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The WITNESS

CHICAGO, OCTOBER 29, 1925



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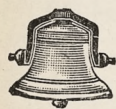
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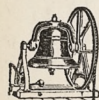


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THE WITNESS

A National Paper of the Episcopal Church

Vol. IX. No. 10

Five Cents a Copy

\$2.00 a Year

EDITOR, RT. REV. IRVING P. JOHNSON; MANAGING EDITOR, REV. WILLIAM B. SPOFFORD; ASSOCIATE EDITORS, REV. GEORGE P. ATWATER, REV. FRANK E. WILSON, VERY REV. R. S. CHALMERS, REV. A. MANBY LLOYD, REV. H. P. ALMON ABBOTT, MR. ALFRED NEWBERRY.

Entered as Second Class Matter at the Postoffice at Chicago, Illinois, Under Act of March, 1879
Published Every Week EPISCOPAL CHURCH PUBLISHING CO. 6140 Cottage Grove Ave., Chicago

NEWS FROM NEW ORLEANS

Reports From Witness Editors

THE BUDGET

By Bishop Johnson

THE most vital matter which confronted the Convention is the matter of making the Protestant Episcopal Church in the United States of America a solvent institution. At this moment it is confronted with an indebtedness of \$1,500,000, which has largely been inherited from the old Board of Missions and which has not been provided for during the past six years in the income of the National Council.

The bishops and the delegates present at the joint session on Friday, October 9th, were asked to pledge their dioceses to remove the stigma of the indebtedness under which the National Council has long labored.

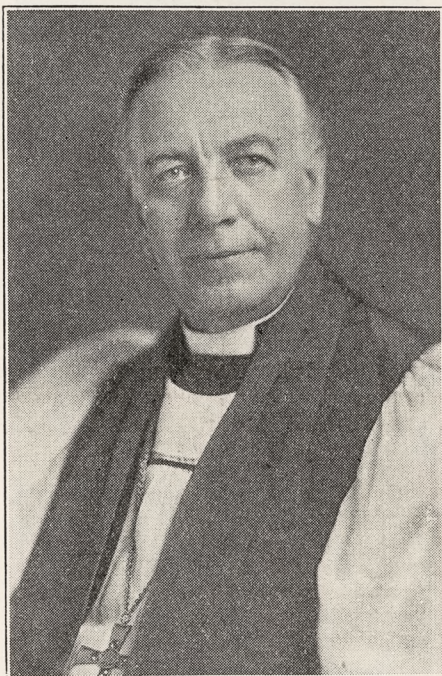
It seemed necessary that this be done.

Only the imperative nature of the emergency could have justified the burden placed upon the bishops and delegates to pledge their dioceses to meet this burden upon the forward movement of this Church.

There seemed no other way. There was no other way. And so the representatives of nearly all the dioceses from the Church made such pledges. Under this pressure, the bishops and delegates of the various dioceses pledged the total sum of \$1,440,000 from their respective dioceses. It is the duty of their constituents to do their share to see that these pledges of their elected representatives be met before January 1st in order that the new presiding bishop, who takes office at that time, may guide a solvent institution.

It is fair, it is just. It is necessary that this reproach shall be wiped out before he be asked to assume the heavy burdens of his office.

In addition to this the General Convention in both houses adopted with practical unanimity the resolutions which empower the National Council



BISHOP FREEMAN
The Host of the 1928 Convention

to prosecute the work of the Church for the next three years.

First, the Budget for 1926 was placed at \$3,510,000 after a careful examination of the needs of the Church and its potential resources.

Second, each diocese and district is required to submit to the National Council before January 15th, 1926, a statement of the amount which it expects to pay to the National Council towards the Church's program for the ensuing year and that the National Council shall then adjust the actual appropriations for the year upon this statement.

In other words, if forward movement is to be stopped, if missionaries are to be discharged or submit to a reduction of salary, the responsibility

for this must be carried by the dioceses who fail to meet their quotas and not by the National Council.

It was the unanimous opinion of the Convention that there was to be no more debt incurred by the failure of dioceses to meet their quotas.

Third, it was resolved that a committee of three bishops, three presbyters, and three laymen be appointed by the newly elected presiding bishop to study the conditions and needs of the Church's missionary and educational organization and policy at home and in the field.

This evaluation of the field is one that has long been needed, but hitherto no machinery has been evolved for its performance.

Fourth, it was the judgment of the General Convention that contributions should be solicited from persons whose means are not exhausted by their contributions to parochial quotas.

The idea is that the plea that the Church is not careful in its expenditure of funds should be remedied by adhering to the strictly business methods heretofore referred to in this article and adopted by Convention. This will have the effect of inspiring our wealthy laymen to manifest the same generosity toward their Mother, the Church, that prevails in other religious bodies in this land.

If we could secure such generous support for our program under the leadership of the newly elected presiding bishop, I am sure that this Church will become the force that it should become in the spiritual development of this land. We are not a poor church, but we have had a contracted vision of our responsibilities. It is not bounded by parish or diocese, but it should conform to the commands of our Master: that Christians have a responsibility for the whole world—from those places in which wealth is derived.

The man who receives his income

from the ends of the earth as he does today, has a spiritual responsibility which is commensurate with the sources of his income. If we are to invade China for the purposes of trade, we must accept the responsibility which comes from sending traders to China, who too often carry the vices of civilization to a nation whose religions are unable to resist them.

The Church has the vision. It remains for us all to assume the task which membership in the Church involves.

Reports from the House of Bishops

By Bishop Campbell Gray

THERE was a very interesting discussion over the question as to whether or not the Episcopal Church should become a member of the Federal Council of Churches. The committee was generous and asked that each House, in considering the question, meet as a committee of the whole, and that unless the committee of the whole should have an affirmative vote of two-thirds, it should be reported unfavorably. In the committee of the whole of the House of Bishops the vote was fifty for joining and fifty opposed to joining. The matter is therefore ended for another three years.

ELECTIONS

The following men were elected Missionary Bishops: Idaho, the Rev. Middleton S. Barnwell, who is at present a secretary of the Field Department of the National Council.

Arizona, the Rev. Walter Mitchell of Trenton, New Jersey. Mr. Mitchell is at present the executive secretary for the diocese of New Jersey.

Mexico, the Rev. Frank W. Creighton, the rector of St. Ann's Church, Brooklyn, New York. Mr. Creighton came to Brooklyn from Albany, to take the rectorship vacated by Dr. Oldham when he became the Bishop coadjutor of Albany.

Brazil, the Rev. W. M. M. Thomas as suffragan bishop. Mr. Thomas is the head of Southern Cross School, and has been in Brazil for over twenty years.

Liberia, the Rev. Erskine Campbell, who is a member of the Order of Holy Cross, and is at present in Liberia attached to the Holy Cross Mission there.

Kyoto, the Rev. Shirley H. Nichols, who has devoted his entire life to work in Japan, at present being a missionary in Tokyo.

PRAYER BOOK

Prayer Book revision goes on apace, with the recommendations of the committee being accepted for the most part. This House spent most of the



REV. H. P. ALMON ABBOTT
New Member of National Council

early days of the convention in dealing with new proposed changes, waiting for the House of Deputies to complete their work on the ratification of changes first passed at the General Convention of 1922.

"OBEY" IS OUT

On Wednesday the much discussed word "obey" came out the Prayer Book. The vote was 66 to 27, a bare constitutional majority. With "obey" went the words of the bridegroom, "with all my worldly goods I thee endow."

WOMEN LAYREADERS

A proposal to change the canons so as to permit bishops to license women as layreaders was defeated after a most interesting debate, during which Bishop Anderson of Chicago, said that such action was unnecessary since bishops now have that right.

SUFFRAGANS GIVEN VOTE

A question which has long agitated the House of Bishops was disposed of on Monday, when the House approved an amendment giving suffragan bishops a vote.

BUDGET

The budget has been approved, calling upon the diocese to pay quotas, based on a total of \$3,510,000 a year. The reduction is due to the large offering of the Women in the United Thank Offering, and the pledging of the sum of a million and a half which wipes out the debt of the Church.

MEMBERS OF NATIONAL COUNCIL

Members of the National Council were elected as follows: to serve three years, Bishops Brown, of Virginia, and Lawrence, of Massachusetts, the Rev. Drs. Wm. H. Milton, of East Carolina, and George Craig Stewart, of Chicago, Messrs. Lewis F. Montague, of California, Richard I. Manning, of Upper South Carolina, Samuel Mather, of Ohio, and Burton Mansfield, of Connecticut; to serve six years, Bishops Manning, of New York, and Burleson, of South Dakota, the Rev. H. P. A. Abbott D. D., of Maryland, and the Rev. R. C. Chalmers, of Dallas, Messrs. Samuel F. Houston, of Pennsylvania, William T. Peterkin, of West Virginia, C. Z. Patton Jr., of Tennessee, and Harper Sibley, of Western New York.

ELECTIONS AGAIN

There is considerable stir among the delegates over the elections. There seems to be a bit of resentment on the part of some that Dean Scarlett of Christ Cathedral, St. Louis, was not elected bishop of Arizona by the House of Bishops. It is repeated in the hotels that he was defeated because of churchmanship in spite of the fact that the people of Arizona wanted him very badly.

The Mexican election, which took a great deal of time in the House of Bishops is up again for discussion in the lobby of the Bienville Hotel with the tale running about that Dr. Creighton will not accept the post. Many feel that we should not send a bishop to Mexico due to the attitude of the government of that country toward churches, the Roman Catholic Church in particular.

THE CHALICE

The right of priests to administer by intinction came before the House for discussion because of a law in Virginia forbidding the chalice. The House decided that they had no right to change the communion office, and left the matter to the good judgment of the bishops of Virginia.

PEACE AND WAR

Bishop Brent presented a resolution on peace and war which recited the fact that many Church people are disturbed as to just what attitude they should take on the question, and concluded by calling for a commission of bishops to study the matter and report at the next meeting of the House of Bishops. The motion having passed the following were appointed: Bishops Brent, Brown of Virginia, Hall of Vermont, Anderson of Chicago and Parsons of California.

BISHOP MOTODA

The seating of Bishop Joseph S. Motoda of Japan in the House was a dramatic occasion. Near East Relief, rural work, family life, power

of provinces, sailors, Eastern Orthodox and Old Catholic Churches . . . all are before the House in one form or another crying for action. The changes are that resolutions, in the form recommended by the various committees, will be passed in the closing hours on Saturday morning.

Reports from the House of Deputies

By Rev. Frank E. Wilson

BOTH Houses of the Convention, finally realizing that the time to go home is fast approaching, have given up the side shows and are rushing through the work that must be finished. Delegates are determined to get home by Sunday . . . the thrill of the Convention is over, with nothing but routine work left.

THE BUDGET

The Budget passed on Monday, the whole matter being disposed of in record time. Mr. Zabriskie of New York urged that a large allowance be made to the Commission on Faith and Order, but he was turned down. The Church colleges, off the original budget as it was presented in pre-convention days, are to be granted \$30,000, of which \$10,000 is to go to St. Stephen's, and \$5,000 each to Hobart, Trinity, Kenyon and Sewanee.

The Bishops of Liberia and Arizona, retired, are to receive \$2,100 a year apiece.

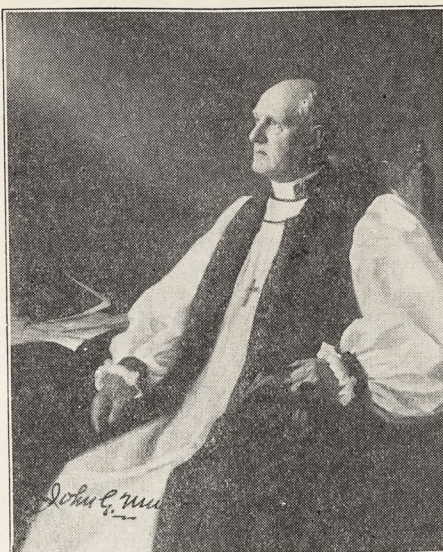
The budget also provides \$5,000 for contingent expenses of the Presiding Bishop in addition to his salary of \$15,000 and expenses of \$5,000. The action taken by the House provides that annually before January 15th, each diocese and missionary district shall submit to the National Council a statement of the amount which it expects to pay to the National treasury during the year. The Council at its first meeting of the year shall then adjust the actual appropriations for the year to an amount not to exceed the total income to be expected. This is to prevent the Church from again going into debt.

TO STUDY SITUATION

The report also recommended the appointment of committees to study the domestic and foreign mission fields to determine the actual needs. These committees are to report to the National Council before the next General Convention.

DEATH OF BISHOP PARKER

The death of Bishop Parker of New Hampshire has cast a gloom over the Convention. He was found dead in his hotel room on Thursday afternoon by Bishop Booth of Vermont, who went to find out why he had failed to keep a luncheon engagement. His body was removed to



RT. REV. J. G. MURRAY
The New Presiding Bishop

Christ Church Cathedral where services were held on Friday afternoon. The death of Bishop Parker was the second in the New Hampshire delegation, Mr. William McElroy of Manchester, having died earlier in the week of pneumonia.

ARTICLES ARE OUT

The House of Deputies have voted the 39 articles of religion out of the Prayer Book. A Service for the admission of Deaconesses has been adopted. The proposed rubric on reservation has been tabled, but on the whole, the Prayer Book has been given right of way over everything, and the delegates are leaving New Orleans knowing that that job has been completed.

NO ACTION ON PROVINCES

The matter of Provinces—determining just what their powers are, etc., which has been much before the Church during the last year—is not to come before the Convention at all, as the report of the commission was tabled on Thursday. The Convention has gone on record as favoring adherence of the United States government to the World Court.

NO NAME CHANGE

The resolution to change the name of the Church to The American Episcopal Church, a matter which has taken much of the time of previous Conventions, was tabled.

EVANGELISM

Courtney Barber of Chicago presented the report of the joint commission on evangelism, which was adopted.

FIRE INSURANCE

A motion looking toward the establishment of a church fire insurance society was sent to the board of finance for consideration.

NO WOMEN

A motion to declare women eligible for membership in the House of Deputies was lost when the House refused to adopt a substitute for the unfavorable report of the committee on amendments to the constitution.

MARRIAGE AND DIVORCE

After a lively discussion the House, by an overwhelming vote of both the clerical and lay orders, rejected the proposal of the Association for the Sanctity of Marriage that neither party to a divorce be remarried by the Church. Dr. Caleb Stetson of Trinity Church, New York, in urging the action, pointed out the very bad situation in America and said that this action was necessary in order to warn young people to look before they leap. The Rev. Percy G. Kammerer of Pittsburgh also deplored the present situation but said that constructive action was necessary to remedy the matter rather than legislation.

MOVE TO WASHINGTON

The resolution favoring that the National Headquarters be moved to Washington was referred to the National Council for Consideration.

RESOLUTIONS

It is likely that the reports from the various mission fields will be ordered printed and distributed rather than taking up the time of the deputies with further reports. There are also many resolutions yet to consider but, as in the case of the House of Bishops, it is probable that these will be passed on the recommendations of the committees in the last hours on Saturday.

NEXT CONVENTION

Without a dissenting vote the House voted Washington, D. C., the Convention City of 1928.

ALL OVER

The final service of the Convention was held on Saturday morning when the Pastoral Letter of the Bishops was read. The Pastoral will appear in THE WITNESS next week.

HERE IS A BIBLE TO SEE

What is said to be the world's greatest Bible is approximately one-tenth completed. Edward T. Garland, secretary of the Bible Society of Maine, its maker, expects that several years more will be consumed before the book makes its formal public appearance. When completed the book will lay claim to its greatness from the fact that each of its 31,730 verses will have been hand-written by 31,730 persons. These verse writers will include men and women from all walks of life, including the President of the United States and lifers in state prisons. President Coolidge has penned the first verse in the Bible.

Whose Noisy Now

By Rev. W. B. Spofford

I HAVE been spending a delightful evening reading the last issue of the *Chronicle*, the scrappy quarterly which is edited by Dr. Cummins of Poughkeepsie. I had supposed that it had gone out of existence. I used to read it regularly, for the editor once struck a bargain with us whereby he sent us his paper quarterly in return for THE WITNESS weekly. But he felt, apparently, that he was getting the worst of the bargain and so deprived me of the privilege of reading his editorials and thus finding out all about the paper with which I am connected.

In this number, which I purchased in New Orleans, I learn much that is new to me; for instance, that THE WITNESS is one of the organs of the Catholic party, and as such has "been aggressively propagandizing against the Federal Council idea."

Dr. Cummins, I fear, has been as negligent about reading THE WITNESS as I have been about reading *The Chronicle*, for, had he read the paper at all regularly, he would have known that we have presented both sides of this question. The first article was written by Bishop Fiske, in which he opposed joining the Federal Council. For printing that article we were rather roughly handled by those in the Church who rejoice in the name "Protestant." Bishop Fiske's article was followed, as we had previously announced it would be, by an article by Bishop Brent, in which he stated his reasons for believing that the Episcopal Church should join the Federal Council. Those who criticised us for printing the first article, for some reason, failed to praise us for printing the second. I had rather imagined, in my innocence, that they would. Instead, they announce that THE WITNESS is "an organ of the Catholic party in the Church," which it may be, for all I can discover. I swear I have tried on numerous occasions to find out. Bishop Johnson should know. He is the boss. But whenever I put the question to him, he simply bites away at the end of his tongue for a few seconds and then replies: "My boy, we are like the Episcopal Church, without policy. Don't take yourself and your job so seriously. Print whatever you please so long as the writer is willing to sign his article and thus take the responsibility for his own opinions."

I have tried to be faithful to this charge in passing on the material that makes up the paper each week. Of course, it is quite possible that the articles selected are, for the most part, "Catholic." If they are, it is due simply to the fact that I have not

learned to comb out the subtle phrases that make it possible for wiser heads to label one article "Catholic" and another "Protestant."

Under the caption, "Our Noisy Neighbors," Dr. Cummins, on another page of his magazine, states that "Colorado has secured a personal organ, THE WITNESS, a medium for Catholic propaganda. In and out of season he monopolizes the editorial page."

I wish Dr. Cummins was right. Bishop Johnson would monopolize the editorial page if I had my say. But in recent months he has had the habit of dropping into the office rather frequently to insist that others be given the honor of the first page, while his articles have taken a place in the back pages.

The most valuable information that Dr. Cummins gives me is that "in recent years we find Catholic henchmen willing to underwrite such propagan-

da in a surprisingly liberal way." That's good news. Later in the year, when we are faced with the customary deficit, I shall ask Dr. Cummins to supply me with the names of these "henchmen." It is barely possible that I shall be able to persuade them to make up the deficit by presenting them with a copy of *The Chronicle* as proof of the valuable contribution we have made to their cause. So far, the only check we have received as a reward for our effort to please, comes from a gentleman in New York, who sent it with the request that each deputy to the General Convention be sent a copy of the issue containing the article *in favor* of joining the Federal Council.

Really, I am getting puffed up about THE WITNESS. Our contemporaries, by their criticisms, are persuading me that THE WITNESS is the paper that represents the whole Church.

YOUNG PEOPLE'S DEPARTMENT

EDITED BY REV. W. AIMISON JONNARD

To the Readers of THE WITNESS:
Dear Friends:

I have agreed to conduct a section of the WITNESS especially for the young people, and have been asked to sketch for you my plans, and make this announcement myself.

While I'd rather make good than make promises, I can promise some very splendid items to appear on this page. For I am succeeding in organizing quite a pretentious "staff" of some three-score Bishops and clergy, and half as many young people's leaders, and am signing up a number of young people themselves to act as correspondents and special reporters. These "assistants" cover a wide area of the field, and form quite a varied assortment of talent in the Church. At any rate, from this end of the line the prospects look good, and, whether my page (column) (paragraph) contains limericks by Louis Tucker, of "Men of the Way" fame, or an article by Father Stewart, of Nashotah, a news article from Linden Morehouse, a story by Bishop Parsons, a line from Miss Stone, or a paragraph from Dr. Sturgis, or a poem by Will Percy—I think I can promise that it will be readable, relevant, and rememberable—if not remarkable!

For we all have faith in, and high hopes for, our young people. Who is there who has lost faith in the youth of the Church? And it is our faith and our hope that is inspiring every word that shall be printed on this page.

* * *

These columns will contain not only articles on Young People's work and

help for the various Young People's Societies, but articles both by and for young people in general. In addition, items of interest from all over the Church will appear from time to time.

To the Young People of the Church:
Dear Young People:

In a misguided moment the powers that be asked me to be responsible for a young people's section of THE WITNESS. I have accepted the task, and therefore this announcement.

I do not know yet if I am to have a page, a column, or a paragraph—and, doubtless the powers that be are just as much in the dark. Of course everything will depend on my capacity and ability to produce, and I've been told to go to it, that it's up to me. I've even been asked to introduce myself to you and to the other WITNESS readers. Let's consider ourselves introduced, and call it a day.

At the risk of turning this into an autobiography (a word defined by one small boy as a Ford catalogue) I'll state that I have only one excuse for attempting this, following in the footsteps of Bishop Quin, and Gordon Reese. I love young people, and am devoted to all whom I've met. I hope with you young people, dream with you, pray with you, and play with you, and I am planning with and working with many of you.

For five years or more the joy of my life was to work with you at the various Summer Conferences about the country. I am out of that work now, and, in the words of Kiwanis and Rotary: "Parson Jonnard, he ain't what he uster be—many long

years ago!" For I am no longer a field worker, but a parish priest, Rector of a wonderful old Southern parish. But, with Gordon Reese in Vicksburg, and Karl Block in Roanoke, I can say that I always have time for you young people—and always shall have time.

* * *

Now—to get down to brass tacks. This isn't going to be "my" page. It's yours! Please feel that it is, and send in your items just as often and as much as it is convenient to do so. Of course if your Society, or your young people are dead ones, and never have anything to say, or never think anything, that's pretty bad, but send that in. You'll be the first set I've ever met and I'd like to know about you.

Then—watch this page. Those of Sewanee, look for Capers Satterlee's articles. Geneva, Bishop Oldham, or Bishop Stearly, may have something to say. Racine, a letter is on its way to Fr. Harrison asking him for a new prayer for young people. Sioux Falls, Bishop Remington may "shoot" at you from Oregon. Texas, watch for Gardner Tucker's verses. And so it will go, until, perhaps, the WITNESS will have to print a "Young People's Weekly." Who knows?

* * *

Next Week: "Wild Young People I Have Met."

The Kingdom Through Cast Iron Pipe

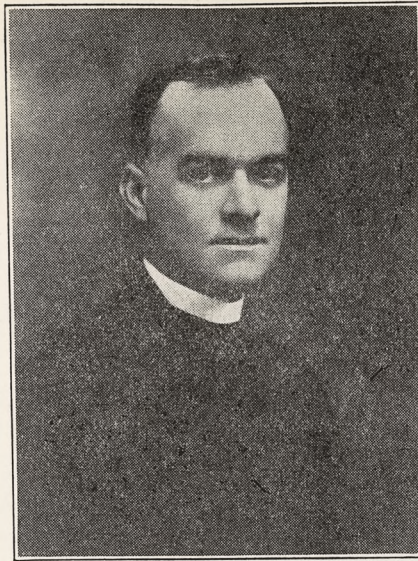
By Rev. Edward G. Maxted

THERE would seem to be no necessary connection between the two, but the wind bloweth where it listeth, and it seems that in one place at least the Kingdom of God is coming through cast iron pipe.

We are at the General Convention and among the many meetings not officially provided, the most important in my judgment, was one promoted by the Church League for Industrial Democracy, at which Mr. C. D. Barr of the Acipco explained the working of the industrial concern of which he is vice-president.

Former General Conventions have passed such excellent and Christian resolutions concerning the conduct of industry, and this concern called Acipco seems to be conducted on such excellent and Christian lines, that all Church people ought to know something about it.

Acipco means the American Cast Iron Pipe Company, the original owner and manager being Mr. John Joseph Eagan, who in his will left the whole concern to the work people engaged in the industry. Mr. Eagan seems to have been a Christian em-



REV. MIDDLETON BARNWELL
Who Was Elected for Idaho

ployer who could look far ahead, and who really was inspired with the ideal of managing his business so as to serve the public and at the same time to do real justice to his work-people. During his life time he did his best to apply the principles of democracy to his business, so as to give to the workers a real share in determining the conditions of their labour, and all through he seems to have been animated with a sincere desire to conduct the business in such a way as to win Christ's approval.

Many employers have tried to go as far as this, but Mr. Eagan went further, and determined to hand over not only the management of the business, but the ownership of it, to all engaged in the industry in any capacity.

He had apparently intended to do this in his life time and was for some years experimenting and working out plans for the gradual handing over of the ownership of the business. But he died when a little over fifty, before he had time to see the fulfillment of his desires. In his will, however, he made arrangements for his business to become the complete property of all the workers from the superintendent to the water boy.

The whole thing is now under democratic control, the whole body of the workers elect by means of a secret ballot their own direct representatives and through them the managers and directors. All receive salaries or wages for the work performed, and in addition the profits are distributed periodically to each person engaged in the industry, by reason of their ownership. It was, I think, made quite clear to us by Mr. Barr, that although wages vary in accordance with the work done, yet each receives the same amount of

profit, as that is received by reason of ownership.

Provision is made against unemployment, sickness, old age and other calamities which may befall the workers, and everything possible seems to be done for their comfort. The result, as may be expected, is increased efficiency and great contentment, and enthusiasm for the works and real pride in working for such a concern.

It would not be true to say that we subjected Mr. Barr to a merciless cross examination, but it would have been so to him if he had not given such a clear statement with such transparent honesty. The cross examination was very thorough, although very sympathetic. We were hearing about such a good thing that we really wanted to be sure of it. It seemed too good to be true. But Mr. Barr was just as anxious to tell us as we were to be told.

Now this account is very brief and fails in detail, but we heard enough to wish that the authorities in the Church, the National Council, Presiding Bishop, General Convention or somebody, would send a commission to investigate this concern and to publish a report for the benefit primarily of all good Christian employers in the Church. So many monied people are worried about this present system of wealth production and wealth sharing called the capitalist system and wish they knew how to apply their religion to their business. This scheme seems to be at any rate one good answer. Let them study Mr. Eagan's work and imitate it. But first it would be good to have a report on it. Could not the department of Social Service get after it?

This scheme seems so essentially Christian and at the same time such good business that it may be the beginning of the new social order, and may point the way to a new society in which there shall be no class antagonisms because there will be no conflicting class interests, but all the owners will be workers and all the workers owners, and all shall own equally and all work as well as they can for the common good. Who knows whether this may not be a good step towards the Kingdom of God? At any rate Mr. Barr convinced all who were at the meeting that more should be known of this, and that is why I have written this much.

I am writing this quite on my own because I am intensely interested in all such things and am in hopes that the business editor of THE WITNESS will have the good sense to print such a contribution. Not because it is written in any particular way, but because it does tell of a genuine attempt to bring nearer the Kingdom which means that God's will may be done upon earth.

Young People Meet at General Convention

Bishop Brent Declares That Young People Are No Worse Today Than Formerly

THOUSAND ATTEND

"I think a great deal too much has been said about the conflict and rebellion of youth," said the Right Reverend Charles H. Brent, Bishop of Western New York, at a banquet of about a thousand persons at the Southern Yacht Club, New Orleans, by the National Federation of Episcopal Young People. Miss Mary Bell Conway, councillor for the young people in the Province of Sewanee, was toastmistress.

"I can't see any essential difference," Bishop Brent continued, "between the boys and girls of today and the boys and girls of my own generation."

The bishop said the younger generation simply was more frank than the generations which went before. He advised, however, that all young people make an earnest effort, in their homes, to get the point of view of the older members of the family, saying that this understanding of the others' viewpoints is the only way people can live together in harmony.

"We hear a great deal these days about the universities being the breeding places of leaders. For heaven's sake, let's think less about breeding leaders and breed a few more followers," Bishop Brent said in a plea for more persons to build their lives on the model of Jesus Christ.

The several addresses of the evening and the meal itself were enlivened by scores of cheers and songs. Many of these were complimentary to the bishops, missionaries and speakers of the evening and for persons who sent telegrams of regret at not being able to attend the function.

The speech-making opened with an address of welcome to New Orleans by Miss Anne Devall. A welcome to Louisiana was extended by Louis Bye of New Orleans and a welcome to the Province of Sewanee by the Right Reverend H. J. Mikell, Bishop of Atlanta.

There were about thirty delegates from other denominations among the guests, several of whom made short speeches.

Messages from the North, East, West and South were delivered by numerous delegates speaking for their respective sections of the country. A message from the House of Bishops drew storms of applause. A vote of thanks for the courtesy was ordered sent to the bishops.

The Reverend J. W. Suter, Jr., ex-



DEAN CHALMERS
New Member of National Council

ecutive secretary of the National Department of Religious Education and the Reverend Karl Block of Roanoke, Va., both spoke briefly. The Reverend G. L. Tucker of Houma, La., also spoke.

Seated with the speakers at the table of honor were the Right Reverend Campbell Gray, Bishop of Northern Indiana, and his wife; Miss Emma Twiggs of Savannah, Ga.; the Rev. Gordon Reese of Vicksburg, Miss., who led the songs and cheers, and Miss Janie Mead of New Orleans, all of whom are interested in young people's work.

Witness Fund

EACH YEAR THE WITNESS asks those subscribers that are able to do so to send in a bit of extra money with their subscriptions, to enable us to continue the papers of a large group of readers who would otherwise be obliged to go without the paper. We have set the amount that should be raised to care for these subscriptions at \$500. There has been given to the WITNESS FUND this year a total of \$180. We acknowledge with thanks the following donations to the fund:

| | |
|---------------------------------|---------|
| Miss Katherine Cross..... | \$ 1.00 |
| Miss M. G. L. Merriman..... | 1.00 |
| Miss N. L. Moore..... | 1.00 |
| Mr. H. S. Borden..... | 2.55 |
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| Mr. Samuel Ford..... | 3.00 |
| Mr. F. C. Ackerman..... | 1.00 |
| Miss Elizabeth Irwin..... | 3.00 |
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Total for 1925, to date.....\$206.20

Women of the Church End Their Convention

Women of the Church to Make an Extra Gift of \$100,000 During Next Three Years

BISHOP ROOTS SPEAKS

A corporate gift of \$100,000 for advance work of the Church during the next three years was the most important action taken by the Woman's Auxiliary before adjournment on Wednesday. This amount will be given in addition to the United Thank Offering. The institutions to be benefited by this gift were presented to the convention by Dr. John W. Wood, secretary of foreign missions, in the order of needs, as follows:

| | |
|---|----------|
| St. Agnes School, Kyoto..... | \$25,000 |
| St. Timothy's Hospital, Liberia | 20,000 |
| School for Girls, Port au Prince, Haiti | 12,500 |
| Church for Baguio, Philippines | 18,000 |
| St. Mark's School, Alaska.... | 15,000 |
| Church, Livramento, Brazil... | 8,000 |

The motion calling for the gift was opposed by some on the ground that it would cut into the quota of the dioceses on the United Thank Offering. When the vote was taken fifty-five dioceses favored the gift and thirty-five opposed.

An address by Bishop Roots on China was one of the high spots of the women's convention. Christ's declaration that "the meek shall inherit the earth" was meant literally, and unless the rest of the nations learn their lessons, soon China is going to do the inheriting. So declared the bishop, and from the applause it was apparent that the women of the Church agreed with him.

Support of the plan for Christian unity as it is being promoted by the commission created by the General Convention was urged as a way of promoting world peace by Miss Helen Brent, sister of Bishop Brent.

The meeting presided over by Miss Elizabeth Matthews of Ohio, when the subject of "Building a Parish Program" was discussed, was one of great interest to the delegates as it gave them much information to take back to their parishes. "A parish so organized that every man, woman and child can express his faith in terms of service" was the goal set by Miss Eva Cory of Massachusetts. Other speakers were Rev. G. P. T. Sargent of Grand Rapids, Michigan, who urged the more generous use of literature in the educational work.

The Convention of the Women's Auxiliary closed on Wednesday after passing resolutions pledging the women to the task of winning the world for Christ.

News Paragraphs of The Church of England

Archbishop of Canterbury Says
Clergy Do Not Work Hard
Enough on Sermons

RACE QUESTION

By Rev. A. Manby Lloyd

"Complaints of the inadequacy of our sermons are rife, and the fact of the inadequacy is beyond dispute," said the Archbishop of Canterbury, in opening the Eastbourne Church Congress.

The average preaching, he said, was less thoughtful and painstaking than of yore. And for mending it we need more midnight oil—with closed doors steady, if miscellaneous study and big note-books.

Mr. J. H. Oldham spoke on the "Color" question. Racial feeling was a tremendous fact today, but perhaps the most fundamental causes of friction were not so much racial as economic. Whatever the cause, there is one factor running through the whole—the psychological, the claim for equality, set off against the claim to superiority.

There are many voices today calling us in all sorts of ways and in all sorts of circumstances to show a united white front against peoples of other color. Well, let us face the facts squarely. A solid white front certainly and inevitably means a solid yellow front and a solid brown front and a solid black front; and that in the end of the day can have only one meaning. It means war. And the only way to prevent us from drifting to that disaster is that men of courage and of true vision should refuse to be entangled in the snares of racialism and a purely racial way of looking at questions, and should strive to insure the triumph of the claims of humanity and justice, even when such striving brings them into opposition with men of their own race. Who may more fitly take the lead in rendering this service so indispensable to the future welfare of mankind than the Christian Church?

The side-shows, as frequently happens, were more attractive than the set papers.

Lord Shaftesbury presided at the E. C. U. meeting and said the conversations at Malines were the outcome of a genuine desire for reunion with the great Church of the West.

Canon Douglas referred to the "enormous difficulty" with regard to Rome, but it was quite possible he might yet witness reunion within his own life time. On the other hand, the Orthodox Church was prepared to

accept Anglican ordination as bearing every external mark of validity.

Mr. Sidney Dark followed with a speech on Prayer-book revision. He poured ridicule on the House of Laity as an assembly of "elderly lawyers and other wealthy persons"—though paying a tribute to the stand made by the Anglo-Catholic group—and declared it to be unrepresentative of the great mass of men and women who find solace, encouragement and inspiration in the Sacraments of Holy Church. "When Protestants declare that 'the faithful laity' of the Church of England are in revolt against Catholic progress, they are whistling to keep their courage up." Why talk of dying in the last ditch? The Catholic revival and the Labor Party were the only two live movements in the country (applause), and, Mr. Dark added, "I cannot imagine anything more grotesque than to die heroically in the wrong ditch."

Dr. J. P. Whitney, Dixie Professor of Ecclesiastical History at Cambridge, subjected modernism to a searching criticism. He conceded, and indeed urged, the claims of scholarship and reading, but declared that modernists were "obsessed with the idea of the infallibility of the modern Western intellect." Dr. Whitney's address was marked by profound knowledge and depth of learning.

Four new workers are off to Porto Rico: Misses Margaret R. Brown, Catherine Parr, Marion Pickney, and Rev. F. C. Hurd.

News Paragraphs of The American Church

Study of Men Entering the Ministry
Brings Out Many Very Interesting Facts.

MORE ABOUT STOLEES

By Rev. W. B. Spofford

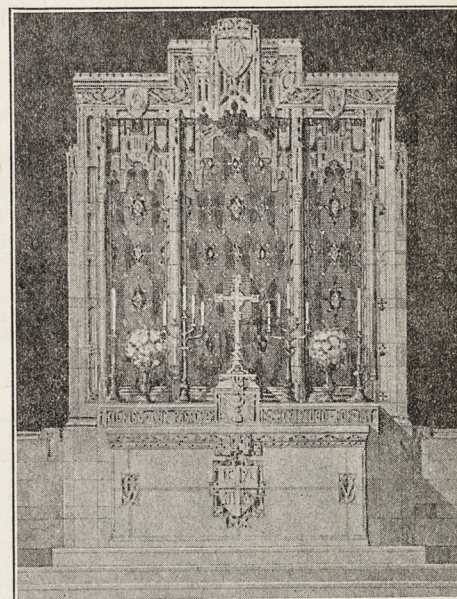
It is time we realized that the Episcopal Church and New Orleans are not synonymous—we would rather think that from last week's paper, devoted entirely to news of the General Convention. Let's run around a bit and see what is going on elsewhere.

Rev. Frank Warfield Crowder, rector of St. James, New York City, returning home after four months abroad, gives a gloomy picture of conditions on the other side. Living on doles, he says, is killing industry in England. Business men, in that country, seem to be primarily bent on getting out of business as soon as possible. On the other hand, Dr. Crowder felt that things were "looking up" in France, due, doubtless, to the effort of the government to settle the debt with America.

Miss Helen Elliott, formerly a missionary in Porto Rico, has been transferred to South Dakota.

Other new missionaries: Miss Dorothy Petley and Rev. J. L. Martin go

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to Honolulu; Dr. Lloyd R. Fowzer to Liberia; Rev. Wilson Macdonald and Miss Vaughn Keeley to the Philippines, and Miss Marion Crawford to Japan.

Rev. F. W. Goodman is going to take up work in Alaska.

Miss Geraldine Huntley has been appointed a missionary to Cuba.

Mrs. Kingman Robbins of Rochester, New York, has accepted an appointment to the Field Department of the National Council.

The following have accepted appointments as associate secretaries of the Field Department: Rev. B. N. Bird, Bala, Pa.; Mrs. Paul Barbour, Springfield, S. D.; Rev. Harold Holt, Portsmouth, Ohio; Dean Ludlow, Topeka, Kansas; Rev. H. D. Phillips, Columbus, S. C.; Rev. E. V. Stevenson, Plainfield, N. J.; Miss Lucy Sturgis, Boston; Rev. Lewis Ward, Bath, N. Y.

The New York City Mission Society has opened a service for immigrants at Houston House, located downtown. Going to help them in making out papers for citizenship; secure licenses to carry on various trades, investigate cases on Ellis Island called to their attention, and all that sort of business. Also to maintain a follow-up bureau to keep track of folks coming into the country.

Rev. H. D. A. Major, principal of Ripon Hall, Oxford, and editor of the *Modern Churchman* is to arrive in New York next week for a series of lectures in America. He is to give the Noble lectures at Harvard.

Christ Church, Bridgeport, Connecticut, is raising an endowment fund of \$200,000 to assure its permanent maintenance as a downtown church.

Over \$300,000 has been raised for the proposed cathedral in San Francisco. A special fund has been pro-

Our Cover

The picture on the cover is of the Rev. W. A. Jonnard. Mr. Jonnard, who is the rector of St. John's Church, Savannah, Georgia, is one of the most prominent leaders of the Young People's Movement. He has been on the faculty of various Summer Schools, and has been in the councils where plans for the national movement have been worked out.

A new department, edited by Mr. Jonnard, begins in this issue.

vided for a deanery and work is to begin on it shortly.

Connecticut, the oldest diocese in the American Church, was not represented in the House of Bishops. Bishop Brewster was advised by physicians not to take such a long trip, while Bishop Acheson, who is a suffragan bishop, and therefore without vote, refused to go for that reason.

Alfred Newbery is to lead conference in the Diocese of Harrisburg during November.

Rev. George Gilbert of Connecticut, a dirt-farming parson who knows how to tell a tale, had 'em holding

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onto their chairs at a meeting of the Episcopal Club, Church of the Ascension, Fall River, Massachusetts, last Wednesday. He made the crowd laugh—also made them realize the great importance of rural work.

Mrs. Clarence Parker, Chattanooga, Tenn., has been appointed a field secretary for the department of religious education in the Diocese of Tennessee.

Berkeley Divinity School opened with twenty men—as many as can be taken care of comfortably. Dean Ladd in addressing the men at the opening service, stressed the need of a disciplined life.

International Council of Religious Education will meet in Birmingham, Alabama, in April. Mr. Coolidge, who is President of the United States, is going to be there for a speech, which is all they tell us about it.

Young People's Conference, Long Island, this week. Speakers: Rev. Charles W. Popham, Rev. Samuel Shoemaker, whose topic is "Getting Hold of Ourselves to Get Hold of the

ST. MARK'S LEAGUE OF INTERCESSION

Literature exhibit in the Witness Headquarters at New Orleans.

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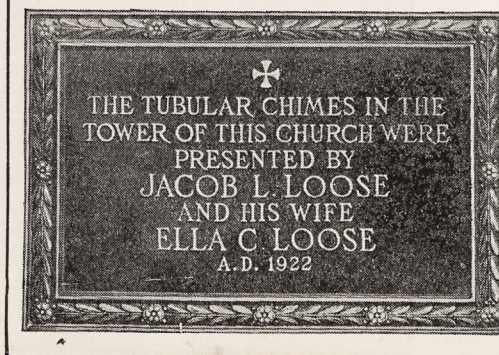
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Other Fellow;" Miss Clarice Lambright, who is telling 'em about the General Convention, and Rev. J. I. B. Larned of the Council. Personally, I'd like to see some of the young folks do a bit of the talking themselves, but I'm probably all wrong. They'd doubtless get out of hand and spoil the show.

Rev. F. D. Goodwin, in charge of rural work under the National Council, is to be a speaker this week at a conference on "Country Life" being held in Richmond, Va. Governor Trinker of Virginia and President Butterfield of Michigan State College are on the program.

Here are interesting figures about the men ordained between the General Convention of 1922 and the one meeting now in New Orleans. The figures are based on the replies of 332 of the 432 who were ordained. 80.1 per cent are native Americans

16.6 per cent are British

3.3 per cent are other foreign-born

69. per cent were brought up Episcopalians. Of the 31 per cent not brought up in the Episcopal Church,—

28 per cent were Methodists

17 per cent were Presbyterians

17 per cent were Congregationalists

10 per cent were Baptists

8 per cent were Roman Catholics

36 per cent were born in cities of 50,000 or more

32 per cent in cities under 50,000

31 per cent in rural districts

77 per cent went to college. Of these 23 per cent went to our Church colleges, St. Stephens furnishing the largest number, 20.

58 per cent have Bachelor's degrees

11 per cent have Master's degrees

80 per cent had seminary training,

64 per cent being graduated.

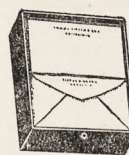
The average age is 33 years. Sixty were ordained after they were forty years old.

In making the announcement for the Catholic Congress, which meets before long in New Haven, the offi-

cials tell the clergy to bring birettas, but no stoles. I asked, in the issue of October 8th, "Why no stoles?" Plenty of folks were prompt with their answers. Harold H. R. Thompson, who is a student at the General Theological Seminary, and who puts the "Rev." before his signature to impress upon me the fact that he speaks with authority, bawls me out for my "freshness" in asking such a question. He then gives an answer: "As any of the authorities would tell you, Dr. Denslow, our own Professor of Liturgics, Fr. Brown, the eminent Roman Liturgiologist, or Dr. Dearmer, the English student of the subject, the stole is primarily a sacramental vestment to be worn by the officiants of the various rites. The stole should NOT be worn by the clergy who are merely attendants at conventions, convocations, or congresses. It should NOT be worn for the daily offices, morning and evening prayer." The Rev. E. P. Hooper, who is rector of the Ascension, Jersey City, bears out the seminarian, and does it kindly, for which I am indeed grateful. Then the Rev. Donald Stuart, the rector of St. James, Skaneateles, N. Y. (ought to change the name of that town), writes a dandy letter in which he gives the same reason for "no stoles," and this additional one: "If the clergy were asked to bring stoles, some would appear with stoles of the color specified, others would wear varying shades; a few would forget; and others would appear in trippets. The Catholic-minded clergy are the funniest-looking lot in the world if one

gives them a chance to deck themselves out as they wish. I say this without ill-will, for my friends and enemies alike rate me as brazenly Catholic."

Church Club of Chicago is to meet in the new Methodist Temple on October 29th. Bishop Anderson, Rev. George Thomas, Mrs. George A. Ma-



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son, and Mr. Charles E. Field will speak—mostly about what went on in New Orleans.

Archdeacon Graham of Oklahoma has accepted a call to St. Matthews, Enid, Oklahoma.

The diocesan paper for Maine is interesting reading. One gathers from the issue of October that all of the clergy from our city parishes who were not on Cape Cod were summering on the coast of Maine.

Gifts to the endowment fund of Bexley Hall, the seminary in Ohio, presided over by Dean Frederick Grant, come rolling in. Thirty-three men in residence this year—largest in history.

Write your own heading for this bit of news. I handed it about the shop, and received the following suggestions: "Good idea," "Bum stuff," "Cheap-skates," "The Warden Must Be an Insurance Agent." Here's the

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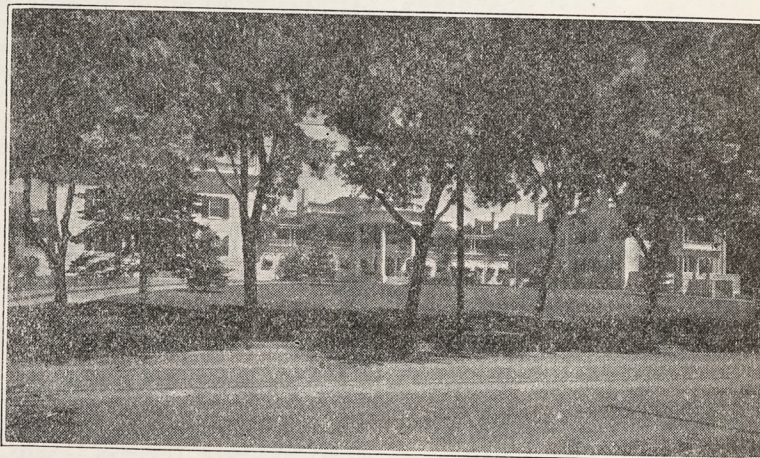
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Very Rev. Francis S. White, D. D., Dean.
Sundays at 8, 11 and 4.

Daily at 8, 11 and 4.

BALTIMORE

Grace and St. Peter's

Park Ave. and Monument St.
Rector: H. P. Almon Abbott, M.A., D.D.

Sundays:

8 A. M.—Holy Communion.

11 A. M.—Morning Prayer and Sermon
(First Sunday in each month
Holy Communion).

8 P. M.—Baptisms.

8 P. M.—Evening Prayer and Sermon

CHICAGO

Grace

St. Luke's Hospital Chapel

1416 Indiana Avenue

(Until New Church Is Built)

Rev. Wm. Otis Waters, S.T.D., Rector

Sunday Services: 8 and 11 A. M., 7:30 P. M.

St. Paul's

Dorchester Ave. and Fiftieth St.

Rev. George H. Thomas, Rector.

Sundays at 8, 9:30 and 11 A. M. and
7:45 P. M.

Holy Days at 10 A. M.

The Atonement

5749 Kenmore Avenue

Rev. Frederic S. Fleming, Rector.

Sundays: 7:30, 9:30, 11 A. M.; 5 P. M.

Daily: 7:30, 9:00 and 5:30.

(Fridays—10:30 additional).

St. Chrysostom's

1424 North Dearborn Parkway

Rev. Norman Hutton, S. T. D., Rector.

Sundays: 8, 9:30, 11 and 4:30 P. M.

Tuesdays at 10 A. M.; Thursdays at 8 P. M.

EVANSTON

St. Luke's

Rev. G. C. Stewart, D. D., Rector

Sundays: 7:30, 8:15, 11:00 and 4:30.

Daily: 7:30 and 5:00.

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BOSTON

Trinity

Copley Square

Rev. Henry K. Sherrill, Rector.

Sundays: 8, Holy Communion; 9:30,

Church School; 11, Morning Prayer and

Sermon (first Sunday of month, Holy

Communion and Sermon); 4, Service and

Address; 5:30, Young Peoples Fellowship;

7:30, Service and Address.

Wednesdays and Holy Days: 12:10, Holy

Communion.

ATLANTIC CITY

The Ascension

Pacific and Kentucky Avenues

Rev. H. Eugene Allston Durell, M. A.

Sundays: 7:30, Eucharist; 10:30, Matins;

12:00, Eucharist; 8:00, Evensong.

Daily: 7:30, Eucharist; 10:30, Matins,

Monday, Tuesday, Saturday; Litany, Wed-

nesday, Friday; Eucharist, Thursday and

Holy Days.

NEW YORK

Cathedral of St. John the Divine

Sunday Services: 8, 10:15 and 11 a. m.,

4 p. m.

Week-day Services: 7:30 and 10 a. m.,

5 p. m. (Choral except Mondays and

Saturdays).

The Incarnation

Madison Avenue and 35th Street

Rev. H. Percy Silver, S. T. D., Rector.

Sundays: 8, 10 and 11 a. m., 4 p. m.

Daily: 12:20 p. m.

Trinity

Broadway and Wall Street

Rev. Caleb R. Steison, S.T.D., Rector

Sundays: 7:30, 9:00, 11:30 and 3:30.

Daily: 7:15, 12:00 and 4:45.

Church of the Heavenly Rest and CHAPEL BELOVED DISCIPLE

Rev. Henry Darlington, D. D., Rector.

Sundays: 8, 10, 11 A. M. and 8 P. M.

Saints' Days: Holy Communion, 7:30 and
11 A. M.

BUFFALO

St. Paul's Cathedral

Rev. Charles A. Jessup, D.D., Rector.

Sundays: 8 and 11 A. M. and 8 P. M.

Week Days: 8 A. M., Noonday.

Holy Days and Thursdays: 11 A. M.

CINCINNATI

St. Paul's Cathedral

Corner Seventh and Plum

Very Rev. Edgar Jones, Ph.D., Dean

Sundays: 7:30, 11 A. M. and 7:45 P. M.

Week Days: 7:30 A. M.

Holy Days and Wednesdays, 10 A. M.

Christ Church

Rev. Frank H. Nelson and Rev. Warren
C. Herrick.

Sundays: 8:45 and 11 A. M. and 7:45

P. M.

Daily: 12:10 P. M.

Saints' Days: Holy Communion, 10 A. M.

DALLAS

St. Matthew's Cathedral

Very Rev. Robert S. Chalmers, Dean.

Rev. B. L. Smith, Associate Priest.

Sundays: 8 and 10:45 A. M. and 7:45 P.

M.

Daily Services: 7:30, 9:30 and 5:30.

PHILADELPHIA

St. Jame's Church

22nd and Walnut Streets

Rev. John Mockridge, Rector.

Sundays: 8 and 11 A. M., 8 P. M.

Week days: 7:30 and 9 A. M., 6 P. M.

Thursdays and Holy Days: 10 A. M.

ST. PAUL

Church of St. John the Evangelist

Portland Ave. and Kent Street

Rev. F. D. Butler, B. D., Rector

SUNDAY SERVICES

8:00 A. M. Holy Communion.

11:00 A. M. Morning Prayer and Ser-

mon. (First Sunday in each month Holy

Communion).

ALL WELCOME

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Gethsemane

4th Avenue South, at 9th Street.

Rev. Don Frank Fenn, B. D., Rector.

Sundays: 8 and 11 A. M., 7:45 P. M.

Wednesdays, Thursdays and Holy

Days.

ALBANY

All Saints Cathedral

Swan and Elk Sts.

The Very Rev Charles C W. Carver,

B. D., Dean.

Sundays: 7:30 A. M.; Church School

9:45 A. M.; Sung Eucharist 11 A. M.;

Choral Evensong 4 P. M.

Week Days: 7:30 A. M., 9, and 5:30

P. M. Wednesday and Friday the Litany

after Matins. Thursday and Holy Days

the Holy Eucharist 11 A. M.

DENVER

St. John's Cathedral

14th Ave., Washington and Clarkson.

Very Rev. B. D. Dagwell, Dean.

Rev. Jonathan Watson, D. D., Assistant.

Sunday Services: 7:30, 11:00 A. M.,

7:30 P. M.; Church School, 9:30 A. M.;

Young People's Society, 6:00 P. M.

MILWAUKEE

All Saints Cathedral

Cor. Juneau Ave. and Marshall St.

Very Rev. C. S. Hutchinson, D. D., Dean.

Sundays: 7:30, 11:00, 7:30.

Week Days: 7:00 and 5:00.

Holy Days: 9:30.

St. Paul's

Cor. Marshall and Knapp Streets

Rev. Holmes Whitmore, Rector

Sundays: 8:00, 9:30, 11:00, 4:30.

Saints' Days and Tuesdays, 9:30 a. m.

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Rev. E. Reginald Williams, Rector.

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Rev. Stuart B. Purves, D.D., Rector

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Daily: 8:30 a. m.

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The Council's Work

By Alfred Newbery

ON SEEING THINGS IN THE LARGE

HERE is a row of dots. It begins in 1910, and stops in 1923. It tells the story of how many per thousand of our population have died of alcoholism, let us say. We note with pleasure that in most cases, each dot is lower than the one preceding it. In other words, a slightly wavy line beginning comparatively high up, runs quite steadily down, and the record gives us positive pleasure. Having duly expressed our thanks for this improvement in the national life, we turn over to an article on the strategical errors in the last game of the World Series.

That is not an unfair picture of our process, is it? Statistics tempt us—and quite successfully—to dispose in our minds of millions, millions of human beings, millions of miles, millions of dollars. They tempt us to an exclusive interest in the trend that they exhibit and we register encouragement or depression, according to the trend, and let it go at that.

I do not mean for one moment that the trend is not a vitally necessary part of our knowledge of any given problem. What I mean is, that as we casual readers use statistics, they deaden our imagination. It is a case of not being able to see the trees for the woods. Our death rate, says a table of statistics, is affected by such and such a disease to the extent of decimal point and three naughts six per cent. "Well, well," we say. "I thought it was worse than that," and feel encouraged to stop thinking about the subject altogether. We lose the picture of the individuals included in that .0006%, who may number as many as 65,000. If a city of that population were wiped out by a disastrous plague we should be horror-stricken, but scatter the same number throughout the country and call them .0006% and we dismiss them as an almost negligible factor.

On the other hand, we may fail to see the woods for the trees. What is known in the vernacular as the "sob story," causing us to weep for a particular undersized child wrongly treated by a read-headed step-mother is equally dangerous. A little bit of that goes a long ways. A little bit more and we encounter the law by diminishing returns. To create the same interest among the same people by five different emotional appeals, the fifth must bear the relation to the first which dynamite bears to a fire-cracker. Our defence against emotionalism is callousness.

Your Church has this problem

whenever it attempts to bring to you a picture of its whole work. If it uses the emotional method you will not read more than the first installment. If it uses the statistical method, you will look for the trends and make an efficiency expert's appraisal of it. The graph is not humanly graphic, the "sob story" is disproportionately graphic.

And yet the attempt must be made. It is due you for your own development. It is due to the development of the work itself that your interest should be behind it. If our religion is a universal religion it must act like

a universal religion, in the heart and hand of the individual member. So the attempt must be made and has been made.

This particular attempt we should like to commend to your attention. It is a book of 163 pages, arranged and typed and illustrated with a skill, the whole of which only a professional will appreciate. We who are laymen in that art will merely note that it is easy to read. How much and how effectively that skill has operated under the law of financial economy will be somewhat apparent to the reader who

(Continued on page 16)

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THE WITNESS

MR. NEWBERRY'S ARTICLE

learns that such a book has been made to sell for fifty cents a copy.

How completely it reveals both the woods and the trees, how successfully it avoids the unstirred deadness of the statistical picture and the burned up deadness of the emotional picture, each reader will have to judge for himself, but we make bold to say without calling it that theoretical thing, the perfect book, that it has achieved a quite unusual success.

To have treated of fifteen fields outside the continental United States, six specialized groups in this country, all the types of work that come under headings like religious education, social service and the like, and the various co-operating agencies, without being "patchy" is an undoubted achievement. Neither unduly modest, nor blatantly conspicuous are the unavoidable figures, the statistics and the budgets. Photographs are generously used, margins and changes of type follow the recipe of helpfulness to the reader.

This book is the "General Church Program" for 1926, 1927, 1928. It has been created with conscientious thoughtfulness. He who takes it up with a sense of duty will be rewarded with a sense of pleasure on the reading of it. Is it too much to hope that many of the readers of this column will get a copy?

Side Shows

By Rev. Frank E. Wilson

OUTSIDE the regular sessions of General Convention there is a large number of special meeting—all the way from missionary mass meetings to college dinners and a WITNESS luncheon. Bishops and deputies do like to eat.

For instance, there was the General Seminary dinner, attended by 71 of us, graduates of this theological school. We were told that there are fourteen hundred priests and bishops in the Church at the present time who are graduates of this seminary. There were present that night clergy from thirty dioceses, from the Panama Canal Zone and from Alaska. Many interesting things were said about the need of expanding the facilities of the seminary, not only for more effective work, but also to house the increasing number of candidates for Holy Orders. All of our seminaries now are practically loaded to the doors, and there is a still larger number of young men in college who will be entering the theological schools in the next few years. Evidently the supply of clergy is beginning to cease to be a problem.

On the second Sunday afternoon, one of the most interesting mass meetings of the Convention was held in the Jerusalem Temple in commemoration of the sixteen hundredth anniversary of the Council of Nicaea. Bishop Talbot presided, and addresses were made by Bishop Gailor and Bishop Johnson of Colorado. Both addresses were excellent, and it was an inspiration to hear the crowd stand and recite that ancient Nicene Creed which has been the bulwark of the Christian faith for sixteen hun-

dred years. Really, there is something significant in the fact that the official legislative body of the Episcopal Church in 1925 could make corporate commemoration of that first Council of Christendom in 325 A.D. What a wonderful thing this Church of ours is! In spite of all the vertical divisions of modern Christianity, we, in this branch of the Catholic Church, are nevertheless one with Athanasius and Alexander and Hosius and the rest of the faithful of sixteen centuries ago.

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