper from Dornakal, India, tells of a subscriber who invariably paid her subscription twice every year, always saying the second time that it was in case she had previously overlooked doing so.

* * *

Your Failure Means National Debt

Here is a statement from the treasurer of the National Council, Dr. Lewis B. Franklin: In January the dioceses notified the National Council that it might expect payments on the missionary quotas to a total of \$1,490,269 or 45 per cent. of the quotas. Up to December 1st the dioceses paid \$871,987 or 58 per cent. of the amount due for the full year, leaving \$618,282 or 42 per cent. to be collected in the final month.

To date the payments to the National Council equal sixty-seven cents for each communicant of the Church.

While the amount to be collected in the final month is smaller than in past years the percentage of the total to be expected is far higher. Every dollar of this unpaid money has been spent or will be spent this month. Any failure to make full payment means debt.

* * *

Union Services to Honor Martin Luther

Approximately one thousand people attended a union service of Protestant churches of Poughkeepsie, N. Y., on December 3rd to commemorate the 450th anniversary of the birth of Martin Luther. The service was held at Christ Church, the Rev. Alexander Cummins, rector, and the sermon was preached by the Rev. Harold B. Kerschner, pastor of the Presbyterian Church. He pointed out that Luther was opposed to the practice of rituals which are not conducive to true religious feeling. Tracing the events of Luther's life, Mr. Kerschner explained that Luther believed that the individual soul could have contact with God, and that the individual conscience, enlightened by the truth of God, is supreme. The Roman Church, he declared, taught that the Church was

supreme and that only through it could the individual have contact with God. "Martin Luther was one of the greatest moderns of us all. It is doubtful if the thinking of Rousseau and Freud, who now dominate the intellectual horizon, will influence human thought and action as permanently and vitally as has this German Monk."

The combined choirs of St. Paul's Episcopal, St. John's Evangelical Lutheran, the German Lutheran and Christ Church, composed of 130 voices, furnished the music. The service was closed by Dr. Cummins with prayers in German, Swedish and English.

* * *

An Innovation at Trinity, New York

Instead of the customary series of noonday Advent sermons the rector of Trinity, New York, the Rev. Fred-eric Fleming, is giving a series of informal Advent talks. To add informality to these services he is speaking from a temporary platform in the center aisle of the church.

* * *

Public Lectures at Cambridge Seminary

The Cambridge Seminary offered four series of lectures on Monday evenings, commencing November 27 and closing December 18th. Pro-

fessor Norman Nash, "Four Portraits of Our Lord;" Professor James T. Addison, "Living Religions of the Non-Christian World;" Professor Angus Dun, "Christ and His Rivals in the Modern World;" Professor William L. Wood, "The Dynamic of the Christian Faith."

* * *

Women of New York Have Meeting

About one thousand members of the Woman's Auxiliary of the diocese of New York held their annual Advent meeting at the Synod House, New York City, on December 5th. The speakers were Presiding Bishop Perry; the Rev. Daniel McGregor, professor at the General Seminary; and Bishop Larned of Long Island. Bishop Manning presided. The Rev. Joseph Fort Newton of Philadelphia preached at a service in the morning.

* * *

Parish on the Society Page

With the comment that it was "too bad Dr. Kinsolving couldn't have worn a smart blouse and a navy shirt," one of our readers sent in a clipping from the society page of a Boston newspaper, containing the report of the annual sale and luncheon at Trinity, Boston. The entire column story is devoted to this sort of Church news; "Miss Karolyn Sam-

ANNOUNCEMENT

**BLACK STARR & FROST—GORHAM
HAVE ACQUIRED
THE RENOWNED ECCLESIASTICAL DEPARTMENT**

of The Gorham Company and have installed it in the first floor of their establishment with an entrance on Forty-Eighth Street, just west of Fifth Avenue. In this appropriate and convenient location will be found a complete collection of religious articles for personal use and adornment and ecclesiastical appointments of unusual beauty and craftsmanship. • To reorganize the stock of the Ecclesiastical Department, we are offering a variety of articles at clearance prices. Many rare opportunities for Christmas buying and giving are here afforded.

BLACK STARR & FROST—GORHAM

JEWELERS • SILVERSMITHS • STATIONERS

FIFTH AVENUE AT 48TH STREET, NEW YORK • Associated with SPAULDING-GORHAM, Chicago

son wore smart plaid and gray wool. Assisting her were Miss Eleanor Shaw in garnet crepe with cowl neck; Miss Eleanor Jones in a coat dress of brown and white plaid" and so on for a full column, until in the very last line we find the name of Dr. Arthur Lee Kinsolving, but without a word about his apparel.

* * *

St. Mary the Virgin Celebrates

The 65th anniversary of the founding of the Church of St. Mary the Virgin, New York, and the 38th anniversary of the opening of the present church, was celebrated on Friday last, the feast of the Immaculate Conception of the Virgin Mary. The preacher was the Rev. Wallace Gardner, vicar of the Chapel of the Intercession.

* * *

Consecrates Church in Arizona

Bishop Mitchell consecrated the new chapel of St. Luke's-in-the-Desert, Tucson, Arizona, on November 22nd. Immediately following the consecration service the Rev. C. E. Huntington was instituted as chaplain of the sanitorium. The chapel was made possible by a gift of \$2,000 from the Auxiliary of North Carolina, \$900 from the national Woman's Auxiliary and \$2,100 from the Arizona Health League.

* * *

Bishop Tucker is Paddock Lecturer

Bishop Tucker of Virginia is delivering this month the Paddock Lectures at the General Seminary. His subject is "Providence and the Atonement."

* * *

Where the Synod Had its Meeting

We reported something of the meeting of the synod of the province of Sewanee in our last issue. But because we did not know it at the time we failed to relate that the church in which the synod met, St. John's, Montgomery, Alabama, was the place where President Jefferson Davis and other high officials of the Confederate States worshipped regularly. It was here too that the bishops, clergy and lay delegates from the southern diocese met to organize the Church in the Confederate States. Also here was held the meeting which led to the organization of the province of Sewanee. There were several matters about the recent synod that I failed to report; the commission on Negro work recommended that Negro Churchmen be given representation in the synod as well as in all diocesan conventions. A resolution was passed without a contrary vote approving the efforts of President Roosevelt to better economic conditions. And

there were a couple of stirring addresses by the Rev. Daniel McGregor, professor at the General Seminary, in addition to those by Presiding Bishop Perry and Executive Secretary Grace Lindley, previously reported.

* * *

A Report on the Bishop's Pence

The first evaluation of the Bishop's Pence plan in the Diocese of Chicago is now available, based on returns from the first Pence Collection Sunday, Nov. 26. Reports from twenty-seven parishes and missions which thus far have made returns show a total of approximately twenty-one per cent of the 20,000 banks turned in with an average of about \$1.25 per bank. A total of \$1,640 has been reported to Pence headquarters from slightly more than 1,300 banks. This takes into con-

sideration only the containers which were presented at church services last Sunday, without any "clean up" work. Based on returns thus far, Bishop Stewart expressed satisfaction over the results and the opinion that the final returns would commend the plan to an even greater extent. Approximately 100 parishes and missions are yet to be heard from on the returns.

* * *

Fire Damages Pennsylvania Parish

St. Martin's, Marcus Hook, Pa., one of the oldest parishes in the diocese of Pennsylvania, was seriously damaged by fire on November 26th, due, it is believed, to a defective flue. The walls were uninjured but the roof and the interior were entirely destroyed. It is believed that the entire damage will be covered by insurance. The parish was



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founded in 1702. The present church was constructed in 1745. The rector is the Rev. Carl Appelberg, who is also chaplain and superintendent of the Seamen's Church Institute at Marcus Hook.

* * *

Wants the Prince Imitated

Canon Charles G. Reade, rector of St. Stephen's, Cincinnati, wants the Prince of Wales imitated. Writing in his weekly letter to his parishioners he says: "If the Prince of Wales wears a certain kind of collar or necktie, within a few weeks American free born men and boys copy him. He goes to church regularly. Why not imitate him in that?"

* * *

Michigan Parish Has Educational Institute

Twice each year Christ Church, Adrian, Michigan, has an education institute; one in the spring for general Church training and one in the fall for religious education. The one which recently closed, well attended, was led by Miss Elizabeth Thomas, director of religious education for the diocese.

* * *

A Hotel's Ten Commandments

Philip E. Cobden, manager of a large Chicago hotel and a churchman, believes in doing missionary work along with his business duties. He has devised the following "ten commandments" which he has placed in a conspicuous place in every room: 1. In a hotel man's world there is no such thing as fear. 2. All is in vain without God. 3. Never risk your chance for Cairo for a cracker. 4. Be worthy and you will get your

heart's desire. 5. Never leave anyone worth while the worse for having known you. 6. If you have nothing nice to say of anyone, keep still. 7. Be a good loser as well as a good winner. 8. Be sure of your salt. 9. A true friendship is the most wonderful thing in the world and hangs on mutual respect, tolerance and understanding. 10. Nothing is worth having if you must hurt someone else to have it. Rather Rotarian, I should say, but at that they should help.

* * *

Diocesan Treasurer Resigns

George B. Pattison has resigned as treasurer of the trustees of the diocese of Albany, thus terminating a service of twenty years. He is succeeded by Thomas H. Jackson.

* * *

New Professors at Virginia Seminary

The Rev. C. Sturges Ball of Bexley Hall has been elected professor of pastoral theology at Virginia Seminary and the Rev. Charles W. Lowry Jr., at present at the Pacific Divinity School, has been elected professor of the philosophy of religion.

* * *

Bequests to Providence Churches

C. Prescott Knight, Rhode Island manufacturer who died recently, bequeathed \$10,000 to All Saints, Pontiac; \$10,000 to the Epiphany, Providence, \$10,000 to Grace Church, Providence, and \$5,000 to the St. Elizabeth Home.

* * *

Raises Cash With Ju Jutsu

In an effort to raise cash for an empty treasury, St. Mark's-in-the-



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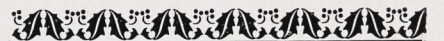
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Bouwerie, New York, where the Rev. William Norman Guthrie is rector, staged a "St. Nicholastide Festival" last Friday and Saturday. There was a display of art objects and an exhibition of ju jitsu—you know that Japanese stuff where a guy grabs you quick as a flash and tosses you about twenty feet. Whether Dr. Guthrie was in the ring or not I am not informed.

* * *

**Virginia Young
People Meet**

Members of the third district of the Y. P. F. of the diocese of Southwestern Virginia, met at St. John's, Roanoke, Va., on December 2nd. The conference opened with a devotional address by Bishop Jett; Miss Pearle Young, diocesan president of the League, explained the functions and opportunities of the organization, after which there were group discussions on various phases of the work, led by the Rev. J. M. Dick of Pulaski and Rev. M. N. Bacot and Mrs. P. C. Wingo of Roanoke.

* * *

**Fire at St. Mark's
Grand Rapids**

Serious damage was caused to the parish house of St. Mark's, Grand Rapids, Michigan, as a result of a fire on December 2nd. Prompt work saved the building from destruction and the fire doors between the church and parish house prevented damage to the church. The Rev. H. Ralph Higgins has just recently become the rector of the parish.

* * *

**A Choir Has an
Anniversary**

The boy choir of All Saints, Providence, recently celebrated its 75th anniversary. It is the second oldest boy choir in the country, that of the Advent, Boston, having been organized a short time before in the same year, 1858. There was a banquet at which about 250 men listened to addresses by the rector, the Rev. J. B. Lyte, Bishop Bennett and others. There was a festival service the following Sunday with the former choir members marching in the procession.

* * *

**A Caution from
Headquarters**

The Rev. Robert F. Lau, vice-counselor on ecclesiastical relations of the National Council, sends this word: "Readers of THE WITNESS are advised to consult postal authorities of the United States before sending money to Jerusalem for 'flowers from the Holy Land'."

* * *

**Church as Memorial
to Stoddard King**

A large committee is at work raising funds with which to build a church in Spokane as a memorial to Stoddard King, who died last June.

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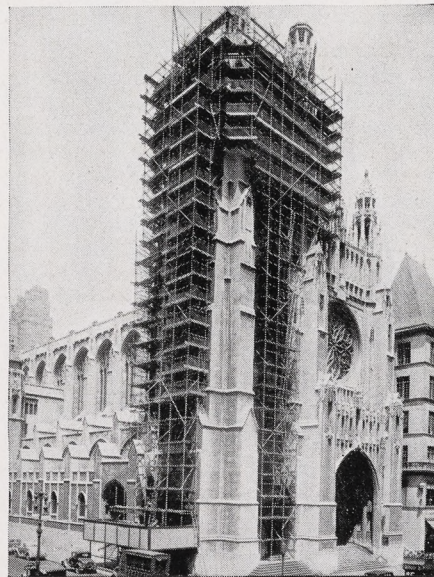
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His work, particularly the "Long, Long Trail," was known to millions throughout the English speaking world. It is hoped that the memorial will be not only a national but an international tribute to his memory. But few people knew that Stoddard King was devoted to the little church of the Holy Trinity. Here he was found each Sunday, leading a class of young men and later assisting the rector at the service. Here he had served successively for many years as choir boy, crucifer, altar boy, teacher, lay reader and vestryman. Bishop Cross is the chairman of the committee. The Rev. Donald Glazebrook is the rector of the parish.

* * *

**Putting the
Laymen to Work**

A novel plan for interesting business men more actively in the Church, and especially in parochial activity, has been developed by what is called the "Men of St. Luke's" group in St. Luke's pro-cathedral, Evanston, Illinois. Heading the group is Austin J. Lindstrom, well-known Chicago banker who says: "In spite of the indifference, the apparent lack of interest, the actual avoiding of responsibility so evident among our men, I am firmly of the opinion that men not only want the Church but will assume their proper places if sufficiently challenged. Much of the difficulty lies in a misconception of the obligation of the individual to the Church. We try to arouse an interest through fellowship, entertainment and other social means. We must devise means whereby we can tie into the life of the parish and the Church as a whole the latent manpower which exists."

Following this line of reasoning, Mr. Lindstrom says his group set about to organize the men of his parish to do work which already exists, not to create new jobs. The result: membership in this group involves a definite obligation to serve the parish and the diocese within the limits of the members' time and ability. Among the activities which the group is taking over are: The every member canvass; Christmas party for poor children; calling on new members in parish; cooperation with all parish organizations such as Church school, choir, acolytes, boy scouts, etc.; hospitality; bishop's pence; ushering at church services.

* * *

**Dean Grant Wants
the Rules Tightened**

We recently commented upon an editorial that appeared in the *Living Church* which advocated the lengthening of the period of the diaconate. The *Living Church* felt that the period should be lengthened in order that some of the unemployment

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among the clergy might be absorbed. We stood for the idea, but in order that a longer diaconate might develop a better trained clergy. We could think of nothing better, for instance, than having Dr. Bill Keller of Cincinnati run his summer school the year-round, assisted by capable men. He'd do that too, incidentally, if the cash could be found—he even had the plans drawn up some years ago. Anyhow now along comes Dean Grant of the Seabury-Western Seminary and says that it is not a longer diaconate that is needed but a tightening of the rules. He feels that theological training should in no sense carry with it a guarantee of livelihood. He points to the fact that law schools do not guarantee livelihood for legal students, or medical schools for their graduates. Moreover, he says, the weeding out process should start in the seminary and continue, I take it, through the diaconate.

* * *

Dr. Delany is Ordained

Selden Peabody Delany, who will be remembered as formerly the rector of St. Mary the Virgin's, New York, and a leader of the Anglo-Catholic group in our Church, was recently ordained a sub-deacon in the Roman Church and will be elevated to the diaconate before Christmas. He will probably be ordained to the Roman priesthood during Lent. Dr. Delany is a native of Fond du Lac, Wisconsin, and was reared a Presbyterian, entering the

Episcopal Church while a student at Harvard. Since going to the Roman Church in 1930 he has been a student in Rome. He is now sixty years of age.

* * *

Rhode Island's Oxford Centenary

The Oxford Movement centenary was celebrated in the diocese of Rhode Island on December 3rd. A solemn eucharist was offered in St. Stephen's Church, with Canon B. I. Bell delivering the sermon by request of Bishop Perry. In the evening there was a large crowd at a mass meeting at which Dean Washburn of Cambridge Seminary was the chief speaker.

* * *

Death of China Missionary

A cable from Shanghai reports the death on November 30th of the Rev. Benjamin L. Ancell, one of the senior missionaries in China. He went to China in 1899 after gradu-

ating from the Virginia Seminary and spent his entire ministry there. He was a member of the conference which in 1919 completed the organization of the Anglican districts in China as the Chung Hua Sheng Kung Hui or Chinese Catholic Church.

* * *

Self-Supporting Parishes in Shanghai

Two Chinese parishes in the district of Shanghai became self-supporting in 1933: Grace Church, Soochow, and All Saints, Shanghai. This means that the congregations pay the salary of the Chinese rector, the sexton's wages, and all miscellaneous expenses.

* * *

A Really Missionary Parish

Various people have urged at times that every parish might well start a new mission at intervals of a few years. An excellent illustration of this is found in Christ

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Church, Corning, New York. Just a year ago, the wardens and vestry made it possible to place a priest at the Church of the Redeemer, Addison, and the results during the year, in attendance, Church school, community interest and confirmations, surpassed all expectations. Further, at a recent meeting, the vestry adopted another daughter mission, St. John's, Lawrenceville, Pa., in the neighboring diocese of Harrisburg but near Corning. The rector, the Rev. Francis F. Lynch, has begun Sunday evening services at this second mission.

In this parish, listed in the Annual as having 1001 members, Mr. Lynch announced that the Easter offering in 1932 should be for the Church's missionary work, and suggested that \$3,000 be given; the amount received was a little over \$4,000. The same announcement was made last Easter, with no total suggested, and about \$5,000 was received.

* * *

West Texas is Truly Rural

Ten of the eleven clergy in the district of North Texas are doing rural work. The eighty counties of the district are distributed among them so that every mile is some one's responsibility. One man, assisted by four lay readers, has twelve counties.

* * *

Disapproves of Our Soft Living

The Rev. George Buzzelle, rector of St. Andrew's, Minneapolis, Minnesota, writing in his little parish leaflet, disapproves of the softness of present day life. Commenting on the recommendation that part of Idaho be given to the diocese of Spokane he says:

"Now they are at it again, trying to cut off the Panhandle of Idaho and tack it on to Spokane. They succeeded once, but the mistake was soon rectified. And they tried it again in 1919, at Detroit, but a splendid argument by Dr. Freeman, and a fiery one by Dr. Stires, and a few very pointed questions by Bishop Talbot resulted in a vote of only two for the proposition. We well

remember the quiet chuckles of Bishop Talbot as we sat at lunch after the session as he remarked, 'Well, George, we fixed that scheme. They will hardly try it again.' But now comes a report of a Commission of General Convention suggesting the change, and giving as the chief reason 'the long and tedious trip' from south to north in a Pullman car once a year! Shades of Tuttle and Talbot! These men travelled hundreds and hundreds of miles every year in Concord coaches, buckboards, horse-back, over roughest roads, under blazing sun, through stifling dust, to carry the good news and lay enduring foundations. What terrible hardship one must undergo in travelling once a year from Weiser to Moscow (it really must be 250 miles) in a Pullman sleeper with diner attached! We do not recall any very loud complaints about the 2000 mile trips New Yorkwards. There may be reasons for cutting off the Panhandle, and dismembering of the District, but this perilous and tedious journey is hardly one of them."

* * *

Preparing for General Convention

With the approach of General Convention at Atlantic City next October, the diocese of Pennsylvania is already encouraging its people especially the older members of the Church schools, to set aside about ten cents a week which will amount to enough in a year to pay their expenses for a day at the Convention, including a great service in the auditorium and an offering. Other near-by dioceses may like to suggest similar forethought.



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