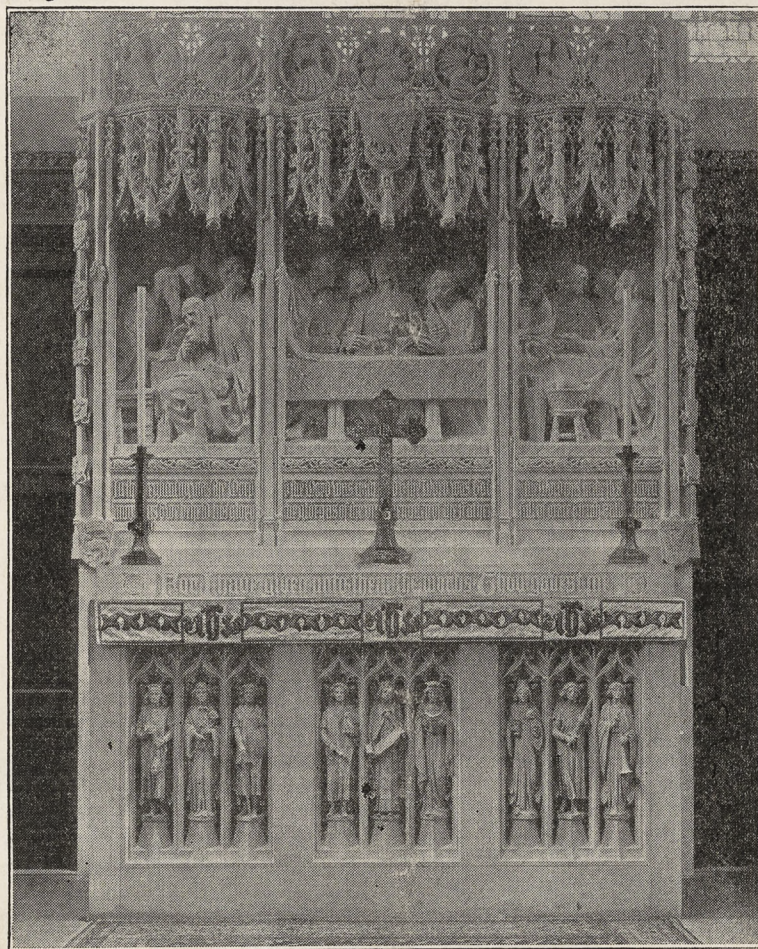


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ECCLESIASTICAL ART

By Rev. Neil Stanley

THE PHRASE, Ecclesiastical Art, is merely a rather ugly but convenient way of saying "the beautiful in the service of the Church." If the thing itself is to be a reality to our own religious experience, a beginning must of grim necessity be made by way of propaganda and of personal evangelism. The very idea of ecclesiastical art, in so far as the idea is an authentic one, excludes at once the exotic and the foreign—that which is imposed upon the Church. The art must be a self-expression, something really of the Church, and its practical definition will always be the Church's need. The initial evangelism must be a stimulation of the feeling of this need, and the propaganda must be intelligent direction as the need becomes articulate.

That the Church's art must be truly popular does not mean license to indulge the current taste. An art is truly popular when it is the logical aesthetic expression of the community's real needs. There is then a certain inevitableness about it, but an inevitableness that, far from excluding, really presupposes expert assistance and direction.

Bad Church Art

Most of what we have in the way of buildings and appointments is distinctly bad, and the sting of the indictment lies in the fact that the bad is needlessly bad. Beautiful things do not cost more in money than mediocre things or than ugly things. They do cost more, but the increased expensiveness is in time, and in feeling, and in information, and in imagination.

The age which began with the eighteen-thirties, and which ended the day before yesterday, gave us most of our physical equipment in the Episcopal Church—all of our equipment in the West. It was a vastly uninformed and unimaginative age, and it took its fash-

ions very seriously and with unfathomed trust. It was always inhibited by fashions, and the limitations of circumstance were not so much as noticed. Where the fashion was Gothic, fond things were vainly imagined in brick and pitch pine, and were correct because they were alleged Pugin, as indeed they were, less only the spirit and the understanding of Pugin. The craving for variety of manner might be met by irruptions of Richardson Romanesque, done in brown stone, or by picturesque effects in Queen Anne.

A church building conceived and born in this sin would be located in some inconsequent place—no one dreamed, presumably, that site is the half of any building; would receive a dedication from a rigidly exclusive list of perhaps thirty titles; built of just sufficient size to seat precisely the number of expected attendants; glazed with reproductions of the donors' favorite paintings; furnished from the catalogue of some commercial ecclesiastical furnisher; decorated with symbols until every available square inch hinted at saving truth; and arranged, were it the minutest of chapels, for a service of the English Cathedral type.

Be Discontented

This, unhappily, is not a caricature of what we have, and people ought to be made to be discontented with it precisely because it is bad, and because the beautiful is so possible that the attainment of it is a moral obligation.

People are mostly visualizers, and they acquiesce in bad things because they have never seen good ones. In this work of helping people to see at least enough to enflame a valid if not divine discontent, the Church Art Commission of the Diocese of Colorado has given a good lead by assembling a traveling exhibition of photographs and artists' drawings—the subjects covering a wide range

of buildings, glass, furniture, and textiles, but limited to the range of practical western politics. The exhibition is easily and inexpensively available. What is done here on a small scale deserves notice, and the Church might well pay it the compliment of wide imitation. It is rather futile to talk to people who have not seen at least something of what we have in mind. For the most part then we do not speak the same language, and the most helpful criticism is apt to be dismissed as mere carping censoriousness, and the most stimulating suggestion comes to nothing because it arouses no answering interest.

Trust the Artist

The revival in interest in ecclesiastical art offers an opportunity for the establishing of better relations between artists and the Church to the great advantage of both. It is not so important to deal with artists intelligently as to deal with them ethically. Trust the artist. It is not right that an artist's every move should be reviewed suspiciously by a committee of amateurs, and it is certainly wrong to accept an architect's building and then to disregard him in the selection of lighting fixtures.

True, the artist is frequently a very difficult person, probably not a genius, and overmuch given to lecturing the Church on what is peculiarly the Church's own preserve, but he is generally sensitive to situation, and quick to acquire a feeling for the definition of things. If he approaches the problem of the sanctuary, say, innocent of the remotest notion of what a sanctuary is about, and in obedience to some private doctrine of balance, demands two credence tables, it is better to let him have his way, and to trust Providence to provide, as inevitably it does, an auspicious moment for the tactful reassertion of the ec-

clesiastical supremacy in credence tables.

Use Local Talent

Respect for the limitations imposed upon us by circumstance will cause us to make larger use than heretofore of our local resources alike in talent and in materials. There is no real reason for favoring commercial products of ecclesiastical furnishers over local design and workmanship. We are only warranted in going far afield when the resources at our disposal are so great that we can afford to bid for great rather than for medium talent. Access to information for local guidance is not so difficult a matter as might be imagined. It was recently found possible, for example, to assemble a reasonably satisfactory bibliography from among the books on the shelves of a rather typical mid-western public library.

At least the Church public can learn that it is not particularly pious always to be sacrificing beauty to the Moloch of correctness. The beautiful is something desirable in itself, and is its own justification.

So we can break the heavy yoke of symbolism. It is not necessary that every object in the church be didactic, nor is the word "ecclesiastical" synonymous with a delirium of Greek letters and interlaced circles and triangles. When people learn to ask of any object proposed for the church's use, simply "is it beautiful?" the question, doubtless, will work great havoc with our present equipment, but the wound will be for our healing. Durandus has myriads of disciples who have never heard of him, and perhaps if people only knew more of their oracle the spell would be broken. Our inhibitions are largely prescriptive sentimentalities. Merely analyzing them destroys for the most part their power.

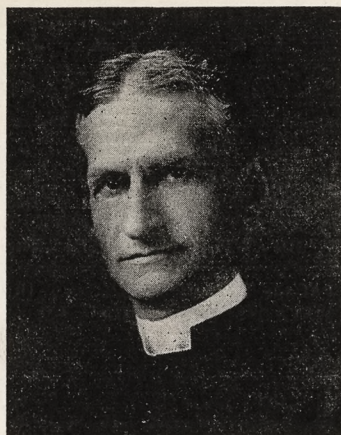
Cheerful Confidences

By Rev. George Parkin Atwater

SHARING EACH OTHER'S JOYS

TODAY I HAD the pleasure of meeting again, after an interval of several years, the Rev. H. P. Almon Abbott, of Baltimore, formerly dean of Trinity Cathedral, Cleveland.

In inquiring after each other's health we discovered that last year we had each suffered from the same results of nervous indigestion, an indiscretion which compelled each of us to remain in bed for a period of five weeks during which Nature rejoiced in a brief victory against campaigns, committee meetings,



Bishop Brent

He Figures in the Week's News

noonday lunches, and various other modern preoccupations.

While we were laughing over our common experience Dr. Abbott challenged me with the statement: "You can make a Witness article of this. It is a real cheerful confidence."

The material seems pretty slim, as I am much in doubt as to the general interest and the details of an illness, in spite of the fact that such narrating is not entirely unknown in America. In fact the habit of detailing illnesses seems to be so common that I shall not be surprised when some enterprising broadcaster, speaking from station OTEH, shall radiate old Mr. Blank's experience with rheumatism, or Mr. Blank's recipe for making one operation for appendicitis provide talking material for the long evenings of three consecutive winters.

But inasmuch as both Dr. Abbott and myself are today in robust health and carrying over-flowing loads, we may try to reckon the advantages of a few weeks in bed. Roger Babson, in a recent article, quotes an English statesman, who says that every American business man should lock himself in a room for three weeks each year and give his entire time to straight thinking.

I believe that every Bishop, rector and leader in the Church should do the same thing. And this is not one's vacation. That is for recreation. This should be a "retreat," a time for study, meditation, prayer and thought. For too many claims are made on our attention today. They clog our mental processes and obscure our vision. From morning until night, outside affairs clamor at the doors and windows of the mind. Early in the morning the daily paper hurs at us a panorama of crime, politics, baseball comic strips and advertisements. On the way to one's office the bill-boards

scream the merits of automobiles and soaps. At the office the daily mail brings an assortment of matters needing attention. The telephone punctuates one's duties with the peremptoriness of a fire-alarm. Numerous callers bring their schemes and woes. And so on through the day. And now at night the radio hurls its messages and appeals. Surely the world is full of a number of things.

It seems to me that what our Church needs as much as anything else is a full month's "retreat" or a period of release from bustle and confusion for some straight thinking. We should take inventory. Our Bishops and secretaries should sit down with a file of Convention Journals for twenty-five years back, and absorb some history that will help to formulate wise policies for the future. Leadership is not necessarily a pulling of an organization by main force, but a wise guiding of the strength of the organization. Better one step in the right direction than a furious mile on the wrong road. Better one good book thoroughly studied, than a score of books "glanced at."

Leadership today imposes so many burdens upon the leaders that they must take time to study and think. What you do today is of importance only if it leads to some possible goal of achievement. And I would not advise you to wait for nervous indigestion to overtake you before you spare the time to go into "retreat."

Let's Know

By Rev. Frank E. Wilson

THAT STAR

WHAT was the Epiphany star? Several explanations have been offered, some of them being plausible to an interesting degree.

Kepler seems to have been the first to attempt a scientific explanation of the star. By careful study of the courses pursued by the planets, he established the fact that a rare constellation appeared in the heavens shortly before the beginning of what we call the Christian era. It was a conjunction of the two planets Jupiter and Saturn, both bright stars by themselves, and capable of quite a showing when brought close together. Inasmuch as scholars are pretty well agreed that our Lord was actually born a few years before the Year One, Kepler's theory was not at all out of place.

Of course, Kepler had nothing to go by except astronomical calculations. That particular conjunction is what should have happened. Then there came a discovery, some twenty years ago, of some old Egyptian rec-

ords which contained certain astronomical data covering the years just before this same Christian era. It was a papyrus table, and it mentioned this very conjunction as an actual fact.

Another theory satisfies the problem very simply by identifying the Epiphany star with the planet Venus which turns up every two years. As it gradually increases in power, this planet never fails to impress people with its brilliance, and some astronomers have thought that it meets the requirements of the Epiphany story.

It has also been suggested that the Star of Bethlehem was some sort of comet. Nowadays comets are discovered at the rate of two or three every year, but many of them are a long way off and not brilliant. Probably they would have escaped the notice entirely of the astrologers of scriptural days whose equipment for studying the heavens would have been much inferior to that of modern scientists. A brilliant comet, therefore, would have been an uncommon occurrence — sufficient to arouse considerable comment.

Still other astronomers consider this star to have been a *nova* which means a new and temporary star which flares very brightly for a few weeks or months and then dies out. The *nova* is due to a great cataclysm in the heavens caused by the collision of two dead suns as they go whirling through space. The terrific impact of two such gigantic bodies meeting head-on produces a friction which can only exhaust itself in flames of celestial glory. There have been, probably, two or three hundred instances of such "new" stars since the first Epiphany, the most brilliant being Tycho's star of 1572.

All this, of course, is mere speculation. It is doubtful if we shall ever know with real certainty just what the Epiphany star may have been. These speculations, however, do go to show us that it was not the impossible thing which some rationalistic persons would have us think. God may have used any one of these astronomical phenomena to accomplish His purposes or He may have used other means which are quite beyond our present comprehension.

At all events, something happened two thousand years ago from which the world has never recovered. Whether it was heralded by a comet, a star, or a constellation is a small matter. The Christ was born. This Twentieth Century world has knowledge of no other fact which can approach it in its practical bearings on the every-day course of modern life.

OUR COVER

The reredos pictured on our cover was dedicated by Bishop Brewster a year ago in St. John's Church, Hartford. The theme of the reredos is taken from *Da Vinci's* last supper, the detail, however, being the sculptor's conception and is carried out on original lines of his own planning. The other decoration is derived largely from the life and writings of St. John.

The whole reredos is carved from a cream lens stone, making a variation in color with the later, which is carved from Indiana limestone. The architect and sculptor worked to produce an impression of great richness to overcome the difficulty often found in carvings of stone in their lack of warmth.

The Council's Work

By Mr. Alfred Newbery

DROPPING THE TOGA

I HAVE some vague recollection of Roman delegates to Carthage saying, "We bring war or peace. What will you?" When the Carthaginians replied, "Whichever you please," the Roman delegates let fall the ends of their togas, which meant war, just as knocking the chip off one's shoulder means personal combat among small boys. I cannot vouch for the historical accuracy of the above version. I am not at all sure that toga is not the Japanese word for sash, now becoming familiar to us through the cross-word puzzle. But let us assume that it is right. It is this dropping of the toga that we wish to speak about.

The conversation reported above, whether genuine or not, will serve as an illustration. That type of conversation always means the dropping of the toga. It always means war. I remember lining up for a basketball game with a visiting team in preparatory school. As my opponent shook hands with me he said, "How do you want it, rough or smooth?" What do you imagine it turned out to be? Very rough! And given that approach and that reaction it always will be very rough. Truculence is not the state of mind in which to seek peace and ensue it.

There are some of us however who believe quite thoroughly in this toga-dropping approach. Perhaps all of us believe in it some of that time. We go out looking for fight and are

disappointed if a good occasion to start something is not offered. Like the Irishman who reported having passed a foe and having treated him with silent contempt, and who when pressed for an explanation of the silent contempt said he, "heaved him through a plate glass window," we are apt to conceive even of peace in war-like terms.

And for the person who is misguided enough to have a doubt as to the morality of war as such, we have nothing but contempt. As the word "Boche" or "pro-German" disappeared, the word "Bolshevik" took its place, but even that has yielded the palm to "pacifist" as an epithet. Please note that it is an epithet, not a definition. Unless we agree with Mr. William Jennings Bryan, we can describe a man as an evolutionist without heat or glistening eye but we do not use the word pacifist in that way. We put contempt, or hatred, or at least hostility into it and we imply that the man's whole life must be poisoned, that if he is a pacifist, he cannot possibly be a proper teacher or banker, or what not.

Now is it not time that we stopped making faces at people who disagree with us and got down to business? Is it not time that we understood how this toga-dropping and crying of "pacifist" solves no questions?

There are certain people in the world who are studying methods of attaining peace. They are not indulging in winged oratory about peace as an ideal. They are not discussing whether or not to go to war is an abstract virtue. They are facing the fact that war is expensive, —that it wastes life, that it wastes time and labor and money, that its after-results are to put it mildly, undesirable. Some of them have evolved plans whereby future conflicts may be rendered less certain.

And we are foolish if we do not acquaint ourselves with those plans. We are foolish to condemn all plans as interfering with the sacred rights of toga-droppers. Maybe the plans will not work. But unless we know about them and are prepared to give them sympathetic consideration, there is no "maybe" about it, we are sure they will not work.

At its last meeting of the year, the National Council urged the Church to study these plans during the Epiphany season, and commuted to the Department of Christian Social Service the task of making accessible to the people of the Church the material on which to base a judgment. A book is being written for discussion groups. Other books already available are on sale at the Book Store at the Church Missions House in New York. If

there is another way of settling international difficulties other than by killing off as many as possible of each other's citizens, we ought to find it out and try it out. And such a search ought to fall with peculiar responsibility upon Christians on whose lips at this season is the song, "Peace on earth to men of good will."

The Devotional Aspect of Stained Glass

By Mr. G. P. Hutchinson

NOW THAT numerous new churches are being built throughout the country, many of them of great beauty and of high architectural merit, the time has come when a more serious consideration should be given to the question of the Stained Glass which is to fill the windows, so that in future that incongruous medley of styles and subjects which is to be seen in the majority of churches may be avoided.

In the case of a new church a carefully considered scheme of subjects should be thought out for all the windows. The greatest care should be taken in the selection of the artist who is to be responsible for designing the windows and carrying out the work, and actual examples of his finished work should be seen, for mere sketches on paper are apt to be misleading, the quality of material and workmanship being more important in Stained Glass than in perhaps any other craft.

When selecting a subject there is always the danger that the personal element should be allowed to predominate. It is perhaps only natural that when a Memorial is being offered, the desire to put up something which is "appropriate" should be uppermost in the minds of the donors but this is often carried to extremes, and even portraits are sometimes introduced into windows. It must always be remembered that churches are not private picture galleries, and that whatever is put into them must be looked upon as a permanent offering to God, to beautify His House, and to have an uplifting influence on the minds of the worshippers.

There is no doubt that art and beauty and colour have an effect upon the mind and senses, and help to produce that "atmosphere," or devotional feeling which is so marked in some churches, and absent in others. We wonder how it is caused. It may be summed up in the word "harmony." Everything must be "in tune," the lines and proportions of the building, the colour scheme of the windows, wall paintings and

hangings. A building with its scheme of decoration may be compared to an orchestra, where all the instruments must be in time, tune and harmony; if not, a sense of discord is produced upon the ear; and so with a church, its lines of architecture and proportions must be perfect and all its colours in harmony or we shall feel that something is wrong, that there is a disturbing element producing a feeling of unrest. The effect is still further emphasized by the religious subjects and symbolism portrayed in sculpture wall paintings and stained glass windows, all combining to produce that feeling of mystery and devotion which we call "atmosphere."

This is most noticeable in the medieval Cathedrals and Abbeys where everything has its symbolic meaning.

Carved in the stonework over the great western portal may generally be seen a figure of Our Lord, as the Way, the Truth, and the Life, signifying that it is only through Christ that we can approach God. The first object which meets our view as we enter is the Font, because it is by the Sacrament of Baptism that we enter the Holy Church of Christ. The Nave is generally supposed to represent the Church Militant, and the Chancel the Church Triumphant, and so at the Chancel arch there is placed a screen, often surmounted by a Calvary signifying that it is only through the grave and gate of death that we can enter into Eternal Life.

At the East End is the Altar, or Throne of God, on which are placed two candles symbolical of Christ the Light of the World, the two representing His Human and Divine Natures. In front of the altar are the seven lamps burning before the Throne which are the seven Spirits of God.

If there is a great East window, what an opportunity is here presented to the artist in Stained Glass. We have passed through the various stages, from the Font, which is "the Way," to the pulpit, where "the Truth" is preached, and the Altar where we receive the Sacrament of "Eternal Life," and now in the East window we have reached the climax and we look for the Apocalyptic Vision, a glimpse of Heaven, Christ as our great High Priest and King, robed and crowned reigning in Glory, surrounded by Angels and Archangels, the white robed throng of Martyrs, and the smoke of the incense which is the prayers of the Saints rising up to the Throne of God, the whole composition being full of mystical meaning, and glistening

like jewels of ruby, sapphire and emerald.

A scheme of subjects should be worked out for the rest of the church, having, if possible, some relation to its dedication. These should also convey their message helped by symbolic devices and legends, the whole being designed to be in harmony with the architecture of the building, and restful in effect: the colour scheme and the effect of light and shade produced upon the architectural features of the building having been carefully considered. In all this the personality of the artist must play an important part, because in all art, the mind of the artist is reflected in his work, and if he does not believe and feel what he is expressing the result can only be soulless and unconvincing, and lacking in inspiration.

The builders of the medieval Cathedrals lived in an age of religious fervour, the architects were in most cases the monks themselves, to whom the building of their churches was a labour of love; and so with the old masters who expressed on canvas or panel the great truths of their faith which meant so much to them. They lived for their art, as it was the expression of their faith, and an offering of their best talents to God.

Times and conditions have changed, and the materialistic age in which we are now living, with its indifference to religion, and its greed for money making, cannot fail to make its influence felt on the religious art of the day. Increased facilities for the study of art have produced many highly skilled artists and craftsmen but the inspiration is often lacking, and much of their so called religious Art is pagan in its conception and lacking in spirituality.

The whole question is in the hands of the clergy, for it is in their power to refuse to allow inferior works of art to be put into their churches. It is for them to work out carefully considered schemes of subjects for the decoration of the walls and stained glass windows of their churches, employing the best artist to carry out their ideas, who should be allowed ample time to do justice to his work, and receive adequate remuneration.

The practice of inviting competitive sketches, and "accepting the lowest tender" should be ruled out. The very idea of offering the cheapest work to adorn the House of God is unthinkable. If there is only a limited sum of money available, then a simple treatment must be adopted. Many of the simplest windows are really the most effective, but the

(Continued on page 14)

Activities of the Young People

*Edited by Miss Fischer and
Bishop Quin*

THE LEAGUE IDEA

IT IS A common observation that Rome was not built in a day. This is merely another way of saying that no human institution has ever sprung forth, fully developed, like Minerva out of the brain of Jove. The origin of the Young People's movement in the United States is an apt illustration of this law.

Twenty-five years ago the rule was that children should be seen and not heard, the word "children" being interpreted broadly to mean anyone not yet attained of his majority. Today the emphasis is entirely shifted. The whole aim of educators the world over is to get young people to acquire the art of self-expression, to enable them more fully to take up their share of the world's work. So we have, organized in the various institutions catering to this group, literary societies, debating clubs and political organizations for the future citizen.

Finally, the Church took up the challenge, and started training its young people to assume the duties of conscientious churchmen. In this field the watchword is service, for that is what the Church primarily stands for; it is a divine institution created to serve human needs the world over.

If the business of the Church is to serve, it can do so only by following the example and teachings of the world's greatest servant, Jesus Christ. How is that to be done? By knowing Christ and making Him known to others. Such is the motto of the League: "To know Christ and to make Him known." This is an ambitious program for any organization, especially when it is recalled that more than one-half the population of the globe is non-Christian. Nevertheless, it is a challenge—a challenge which has been accepted and which, with God's help, will be ultimately won.

But the League is not an association of mere theorists; it is born to fulfill a definite need. It may be freely asserted, without danger of contradiction, that the world's great need is Brotherhood. How does the League propose to serve this end? First, by working in the five fields of service—the parish, the community, the diocese, the nation, and finally, the world. For if a man love not his brother whom he has seen, how can he love him whom he has not seen?

Therefore, we begin in our own parish, carrying the idea of service and brotherhood to its logical conclusion.

However, none of this is possible without an adequate preparation of ourselves for the work. The League has addressed itself to this task, first by having a committee on each of its five fields of service; secondly, by observing the rules of worship, prayer, service and recreation according to Christian ideals.

We might compare the organization of the Young People's Service League to that mighty combination, the British Empire. Once a year, the representatives of the great self-governing dominions meet at London to discuss informally the problems facing the empire, and the means to be taken whereby more co-operation may take place between the component divisions. Yet each of them is politically self-governing, enjoying almost complete autonomy in their own internal affairs; it is well recognized that the welfare of the empire as a whole is predicated upon the well-being of each dominion; and that in them is the life-blood of the imperial system.

Similarly the life-blood of the League is in the individual parish organizations; for it is upon them that the fate of the central organization hangs. How, then, can a successful chapter be started? First, it is always desirable that the rector should act as temporary commander-in-chief, until the society gets on its own feet. Secondly, let the preliminary organization be as simple as possible. Have one or two officers at first, then, as the club grows, more may be added. Complex rules in this stage are more often a hindrance than a help. Usually the society meets Sunday evening before service. Some of the chapters serve refreshments prior to the meeting. After a short devotional service, there may be an address, or discussion of an assigned topic, which may be either preceded or followed by the regular business meeting. Besides the Sunday evening type, there is another—the chapter which meets some weekday evening, alternating their usual endeavors with some form of handwork. Everything should be carefully prepared beforehand, so that the members will always have in their minds just what is going to happen, not only at that meeting, but also at the following one. In this way their interest can be effectively maintained. A word to the members, however, would not be amiss. The success of every organization depends on the amount of support given by the body at large. Without some helpful co-operation on the part of both the officers and the members, no real

progress is possible. Nor are the regular evening meetings the only form of get-togethers, there is hardly anything more stimulating than the occasional socials and dances which may be arranged at intervals during the season, under the wholesome influence of the Church.

Yet within these limits it is hardly possible to give anything but a bare outline of the vast possibilities of this work. What is most needed at present is a catching of the inspiration, the ideals and the enthusiasms of those who have given the League its birth. This is essential; without it, failure must inevitably result; with it success is but a matter of time, no matter how small the numbers.

Programs for Young People's Meetings

Edited by the Rev. Gordon Reese

THE NEW YEAR

Motto, "Choose you this day."

Hymn, No. 117 (New Hymnal)

Prayers

Bible Reading

Roll Call and Business

Program:

(a) Looking Backward. Paper written by a member, giving a report on the work done by the League so far this year.

(b) What the League has Meant to me. Short talks by members who have joined the League since the beginning of the Fall work.

(c) Looking Forward. Our goal from January first to the close of Summer camp or conference.

(d) A short address by the rector or counselor.

Hymn, "Go Forward Christian Soldiers."

Pulpit, Preacher and Pew

A well-known Bishop relates that while on a recent visit to the South he was in a small country town, where, owing to the scarcity of good servants, most of the ladies preferred to do their own work.

He was awakened quite early by the tones of a soprano voice singing "Nearer, My God, to Thee." As the Bishop lay in bed he meditated upon the piety which his hostess must possess which enabled her to go about her task early in the morning singing such a noble hymn.

At breakfast he spoke to her about it and told her how pleased he was.

"Oh, Lor'," she replied, "that's the hymn I boil the eggs by; three verses for soft, and five for hard."

Give Negro Square Deal, Says Bishop

Extracts from Address of Bishop
F. F. Reese Before Federal
Council of Churches

THE VALUE OF A MAN

Bishop F. F. Reese of Georgia, a speaker at the recent meeting of the Federal Council of Churches, said:

"The first and most important contribution which the churches can make towards any matter of right human relations is to preach the gospel of the Incarnation. The Negro is a man, as God reveals the meaning of manhood. He is within the unity of the race as the Incarnation reveals it. The religion of every man or group is fatally defective which does not so regard him.

"The Negro is not like the white man in every particular. There are striking differences, physical and mental, but he is one with the white man in his essential humanity. When the churches have converted their own people and have led them to accept that truth and to base their relations to the Negro on that principle, there will be cordial cooperation and confidence between the races.

"The responsibility rests, first, upon the white race, just in so far as it assumes its superiority in strength and capacity and just in so far as it has enjoyed advantages and civilization which the Negro has not enjoyed. Right relations which constitute morality and true religion will inevitably promote justice and fair dealing and kindness and brotherly conduct toward the Negro. It will mean that it will be taken for granted that he is entitled to the opportunity to make, under God, the best of himself of which he is capable, and that no prejudice or contempt or injustice on the part of the white man will hinder or handicap him. Under God, he will have every opportunity and every assistance from his stronger brother to work out his salvation, individually and racially.

"Every man's and race's self-respect must be respected and encouraged. This means that we must regard and treat the Negro as a man, with the self-respect which every man should feel. Thought and feelings about him and toward him which express themselves in words and acts implying disrespect and contempt as of a superior to an inferior are unchristian.

"Christian leaders and preachers must consider it a primary duty to

promote sympathy and kindness, justice and charity toward the other race. And the people who call themselves Christians and are members of congregations of the various communions must consider their religion an imperfect and a diluted form of Christian duty, unless they shall embrace within the range of their Christian duty the sense of Christian brotherhood towards every man, black or white."

WEEKDAY RELIGION PLANNED FOR PITTSBURGH

Weekday religious education for children is expected to be introduced shortly in Pittsburgh as a result of plans now being worked out by a committee of fifteen appointed at this month's union ministers' meeting, which includes all Protestant denominations. The program to be proposed probably will be based on those already in use in four suburbs. Episcopalians and Catholics will conduct separate schools, all the others joining in a union school. The churches generally pay for a school, such as that in one suburb, which cost \$5,000 last year, in proportion to their membership in it. Only the first six grades, or pupils six to twelve years old, are included in any. Out of a total public school enrollment of over 2,200, less than fifty have not joined a church school.

A PRESENT FROM A PRINCESS

Japan's new Church of the Advent, named after the Boston church, because the latter is a contributor to the leper hospital served by the Japanese chapel, soon is to receive a sun dial from the Crown Princess Magalco. It will bear on its face the test, "From the rising of the sun unto the going down thereof, the Lord's name shall be praised," and will be placed on the sunny bit of lawn in front of the chapel. The leper hospital, under Episcopal auspices, served by the chapel is the Resurrection of Hope, Kumamoto, Kiu Shiu, South Japan. The chapel is an airy yet strongly built one-story structure of stucco, dazzling white in the sunshine and roofed in the tiered Japanese fashion with shining red brick. A walk shaded with small trees runs up one side and the other also is shaded by greenery. It is a most attractive building and able to satisfy the expectations of its builders, who had planned to construct it before the World War.

Start the new year right—send in your renewals promptly.

Bishop Brent Honored At Dinner in Buffalo

Denies That He Left Geneva Conference With the Feeling It Was Useless

INDIA ALONE SIGNED

Bishop Charles H. Brent of the Diocese of Buffalo was guest at a luncheon given by the city of Buffalo in recognition of his recent in connection with the international opium conference in Geneva.

Bishop Brent reiterated that he did not consider the conference a failure and that he had not left it in disgust. He said:

"In the first place, I want again to correct the statement that the conference was a failure. It was nothing of the sort. Secondly, I want to correct the statement that I left the conference in disgust. I did not."

"The League of Nations had nothing to do with it," he said. "It had no jurisdiction and no responsibility."

The Bishop described the events which preceded his withdrawal from the conference, and the treaty prepared by the eight nations which was made known a week before it was to be signed, and which, he said, the American delegates at once decided to assail as a "disgraceful and ridiculous document." At this stage, he said, he felt that his services were needed in work at home and he departed, but stopped in France and England.

"I visited the French minister," said the Bishop, "and showed him a copy of the treaty and told him that France could not afford to sign such a ridiculous document. Two days later came word that the French delegation was bidden by its government to withhold its signature. Then I went to the British headquarters. I gave the Foreign Office a copy of the treaty and of our criticism. I told them to study it. Later, as I was informed by radio, when the day for signing arrived, Great Britain and France said they were not in a position to sign. The upshot of it was that India held the document in its hand which it alone had signed."

In spite of the fact that many names have been dropped from the rolls of our churches because the people cannot be located, the total gain of the Church in membership last year was over 10,000. The total number of communicants reported is 1,166,243.

English Clergymen Comes to Berkeley

Eminent Liturgist from Liverpool
Cathedral to Lecture in
America

TO SPEAK IN NEW YORK

The Rev. F. W. Dwelly, who is to be special lecturer at the Berkeley Divinity School this year, has just been appointed Canon-Residentiary of Liverpool Cathedral. The English newspapers speak of this appointment as being a very popular one, both in Liverpool and throughout the Church of England.

Mr. Dwelly is a Cambridge man and since 1916 has been Vicar of Emmanuel Church, Southport. Along with Dr. Studdert-Kennedy, Mr. Pym, Dick Shepard and the Bishop of Manchester, he has been responsible for a proposed revised prayer book for the Church of England called the "Grey Book" which has attracted much attention in England. Canon Dwelly is also the author of various devotional writings, among which is the "Acts of Devotion," which has had a sale of over a million copies. He acted as Ceremoniarious in connection with the consecration of the Liverpool Cathedral and was largely responsible for the complete success of that historic event. A high authority has recently spoken of him as being the most eminent liturgist in the Church of England. He accepts very few preaching engagements, but always makes a great impression whenever he does speak.

Canon Dwelly arrives at Berkeley early in January as special lecturer on Liturgies and Christian Doctrine. Dean Ladd has arranged a few outside speaking and lecturing engagements for him. The last week in January he will be special preacher at Trinity Church, New York. He will also be one of the speakers at the annual banquet of the New York Church Club.

BEAUTIFUL CHRISTMAS SERVICE IN KENTUCKY

A most impressive and beautiful Christmas Carol Service was held in the Church of the Ascension, Frankfort, Ky., on Sunday, Dec. 21st, 5 p. m.

Carols and other appropriate music were rendered by the Music Club, of Frankfort, and members of the choir of the church.

The church, lighted by candles only, furnished a most effective setting for this service.

FEDERAL COUNCIL ENDORSES COOLIDGE ON JAPAN

A memorial has been received at the White House from the Federal Council of Churches, prepared on behalf of the Commission on International Justice and Good Will of the National Committee on American-Japanese Relations, thanking President Coolidge and Secretary Hughes for their "emphatic denial of the malevolent rumors" which have been "affecting the peaceful relations" between the United States and Japan.

The memorial, which was presented by Dr. W. L. Darby, acting Washington Secretary of the Federal Council of Churches, on behalf of both the organizations named, read as follows:

"The Commission on International Justice and Good Will of the Federal Council of the Churches of Christ in America and the National Committee on American-Japanese Relations have taken note with deep interest and satisfaction of the action of President Coolidge and Secretary of State Hughes in giving emphatic denial to the malevolent rumors which have been systematically circulated affecting peaceful relations between the United States and the Empire of Japan, and particularly the announcement made by the President that the United States would enter into no competitive race of naval armaments with Japan or any other nation.

"In the opinion of the two bodies above mentioned, the action of the President and the Secretary of State with respect to these matters constitutes a most effective and far-reaching move toward the preservation of international peace, more important than any made by our Government since the Conference on Limitation of Naval Armament held in Washington in 1922. On motion it was, therefore,

"Resolved by the two bodies above named, in joint conference, That we express to the President and the Secretary of State the profound satisfaction which we feel in their action respecting the matters above referred to, and our great confidence in their devotion to the cause of international peace and justice."

Bishop Slattery broadcast the New Year's message for the Boston Federation of Churches. Probably you know that.

* * *

The Advent offering of the Church Schools in Iowa goes to help the work at Iowa State College, Ames, which is being done so successfully by the Rev. LeRoy Burroughs.

Women Out to Work For Warless World

Conference on the Cause and Cure
of War to Meet in Wash-
ington, D. C.

CHURCH REPRESENTED

Women of all denominations will have a notable part in one of the most remarkable gatherings ever held in the United States, the Women's Conference on the Cause and Cure of War, which will take place in Washington, D. C., from January 18 to 24, 1925.

The Council of Women on Home Missions and the Federation of Women's Boards of Foreign Missions in North America are two of the eight women's organizations in the country which take part in this conference, which represents the most business-like and serious attempt ever made by the women of America to face facts and substitute clear thinking for hazy idealism in the matter of war prevention. The purpose of the conference is to arrive at a practical working program which may unify the independent efforts now being made in behalf of world peace by each of the organizations. Approximately 5,000,000 women will be represented by the conference.

Mrs. Carrie Chapman Catt, internationally known leader of women's movements, will serve as chairman. Among other leaders are prominent women in the eight co-operating organizations, which include the two already mentioned, the American Association of University Women, General Federation of Women's Clubs, National League of Women Voters, National Council of Jewish Women, National Board of the Young Women's Christian Association, and the W. C. T. U. Among the speakers will be Dr. James T. Shotwell, largely responsible for the draft treaty which gave rise to the present Geneva Protocol; Secretary Charles Evans Hughes, Dr. Manley O. Hudson, Bemis Professor of International Law at Harvard, and John Foster Dulles of the Foreign Policy Association.

The Bishop of St. Alban's, England, will be one of the speakers at the interdenominational foreign missions conference to be held in Washington the latter part of the month.

* * *

A new church, costing \$75,000, is planned for Grace Church, Salem, Mass.

The Holiday Services Crowd the Churches

New Jersey Parish Has Two Novel
Plans to Rally Its Member-
ship During the Year

MEN ARE WORKERS

Here's another idea to consider for your parish. St. Paul's, Paterson, New Jersey, is the largest parish in the diocese of Newark, with about two thousand communicants. The rector, the Rev. D. S. Hamilton, who has been on the job in the one parish for upward of twenty years, is the man of Paterson; chairman of the Ministerial Association, and a leader in numerous community enterprises. Each year, on Advent Sunday, St. Paul's has a Mobilization Day. There is a great service, with a procession made up of the workers in the parish, the rector, his assistant, the choir, the vestrymen, the teachers of the school, the officers of the various organizations, etc., etc. This year there were *four hundred workers* in that procession. A great service, starting the Church year with a mobilization of forces. A fine idea....and new.

Then on the Sunday nearest to Washington's Birthday, Dr. Hamilton has a Men's Loyalty Service, when all of the men of the parish are rallied to the Church. Here is one of the results: we were talking with a prominent attorney of the city, not knowing, even, that he was a member of St. Paul's. During the conversation, in a very matter-of-fact sort of way, he told of a court experience that he had had the day previous while there on a case for Dr. Hamilton. This remark led to inquiries and we discovered that this man was frequently in court as a Churchman, at the request of the rector, to protect the interests of some unfortunate person that had sought the Church's aid. What a great thing when the rector of a parish feels free to call upon the men of his parish for that service which they are best able to give. What a great thing for the lawyer, the doctor, the baker, the

PREACH AND HEAL

(Luke 9:1-2)

This was the Master's commission to His Church. Many neglect this part of the Christian ministry because they do not know how to begin, or because they lack power or authority or courage.

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carpenter, to know that they can serve as Christians at their own job. Men in a community giving a bit of time to practical tasks, at which each is skilled, because of their love for Christ and His Church.

* * *

Hollywood. Even good Episcopalians sit up and take notice at the word, symbolic of effective publicity. Well, we have a church there in the "movie" colony, St. Mary of the Angels, known among the folks as "The Little Hollywood Church Around the Corner." The Rev. Neil Dodd is the rector, and has so endeared himself with the movie people that they are getting together to build a new church for him.

* * *

Are people interested in religion? "The Fool," a play by Channing Pollock, thoroughly religious, has 32 companies on the road, and has to turn away the crowds. Now the headlines say of "The Miracle," playing in Cleveland: "Rush to see 'The Miracle!' Police Halt the Stampede."

* * *

The postmaster of New York City states that twelve million Christmas greeting cards were mailed in that city the day before Christmas—the largest number ever handled in a day. If your paper was late, there is the reason.

* * *

The headlines again: "London's Christmas Best Since 1913." And then we read: "Shopkeepers have every reason to be delighted." Comment: Christmas is the occasion for our materialistic age to cash-in on Christ.

* * *

They have a pretty custom in Boston, which dates back many years. With candles glowing in hundreds of windows on old Beacon Hill, a municipal Christmas tree is lighted on the common, and choristers from all the churches gather there for carols.

* * *

Old St. Paul's, on lower Broadway,

The Church League for Industrial Democracy

with headquarters at 6140 Cottage Grove Avenue, maintains a library from which members can obtain the newest and best books on social and industrial questions without any cost to themselves.

—o—

WRITE FOR DETAILS

New York, started on Christmas with a carol service at noon the day before Christmas. The service began on the portico when the clergy and choir appeared, led by trumpeters. The daily papers reported that with the first sound of the trumpets traffic was stopped on Broadway for one minute.

* * *

The Christmas celebration at Trinity, New York, began on Wednesday, the 24th, with a Children's Service which was attended by several hundred.

* * *

At the Christmas service at the Church Missions House the Gospel was read in five languages—Greek, Spanish, Chinese, Japanese, and English. Miss Naide, daughter of the recently consecrated Bishop of the Japanese diocese of Osaka, read the Gospel in Japanese.

* * *

So many worshippers wanted to attend the Christmas service at our Cathedral in Paris that cards of admission had to be issued.

* * *

The New York City Mission Society gave Christmas gifts to over twenty thousand people.

* * *

The Rev. Stuart Tyson, head of the Tyson Lectureship Foundation, was the preacher in Holy Trinity, Middletown, Conn., on Sunday last.

* * *

On Christmas the preacher said: "All over the world at this season the hearts of men and women are moved by the spirit of kindness and good-will, and so we catch a new vision of the meaning and possibilities of human life. We see more

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—o—

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clearly the Heaven that lies all about us, into which we may all enter if we will."

* * *

The services at St. James's, New York, Dr. Crowder, rector, were held in the church proper for the first time on Christmas, since the beginning of the remodeling, about a year ago. In speaking of the changes, Dr. Crowder said: "The rebuilding of our House of Worship is a parable, and the meaning is this: the Church is old, but it is always new. It is full of memories, but it is also full of hopes. It is rooted in the past, whence has come its strength, but its face is turned to the future."

* * *

The Protestant Teachers' Association, an organization of public school teachers who are out to promote the religious and moral welfare of the children of New York," held their annual service recently in the Chapel of the Intercession, New York, Dr. Milo Gates, vicar. The organization, which maintains teaching centers, has grown from a membership of 40 in 1916 to over 6,000.

* * *

There is a new Roman Catholic publication on the stands—*The Commonwealth*. Its circulation has taken quite a boost due to the controversy being carried on in it by two Episcopalians, over the influence of the Roman Church on our educational system.

* * *

The nave and sanctuary of Emmanuel Church, Braintree, Mass., was consecrated on December 21st by Bishop Slattery. The Rev. John C. Poland, Jr., is the rector of the parish.

* * *

The Bishop of Birmingham, Dr. Barnes, who gets into print frequently because of his Modernistic stand on questions of theology, is doing much to better bad housing conditions in his diocese.

* * *

St. George's, Maynard, Mass., celebrated the 25th anniversary of the rectorship of the Rev. Arthur B. Papineau last Wednesday evening.

* * *

Rev. Lauriston Castleman and Rev. Richard Pressy were ordained to the priesthood by Bishop Brewster in St. Luke's Cathedral, Portland, Maine, on Sunday last.

* * *

They are purchasing a new rectory at Middlesboro, Kentucky. Archdeacon Wentworth is in charge of the parish.

* * *

The Young People's Society of the Ascension, Rockville Centre, Rev. F. H. Handsfield, presented a play on

the occasion of the burning of the mortgage on the parish house, December 18th.

* * *

A new rectory, built at a cost of \$38,000, has just been completed for St. Paul's, Poughkeepsie, N. Y. It is entirely paid for by small contributions which have been collected during the last six years. The parish, which numbers over six hundred communicants, is now raising funds for a parish house. The Rev. F. S. Smithers is rector.

* * *

The annual budget of \$107,000 for the maintenance and work of the Cathedral of St. John the Divine was adopted last week at a meeting of the trustees.

* * *

The Episcopal Church gained about ten thousand members during last year. The Methodist Church gained about fifty thousand—about the same percentage, as their membership is five times ours.

* * *

Reports from Russia state that, in spite of the anti-religious propaganda that has been carried on for several years by the government, the churches were filled with worshippers on Christmas. So strong are the people for religion that the government officials have decided to discontinue much of this propaganda.

* * *

Bishop Rowe was operated upon in a hospital at Victoria after a hard trip in Alaska. He is soon to go to Seattle, and then, after regaining his strength, come on to Washington to press the rights of Alaskan Indians with the government.

* * *

Recent changes: Rev. R. Calvin from St. Agnes Chapel, New York City, to Geneva, N. Y. The rector at Geneva, Mr. Bray joined the faculty of St. Stephen's College. Rev. J. H. A. Bomberger has left Haymarket, Va., to be the assistant to Dr. Phillips at the Epiphany, Washington, D. C. Rev. C. L. Price has resigned the rectorship of Trinity, Florence, Ala., because of ill health.

* * *

Mr. Alfred Newbery, one of our editors who makes his living as a member of the staff at the Missions House, says he doesn't mind having his name spelled with two "r's," as it very frequently is, but he does

object to having it spelled with a "g," a mistake occasionally made by New York papers.

* * *

St. Andrew's, Devon, Conn., was recently consecrated by Bishop Acheson.

* * *

The diocesan council in Western Michigan, which will be the occasion for the celebration of the fiftieth anniversary of the diocese, will be held in Grand Rapids, January 21st and 22nd.

* * *

Bishop Johnson, our editor, is to hold a preaching mission at St. Paul's, Paterson, N. J., commencing on the 18th. From there he comes to Chicago where he is to hold a mission at St. Paul's, in Hyde Park.

* * *

A beautiful new reredos has been installed in St. Martin's, Providence, the gift of Mrs. H. P. Cornell in memory of her husband.

* * *

Mr. Newbery is to speak to the Church Club of Philadelphia on the 12th, the subject to be, "The Church and Industry."

* * *

Viscount Cecil, accompanied by Viscountess Cecil, were worshippers at the Cathedral of St. John the Divine on Holy Innocents. Bishop Gailor, the preacher, paid tribute to Woodrow Wilson. Following the service, the visitors inspected the chap-

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THE WITNESS

els. Viscount Cecil was in America to receive the Wilson Peace Award.

* * *

University students at Sewanee have a Latin-American club of ten members, each representing a Latin-American country and in touch with missionaries there. It meets weekly for study and discussion.

* * *

The construction of a new parish house, costing over \$100,000, will be begun in the Spring at St. Martin's, Providence. The money has been pledged.

* * *

The afternoon service at St. Paul's Cathedral, Boston, was resumed on January 5th. The services, in charge of the Rev. J. W. Suter and the Rev. Allen W. Clark, begin at 5:10.

* * *

We'll "sign off" with this one: The Rev. Joseph Walleth, an English rector, says: "You know what some authors write about the 'trembling bride.' It is all buncombe. Don't you believe it! The girls write in a bold, firm, free hand. It is the man who has the wind-up. The bride gets hold of the pen in one hand, gathers up the draperies in the other and, after signing the register, throws down the pen as much as to say, 'That's that.' The poor man always makes a mess of it. But some of the

girls are so vigorous that they cross the nib of my fountain pens."

THE CHURCH FAILS IN COUNTRY DISTRICTS

The Ohio Federation of Churches has just issued a most complete and scientific survey of the churches and communities in Hamilton County, Ohio, exclusive of the city of Cincinnati.

This report shows that, although the county has good roads, excellent means of communication, rich farms, plenty of automobiles, yet there is a tremendous percentage of the population of Hamilton County yet to be reached by the gospel. In cold figures, it is stated that 90.05 per cent of the people are not members of any church, while a large and disheartening percentage are members only in name. Only fourteen of the 87 churches have full time resident pastors. Forty-five churches in the county have 100 members or less, out of which only 14 are growing in membership, 23 churches have 50 members or less, out of which only 4 are growing; 6 churches have 25 members or less, of which not one is making progress. Only seven churches report any attempt to carry

on missionary, educational, social or charitable work.

The Episcopal Church has only two churches in this area and of these one is served by the rector of a city parish. Is it not plain that the Church with her program of the five fields of service and her departments of Church Extension, Religious Education and Social Service is particularly fitted to lead in the evangelizing of this field in which less than 10 per cent have been effectively reached by the gospel?

The results of a survey by the Federation of Churches of the city of Cincinnati have just been made public. It is a very interesting document. It shows that our own churches (white) report 5,476 members in 1924 as against 5,071 in 1923, a gain of 405, while our colored church reports 333 members, a gain of 26 in the year. All churches show gains, though some are very slight, showing a gradual return to normalcy. In many churches the lists of members have been carefully revised and inactive names dropped.

BOARD AND ROOM

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LENTEN BUNDLE

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* O *

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Holy Days and Thursdays: 9:30.

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(Continued from Page 6)

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Mr. Hutchinson, the author of this article, is an Englishman who has recently visited many churches in this country. He is a director of James Powell and Sons (Whitefriars) of England.

CANON GIVES ALTAR TO CATHEDRAL

A new altar and reredos which will be one of New England's outstanding pieces of ecclesiastical art has been given to St. Luke's Cathedral, Portland, Maine, by Rev. Myles Hemenway, the canon, in memory of his wife, and should be ready for consecration by Christmas of next year. Ralph A. Cram, Boston, has drawn the design and work on it will begin immediately. The reredos will be of quartered oak and the altar of marble. The theme is the Incarnation and its witnesses. The center of the reredos will be occupied by a statue of the Virgin and child, and above this in panels figures of Matthew, Mark, Luke and John in attitudes of adoration.

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THE CHURCH'S FIRM STAND AGAINST WAR

The significant thing in the world of religion which the year 1924 stands for is the stand taken by churches of America in the matter of war. During the actual fighting of the World War much was heard of the blame attaching to churches for failure to prevent war, and during the past three or four years almost all bodies in America have officially advocated entrance by the United States into the League of Nations, and adopted resolutions condemning war in the abstract. History will set down that in 1924 for the first time churches officially declared that they will not sanction any war of aggression. Not a few have gone so far as to outlaw all war and all preparations for war. A proposal has been made at the very end of the year to take chaplains,

always ministers of religion, out of the army and navy.

The argument brought forward in 1924 by religious leaders would have caused makers of those arguments to be charged with disloyalty, had they been made five years ago. In 1924 churches made the progress of open action against war, and authorized the executive of Protestant bodies, the Federal Council, to make its chief work in 1925 a fight against the war spirit, and if it sees its way clear to do so, to declare that churches will henceforth refuse to be party to war, and will oppose to the limit all moves by all statesmen that may lead to war. It is a stand far in advance of any ever taken by churches in times past.

The women of the diocese of New York are organizing to raise a million dollars for the Cathedral of St. John the Divine. They had a meeting last week, addressed by Bishop Manning.

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