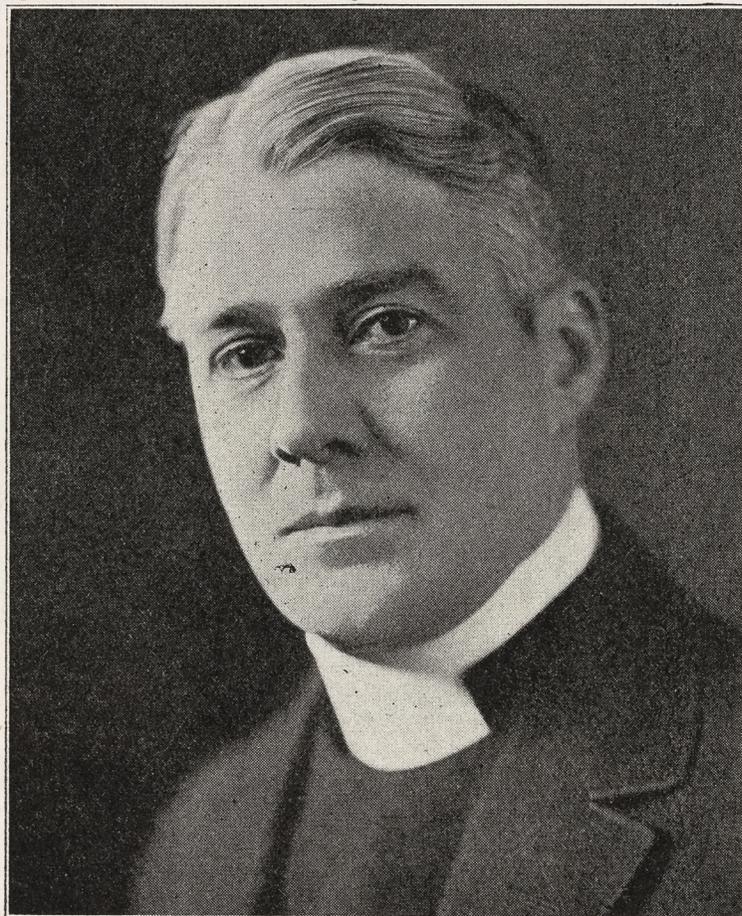


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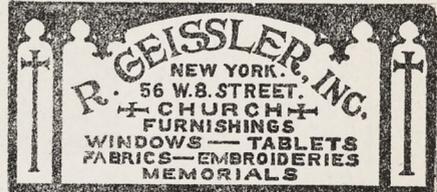
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THE WITNESS

A National Paper of the Episcopal Church

Vol. X. No. 31

Five Cents a Copy

\$2.00 a Year

EDITOR, RT. REV. IRVING P. JOHNSON; MANAGING EDITOR, REV. WILLIAM B. SPOFFORD; ASSOCIATE EDITORS, REV. GEO. P. ATWATER, REV. FRANK E. WILSON, 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

INDUSTRY AND THE CHURCH

A Challenge for Action

BY REV. HORACE FORT

THE fact that we live in an industrial age is obvious—so obvious that most people take it, good and bad, for granted. At the very heart of our modern civilization we find men and women, by association and by conflict producing, consuming and distributing goods primarily for the purpose of accumulating wealth.

We only become aware of this central fact when something goes wrong. We don't get our coal; or if we do, the price is too high; or there is a strike on a railroad; or the cost of living rises to prohibitive heights; or suddenly everything seems to get turned upside down. Then we ask nasty questions, and get thoroughly irritable. It seems an almost inevitable fact, as Studdert Kennedy says, "men never move until they are pushed." Only suffering or the threat of suffering will awaken an interest in vital and impending problems.

A QUESTION

This amazing indifference to the most significant aspect of our modern life is manifested not only toward the mechanical running of industry, but also toward that much more important problem of whether or not we can harmonize this complex and sometimes awkward industrial system with any intelligent theory of the universe,—or to put it in another way with our theology. There are millions of people in this country who acknowledge allegiance to Jesus Christ by registering their membership in some branch of the mutilated Christian Church. How many of these have ever seriously asked themselves the question: *Is the moral basis of modern industry compatible with the ethical principles proclaimed by our Lord and system-*

atized in the Church's moral theology?

RESULT OF REFORMATION

Undoubtedly this indifference is one of the disastrous results of the Reformation when Protestant Christendom repudiated the sovereignty of God over the whole of life, and laid entire stress on that silly notion that the great and only purpose of the Christian Church is the saving of individual souls. I say it is silly because I believe, with Mr. Clutton Brock, that "if we are to be saved, we can only be saved all together; if we are to be free, we can only be free all together. What we must believe in, and aim at, is a universal salvation—a salvation material as well as spiritual." Is there any wonder that the Industrial Revolution took the Church unawares? By shutting out God from 90 per cent of the life of man the Church gave the freedom of the city to King Laissez-faire. There was no need to worry because laissez-faire was governed by a law more rigid than the law of the Medes and Persians, more sacred than the ten commandments,—the iron law of supply and demand.

The Reformation, by making people concerned with saving their own souls, apart from the conditions of living and work which in themselves damn so many souls, pretty well started the whole world on the road to the devil. Religion and work became divorced. Industry grew up with little or no reference to high ethical principles. From the very beginning modern industry had its roots deep down in the poisonous soil of individualism and competition, from which has grown the tree of capitalism and nationalism. The fruit has been economic disorder and war. Set free in this manner to run its own unrestricted course, industry has purchased many glorious achievements

but only at the expense of tragic blunders, stupid waste, brutal exploitation and unspeakable cruelty.

BEGINNING MADE

The situation is very much the same today except for this difference, the Christian Church has made a beginning by announcing principles upon which a Christian system of industry should be based. Thus far indifference has broken down. And I believe it is most important for all Christians to realize that at last a standard has been raised by which industry can be and should be tested, and to know what that standard is. At the risk of being chided for vain repetition I am going to recapitulate these Christian principles, which have so many times appeared in recent years as the Church's message to industry.

- *1) "If our Lord is to be King anywhere, He must be King everywhere. We cannot properly exclude our politics, our social relations, or our industry from His sovereignty."
- 2) "The Gospels draw a clear distinction between life and the means of living. Avarice, the inordinate desire for gain is regarded as a sin not less grave than some others today more generally condemned. There is an austere and reiterated warning against undue preoccupation of material things. Wealth is a responsibility for its owners, not a luxury to be used as they please."
- 3) "Every human personality is of infinite and equal value, because all are children of the one Father. Therefore it is wrong to use any human be-

* From the Lambeth Conference Report on Industry.

ing for less than a human purpose. So far as an industrial system treats men and women as mere instruments of production, that system stands condemned."

- 4) "This emphasis on the value of individuality is balanced by the emphasis on the fact that Christians are members of a society. As we are brethren, the principle of working together for the common good is clearly more Christian than the principle of competing one against another for private profit."
- 5) "The New Testament emphasizes the duty of society to its members. The social order must be distinguished by the degree in which it secures for each, freedom for a happy, useful and untrammelled life, and distributes as widely and equitably as may be, social advantages and opportunities."

INEFFECTIVE RESOLUTIONS

What could be easier than for everyone to agree to these principles. They are so well put; they are so obvious. Of course we subscribe to every one of them. Yet consider for a moment the absurd ineffectiveness of resolutions when nothing is ever done about them. The Church has a glorious record of resolutions. But the mere stating of ethical principles accomplishes little. Something more is required. The acknowledgement that we are followers of Christ will re-echo in sounds of clanging brass and tinkling cymbals unless our attitude and actions are quite different because of this allegiance. In like manner the Church's relation to industry will continue to be a laughing stock and justly warrant contemptuous ridicule if the Church regards her duty as done when she has stated the principles which should govern industrial practice. Belief in Christ should not only be a pleasing intellectual stunt, or a thrilling experience to witness to; it should manifest itself in a way of life.

The relation of the Church to industry beyond that of laying down the broad principles upon which a Christian system of industry should be based, is an unexplored field. Most people have no hesitation in saying what the Church ought not to do. Not a few are only too ready to attack what the Church is trying to do. I suppose that is because it is always easier to approach problems negatively than positively. But all analysis and criticism becomes "chronic crabbing" unless it results in constructive thinking and action. And "chronic crabbing" may be another name for original sin. Not

The Cover

E. Reginald Williams, the rector of St. Mark's, Milwaukee, was born in Cleveland in 1879. He graduated from the Cambridge Seminary with the degree of bachelor of divinity in 1904. He served as an assistant in parishes in Washington, D. C. and Poughkeepsie, N. Y., until 1906 when he became the rector of the Holy Comforter, Kenilworth, Illinois, where he remained until called to his present parish in 1913. He has been a deputy to the last three General Conventions, is an auxiliary secretary of the National Field Department and is a member of several important diocesan committees.

many people move from the realm of abstract principles and theories unrelated to experience to suggest practical first steps. Doubtless I am entering where angels fear to tread, yet I want to assert what seems to me the essential nature of the Church's immediate practical task in industry. It lies in the field of education.

THE JOB

For the moment I believe the clergy could do nothing which would prove more effective in good and permanent results than to study the social aspect of our Lord's teaching of the Kingdom; to seek an accurate knowledge of the essential facts concerning the industrial life of their own community; and to share wisely the result of this inquiry, if not the inquiry itself, with as many of their congregation as possible.

The purpose of such an adventure in education would be to enable men and women of the Church "to become aware of and evaluate" the place of industry in modern life. The accumulation and distribution of facts and information in such an inquiry would also be done for the purpose of solving given problems. I have no doubt that by the exercise of her educational function along the lines indicated, the Church would gradually work out some vital relation between her creed and life. The theology of ancient times, socially interpreted in intelligible form, might become a reality in the lives of people engaged in industry. A double purpose would thus be fulfilled, the Church would make a real contribution to the solution of modern industrial problems, and at the same time would create a conception of the universe and life as adequate for

the present day as St. Thomas' *Summa* was for his day.

PRACTICAL STEPS

There are, then, three practical things waiting to be done: (1) a study of the social aspects of our Lord's teaching; (2) the obtaining of accurate information concerning the industries of the community, and (3) through conference and worship seeking to relate (1) and (2).

I do not pretend to know how this inquiry should be carried out. The method would probably be different in every instance. One thing is quite certain, the method should be given very careful consideration. I would suggest that the clergyman make a preliminary survey of the best ways of conducting study circles, and, if possible, seek the advice of "The Inquiry," a national organization whose chief business is the discovery of a satisfactory technique for discussion.

Of course the clergyman might do it alone, but I do not think he would get very far. I am convinced that if the project is to have any permanent result for good he must have a group of keen, enthusiastic, intelligent people engaged in it with him.

ONE. STUDY OF THE SOCIAL GOSPEL

There is now no escape from the fact that Christ did preach a social gospel, and that the Church at various times has successfully witnessed to it. We find our Lord's social principles in His recorded sayings, the social teaching of the prophets which He accepted and confirmed, and in the witness of His followers to the faith and to the teaching of the Church throughout the ages. Any difficulty has been due to a confusion in our thinking. Individual and social religion are two aspects of one great process, the manifestation of God's will in the world. They are mutually inter-dependent. There is a natural and inevitable tendency for some people to lay emphasis on one of these two aspects; but it is only the neglect of either of them which renders His followers and the influence of His teaching ineffective. "The unrestrained individualism of Protestantism has substituted the selfish conception of a merely individual salvation for the corporate redemption, which Christ came to preach; personal pietism has been substituted for social righteousness." (Father Bull, "The Return of Christendom.") In studying the social gospel, therefore, it must be fixed in our mind that what we find is but one aspect of the whole message, and to neglect the other is to do what Protestantism has done with the social gospel, neglect it.

TWO. INDUSTRIAL SURVEY

It is impossible to over-state the difficulty of this part of the task, or

to over-emphasize the necessity for care, tact, and accuracy in carrying it out. Problems are bound to arise which will require the obtaining of accurate information concerning wages, hours of labor, employment of children, housing, working conditions and industrial management. It will not be an easy matter always to get this data. Under wise leadership and loyal cooperation the difficulties can be overcome. If the group is to be in a position to translate Christianity into the fabric of the industrial life of the community, it is absolutely essential that the members acquire an accurate understanding of the facts. It may take a long time. It may require expert help from outside. One thing is certain, it can be done, because it has been done.

THREE. RELATING ONE AND TWO

When we come to taking action based on the facts, we must bear in mind that our aim is to arrive at a solution, and a Christian one. One way might be the slow, permeating process of education—the extension to a larger group of this experiment with the smaller unit. Or conferences might be arranged with the individuals and groups concerned. It is possible that preliminary to these a crusade for the Kingdom might be necessary to awaken the public conscience to the seriousness of the situation. What action should be taken, and how it should be taken would develop out of the group, and the circumstances of the problems studied.

PLACE OF WORSHIP

One final word and I have finished. This project will get nowhere without God. The group will lay hold on Him in many ways, but I would suggest that a corporate act of worship be an essential and regular part of the inquiry, if possible, the Holy Eucharist, for in that service more than in any other we get a deeper sense of unity and fellowship with God and with each other. In it the group would seek His guidance and His power, and submit all into His hands. If we could thus link factory to altar, industry to worship—the one would become more Christian, and the other would become more real.

A TRUE STORY

In a very wealthy parish on the outskirts of an industrial center, the rector had made great efforts to give the services reality. He gathered around him a small group of representative men and women from the parish, who met regularly every week for discussion. At the close of each meeting they submitted to the rector, difficulties and problems, which the congregation made the intention of the worship the following Sunday.

There was a strike. Most of the employers in the industry were members of this congregation, and some

of them were in this group. There was a serious industrial situation. At the weekly meeting the rector expected that nothing would appear more important than this strike as a matter to lay before God at the service the following Sunday. Yet it was not mentioned. At last he asked them if there was nothing in this terrible industrial struggle which they should place before God. No, they replied, religion had nothing to do with strikes. The rector said that he would report this to the congregation. So, after the processional hymn, the rector explained how they had been working to make worship a reality in the lives of the people, but that this week the group had agreed that there was nothing in this strike to pray about, nothing to lay before their Father in Heaven. Since there was nothing to worship about, if the congregation wished to remain in silence during the hour usually devoted to prayer and praise, they were free to do so. The silence was awful! The congregation stayed the full hour, and filed out with tears in their eyes. The same thing happened the next Sunday, since the group still felt there was no connection between industry and religion. Finally the strain became too great. So a special meeting of the strikers and employers was called; the strike was settled, and a committee came to the rector to request that a special service of thanksgiving be arranged to celebrate the restoration of fellowship.

QUESTIONS

1. Is there a conflict between employers and employees?
2. If there is, should the Church take sides in it?
3. Should the Church commit herself to any scheme or schemes for the social reconstruction of the social order?
4. Are the industries of your community organized primarily for private profit or for use?
5. Do the industries of your community secure for the workers "freedom for a happy, useful, and untrammelled life?"

THE C. L. I. D.

The Church League for Industrial Democracy is an organization of the Episcopal Church, the purpose of which is to unite for intercession and labor, those within the Church who believe that it is an essential part of the Church's function to make justice and love the controlling motives in all social change. The secretary of the League, who may be addressed at 6140 Cottage Grove Ave., Chicago, will be glad to furnish material and information to any who wish to carry out the suggestions of Mr. Fort's article.

Let's Know

LOST TRIBES

By Rev. Frank E. Wilson

MOST people freely acknowledge that they do not know what became of the ten Lost Tribes of Israel who were deported by the Assyrians in the seventh century B. C. But that Christian body known as the "Church of God and Saints of Christ" can tell you all about it.

Back in 1896, William S. Crowdy, a negro cook on the Santa Fe railroad, encountered a vision which endowed him with prophetic powers and a call to preach the Gospel. He began in Kansas and eventually removed his headquarters to Philadelphia, organizing his Church under the title given above. He taught that the negro race are the descendants of those Lost Tribes and therefore, of course, the peculiarly chosen people.

The basis of his teaching was the Ten Commandments, supported by a literal adherence to the remainder of the Old and New Testaments. In order to avoid any confusion regarding the provisions of the Commandments, he issued his "Seven Keys," giving Scriptural citations for the various customs which were built into his organization. The Jewish Calendar is the guide for Christian observance of the Saints of God. The Jewish Sabbath is carefully preserved. Members are admitted after repentance by a baptism of immersion, confession of faith, receiving of the Lord's Supper in the elements of bread and water, foot-washing at the hands of an elder, and the holy kiss. This last used to be the customary mode of salutation but prudent-minded persons made caustic comments about it and it was finally abandoned for reasons of propriety.

The Church of God and Saints of Christ is governed by an executive board made up of twelve elders and evangelists. Over them all is a "prophet" who is not elected but occupies his office through a divine call. If a "prophet" dies, the brethren must wait until the call comes to another to fill his place. One cannot help wondering what might be the outcome if two of the brethren felt such a call at the same time. Apparently that contingency has not yet arisen.

The ministry of this body comprises ministers not yet ordained, ministers who are ordained, evangelists, and bishops. There can never be more than four bishops at any given time. There appears to be only one just now.

According to the last published reports the Church of God and Saints

of Christ have 94 local congregations with 101 ministers and 3,311 members. They have 57 Sunday schools with 1,783 scholars. They raise about \$18,000 a year all told. The membership is not restricted to colored persons. In fact there have already been two white bishops in their ministry. Apparently these descendants of the Lost Tribes are less exclusive than their ancient relatives who returned from the Babylonian captivity and refused to have anything to do with the neighborly Samaritans. It is difficult to see any reason for the separate existence of such a sect other than their lineal ties with the Lost Tribes. But the two white bishops seem to scuttle that position.

Cheerful Confidences

SECRETARIES

By Rev. George Parkin Atwater

OUR Church has one group of earnest and efficient officers who deserve our good will and applause. I mean our numerous Secretaries, Diocesan and National.

It is a hard job to be a Secretary nowadays. He is really a recording and executive officer, to carry out the will and direction of either the bishop, or the convention. A Secretary has not general omnipotence, like a bishop, and consequently he must often find himself at his wits end to take care of situations not previously foreseen and provided for. One Secretary has printed the following lament in his report:

THE SECRETARY'S LAMENT

If the Secretary writes a letter, it is too long.

If he sends a postal, it is too short.

If he issues a pamphlet, he's a spendthrift.

If he attends a committee meeting, he is butting in.

If he stays away, he is a shirker.

If the attendance at a meeting is slim, he should have called the members up.

If he does call them up, he is a pest.

If he duns a member for his dues, he is insulting.

If he does not collect, he is lazy.

If a meeting is a howling success, the program committee is praised.

If it's a failure, the Secretary is to blame.

If he asks for advice, he is incompetent, and if he does not, he is bull-headed.

Ashes to ashes,

Dust to dust,

If others won't do it,

The Secretary must.

The Executive Secretaries, both National and Diocesan, must listen



BISHOP INGLEY
Chaplain of Students' Conference

to everyone's difficulty and grievance, and must maintain an attitude of quiet calm, and pleased attention. That's a hard job in itself.

They must be quiet impartial in their dealings with the clergy, and quite good natured. That's a strain upon human nature.

I chance to know many of them personally. A rector must be strange indeed who did not raise the flag and proclaim a feast when he got a wire saying that Bland Mitchell, or "Bob" Patton was about to drop in for a visit.

Our Secretaries, Diocesan and National, have speeded up our deliberate old Church. They have "stepped on the gas." It is no discredit to our bishops to say that they have been unable to carry out singlehanded all the needed work of a diocese. Bishops simply cannot do alone all that is expected of them. But the Secretaries supply the needed power and the teamwork. They have spurred up the parishes. The Nation-Wide campaign effort is not built on any power of appeal, or on dinners and eloquences or on the spontaneous efforts of the people, but it is built upon organization, and erected and stimulated largely by Secretaries.

When it was humorously proposed at New Orleans that we have a third legislative house, the Home of Secretaries, to which all matters in dispute between the House of Bishops and the House of Deputies should be referred, it was not such a bad bit of analysis at that, for who really, next to the bishops, have such broad

knowledge of our general affairs as our Secretaries.

They are wise and well-informed too. If every one of us knew 5 per cent as much about missions as John W. Wood at 281, we should have such an enthusiasm for our work, that Florida would take a back seat before the Episcopalian Exodus to Japan. Or if we could induce in our laymen just a few drops of the consecrated enthusiasm of William C. Sturgis, we should have to get some four-wheeled brakes on our wheels to keep us from pulling our car right out of its new coat of paint.

Our newly-developed speed is subject to just one caution. And we shall have to depend largely upon our Secretaries to keep eyes open to guide us in the midst of certain dangers.

I may illustrate by an incident. I was once driving a distinguished guest in my car, to a certain distant city. He said, "Come on now, let's see what you can do. Breeze along. We must reach there in record time. Get busy. Hurry up. No time to lose."

So I sped along. I hurried the car to its limit. I ate up the road. He sat, watch in hand. "It's forty miles," he said, "I'll give you an hour to do it." The landscape sped by. I avoided the pitfalls and the dangers. In exactly fifty-five minutes I had whisked the car the full forty miles. We were on the edge of town. We slowed down and crept in.

Suddenly, I came to. I was overwhelmed with confusion.

"We made it in an hour all right," I said, "only I took the wrong road and this is not your town."

Curtain

Moral: More important than going so fast is to be sure that you are on the right road.

MISSION IN GEORGIA

The LaGrange, Georgia, Associate Mission under the leadership of the Rev. J. D. C. Wilson has shown increased activity in the past few months and the number of baptisms and confirmations have shown good increase over previous years. The attendance at the early celebrations of the Holy Communion is growing larger constantly and Mr. Wilson is much encouraged by this especially for it means a great deal in a community of working people where their hours are exceptionally long. Mr. Wilson was recently elected chairman of the Southwest LaGrange Ministers Conference and under his leadership that organization has undertaken to provide regular religious services at the State Prison Camp nearby.

PARABLE OF HIDDEN TREASURE

The Pearl of Great Price

BY BISHOP JOHNSON

"THE Kingdom of Heaven is like unto treasure hid in a field." "The Kingdom of Heaven is like to a merchant seeking goodly pearls."

In these parables the Master has been outlining to His foremen the difficulties which they will encounter in striving to cultivate the fields.

The tares will spring up and they will be tempted to root them up. Their zeal will urge them to rid the Church of sinful people and they will seed with a group of self-righteous Pharisees.

The quantity of vital Christians will be small, but His Kingdom is like a grain of mustard seed and will accomplish its purpose from small beginnings.

The visible influence of the Church will seem slight and inconsequential but it works like yeast and by the endless reproduction of tiny cells, that is, by the conversion of individual men, it will permeate and influence all society.

The value of Christ's Kingdom is, therefore, unique. Its discovery is a surprise.

It is like treasure hid in a field.

Hundreds of people have passed by and have seen nothing but stubble. Your attention was arrested by some trivial incident and you uncovered great wealth. Like Marshall, who, in 1848, discovered some tiny yellow specks in the mill sluice of his field and uncovered the wealth of California to the world.

When men discover treasure they sell all that they have and stake out their claim.

"Verily thou art a God that hidest thyself" and also hidest the treas-

ures of life from the shallow, the mean and the wicked.

They do not see the treasure. They have no qualities which would estimate its value, if it were uncovered before them.

But those who seek intelligently find all that they need in the treasure of His grace.

These purchase the field that conceals the treasure; that is, they take possession of the word and sacraments in which His grace is to be found.

And then they become a connoisseur of treasure. If the treasure be pearls, they are not satisfied with ordinary pearls. They are appreciative of the value of art and philosophy and culture, for these are goodly pearls and within the reach of most merchants, but, like Justin Martyr, when, after long search they find the pearl of great price, they are willing and glad to sell all these pearls in order to purchase this one.

So St. Paul gladly gave up a promising career to obtain the love of Christ and counted all the rest as nothing worth comparing with that which he had found.

It is this attitude of mind which

Christ would present to us for our consideration. We are not to forget it in our efforts to extend His Kingdom. We are not to be deflected by ardent reformers, who affect us "zealously but not well" and who, in their arrogant zeal, turn out one devil while they admit seven others into the Household of Faith.

We are not to be discouraged by small beginnings, for all that God has ever done has come out of small beginnings. We are not to be discouraged because we see no remarkable effects of our ministry, for the Kingdom is extended by personal contacts working within and not without.

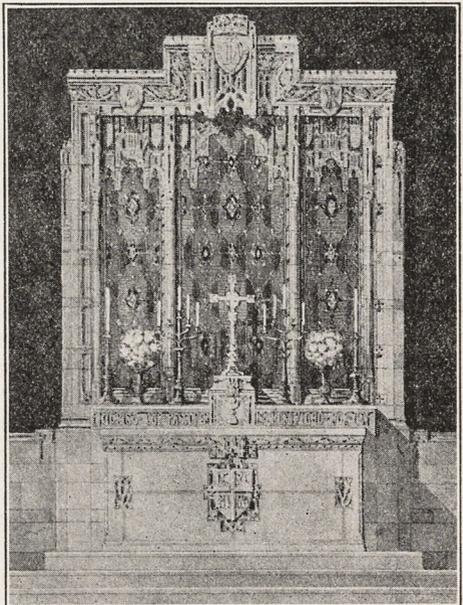
And above all, we are to expect treasure to be hidden and that the most perfect gems are the most costly, for God does not give His pearls to swine, nor does He reward the casual person with the fruits of industry.

If you are going to follow Christ, follow Him as He leads and not as your impatience and intolerance prompts you. Consider His outline of the characteristics of His Kingdom.

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Does Not Envy The Secretaries At 281

Eastern Editor Writes On Salaries Paid Secretaries of the National Council

NOT HIGH

By Rev. H. P. Almon Abbott

So often one hears it said: "Those secretaries and the members of the staff in the Church Missions' House have a soft time of it. The clerical members receive higher salaries than they have ever received in their lives before, and they are engaged in 'revolving chair job.'" It were well that this criticism, or unfavorable observation, should be cleared up, for the more enthusiastic missionary givings of some of our parishes, and in justice to the individuals who are the recipients of such impersonal castigation.

Here goes: I would not be a secretary in the Church Missions' House for \$20,000.00 a year, nor a member of the staff for more than that annual income. Why? Because I am not possessed of the necessary self-sacrifice that would dispossess me of my fascinating work as preacher and pastor to and of a congregation! Men are needed, however, at Church headquarters, and there are men who are sufficiently selfless to give up the warfare of the trenches for housement and conference with "The General Staff"—who are out of the strife to a very real degree, and who, from their superior knowledge of the whole plan of campaign, are the responsible parties in directing the offensive against the enemy. All honor to such men. They have had their share of hand-to-hand engagement, so much so that no charge may be brought against their courage, and now they feel, feel conscientiously, that the best interests of the army may be achieved through their cooperative planning, advice and inspiration from "behind the lines." To do this, to follow out their conscientious convictions in this respect, they make a tremendous sacrifice, a sacrifice in heart and treasure beyond my personal preference and capacity.

They make, also, a sacrifice in hard cash. Let us suppose that a man is receiving \$3,500 salary in a parish. The chances are that together with his salary he is, also, in receipt of a house, plus light and heat. He goes to the Church Missions' House, and he receives \$5,000 a year. Just try to live in New York on five thousand dollars a year, with your own house or apartment

to pay rental for, and see how far \$1,500 will go! A man who serves as secretary of a department is supposed to be "a spot man." The chances are that he has been in receipt of five thousand dollars a year or more, together with a rectory, in his previous position. He receives, probably, at the Church Missions House \$6,000 a year. Just estimate his monetary self-sacrifice. On all counts, these men are among the heroes of our Church in America today.

Let all that stand on one side, and let us look at another aspect of the case. These men get to be known throughout the length and breadth of the Church. The obvious result is that as time goes on, when they feel that their definite contribution at headquarters has been made, they are "called" to larger and more remunerative fields of service. Temporary self-sacrifice, therefore, may be exchanged at the demands of conscience for permanent betterment in "this world's goods."

This aspect of the matter is, I take it, just in premises and conclusion, and apparent to all.

Now, let us consider the lay secretaries and lay members of the staff. When a layman of capacity enters the Church Missions House, he not only makes a temporary sacrifice, but a lasting sacrifice as well. He gives up his business or his specialty for a period of years. During those years the world does not wait for his return into the arena. He loses his contacts, and all the rest of it. If he is an efficient secretary of department, or an efficient member of the staff, he should be compensated to the limit of the Church's ability throughout the progress of the years. All things being equal, it is my earnest conviction that he should receive more than the clerical secretaries and members of departments, and that his services should be remunerated in proportion to a scale of returns given and results achieved.

As to the splendid women who are serving the Church in their several capacities in the Church Missions' House, I refrain from saying anything. An innate touch of chivalry in my disposition forbids. It must be taken for granted that the responsible parties are securing the services of competent women at salaries justified by their reputation, and eventually by their usefulness to the cause which they serve.

It is well that the Church at large should be advised in all these matters, that the criticism which is rife and broadcasted in the Church's constituency should receive its death blow. I cannot pretend to administer

(Continued on page sixteen)

A Laymen's Service Unit In Washington

Diocese of Washington Has an Active Layman's Organization That Is Doing Real Service

STAGE MEETINGS

By Dr. L. W. Glazebrook
President of the Laymen's Service Association of Washington

For many years there was in the diocese of Washington an organization of the clergy and laymen; the usual consequences followed: the laymen sat and looked on and the clergy were the leaders.

About eight years ago they organized a group, composed entirely of Laymen, to encourage lay initiative and actual service. For some time, it floundered about, wasting much time in discussions, preparing suitable by-laws etc. Finally they decided to do away with rules and regulations and to try a change of method. Their first venture was to arrange to hold Lenten services in a down-town theatre; so successful was this effort that much enthusiasm was aroused in the organization. We are now in the midst of our eighth season.

2. Realizing that there was no diocesan home for aged Episcopals; the men of this organization organized a home.

3. Realizing the need of a diocesan paper . . . one of our members agreed to make this start . . . as a result the *Church Militant* is a most successful accomplishment.

4. One of our outlying suburban parishes, with two chapels, felt the need of co-operation; as a result the rector invited the men of this organization to assume the responsibility of furnishing lay speakers; each Thursday evening and Sunday afternoons throughout Lent a different layman has been there.

5. A group of ten or twelve laymen, outstanding business and professional men . . . licensed lay readers . . . have taken up the work of lay evangelization . . . in groups of twos. These men go to Parish's with their appeal for a more active lay support of the parish priest .

6. In the absence of rectors at any time they are available as lay readers.

7. They are available for arranging large mass meetings and this year during Advent arranged a great missionary mass meeting, where three bishops spoke; seventy clergy were in line and 600 members of vested choirs furnished the music . . . the attendance was about 5,500

Evangelism The Need Of The Church Today

Bishop Freeman Issues a Statement
About the New Commission
on Evangelism

CAMPAIGN PLANNED

The Commission on Evangelism, Bishop Darst, chairman, recently completed its organization at a meeting in New York, and will shortly begin the work of organizing units in every diocese for the evangelistic campaign in which it is proposed to enlist the active support of the laity.

At the close of the meeting Bishop Freeman was asked to prepare a statement regarding the Commission, which he did as follows:

"Evangelism in the Church, freshened and intensified evangelism through the efforts of clergy and laity, this is the supreme need of the hour. More and more it has been realized in the post-war period that the one thing that can save the world in its present critical situation is the recognition and practice of those great principles of life given to mankind by Jesus Christ. In these latter days the Church as an institution has become greatly involved in mechanisms and institutions, and her clergy too much occupied with administrative details. Too great emphasis laid upon these things has seriously impaired the Church's preaching ministry. It is growing increasingly clear that these conditions cannot longer continue and that, if the Church is to be restored to its place of commanding influence, it must place a fresh emphasis upon the evangelistic note.

Accessions to the Church's membership through confirmation and indeed the multiplication of organizations and the setting up of large institutions do not necessarily register the Church's spiritual growth. We are being repeatedly reminded that the teaching office of the church has been sadly neglected and that widespread ignorance concerning the vital things of its ministry is prevalent both here and in England. The Archbishop of Canterbury and other dignitaries of the Anglican Church, realizing this situation, are making an urgent appeal for the revival of the prophetic ministry with special reference to its evangelistic note.

The new Commission on Evangelism had its first meeting in New York recently and felt impelled to bring to the attention of the whole Church the criticalness of the present situation, and to make an urgent appeal to clergy and laity alike to lay aside the less important things

and to give themselves more completely to the ministry of the Word and of prayer. The Commission feels that without multiplying more machinery, an urgent appeal should be made at this time to place a fresh emphasis upon the central fact of the Church's mission, which is, salvation through Jesus Christ.

The very fact that this post-war period has witnessed the abrogation of wholesome conventions and practices, and the breaking down of old restraints, together with disregard for law, lays a burden upon the Church that it cannot lightly esteem, and that, unrecognized and unassumed, may result in confusion worse confounded. President Coolidge recently said concerning certain lawless tendencies, 'We cannot substitute authority of law for the virtue of man.' The failure of law to effect salutary and wholesome reforms is primarily due to the due fact that the moral character of the people is at a low ebb. To blink the facts in the case or to disregard the Church's most solemn duty in the present situation may precipitate a condition from which we shall not recover for generations to come.

If the Church, through its consecrated clergy and laity, could, through unity of effort, give evangelism the place it deserves in the Church's program, in fine, if every man and woman who believes in the sovereignty and saving power of Jesus Christ would address themselves to the extension of His Kingdom among men, we should experience such a revival of spiritual power as we have not known in our day and generation. If our nation responded to the call to arms in defence of civilization, surely the Church should respond to a far more serious call in an age fraught with grave and threatening perils.

The Commission on Evangelism feels that without delay an appeal should be made to the whole Church to recognize the urgency of a call to give evangelism the place of precedence in the Church's ministry. To this end every Bishop, Rector and layman is asked to give solemn consideration to this appeal for a revival of evangelism in the Church.

MEETING IN LOS ANGELES

The Bishop's Guild of the Diocese of Los Angeles held a mid-Lenten inspirational meeting at St. Paul's Cathedral on the 12th. The Rev. George Davidson, rector of St. George's, Los Angeles, spoke on *The Woman in the Parish*. Bishop Stevens spoke on *The Woman in the Diocese*, and the Rev. Charles N. Lath-National Council spoke on *The Woman in the National Church*.

News Paragraphs Of The Episcopal Church

Lenten Season Draws to a Close
With Reports of Well Attended
Services Everywhere

STUDENTS LIFE

By Rev. W. B. Spofford

The Ven. J. Lundy Sykes who is the archdeacon of Panama gives an encouraging report of the work under his charge. He seems to have missions scattered pretty much all over the Isthmus, all of which are doing fine work. Much of his work is with the American troops stationed there. He also has several congregations of English speaking Negroes who came there from the British West Indies during the building of the canal. They still insist upon using "Hymns, Ancient and Modern" and continues to pray for "Our Sovereign Lord, King George the Fifth" but Mr. Sykes says that he has them also pray for the President of the United States.

* * *

I am no alarmist but if a child of mine was attending an American University I would be watching him, or her, rather closely. It is all very nice to praise young people for their frankness and to remind ourselves of our youthful sins and say, "oh bosh! Things are no worse than they used to be." I have been saying that myself. But recently I have had the opportunity of getting into several college communities, and Mr. Fort, whose article on industry is in this issue, has been touring about universities all over the country this past month. Last night we sat up nearly all night comparing notes, and the facts brought out were startling to say the least. I believe that it is fair to say that we now have a single standard of morality, but instead of being a high single standard it is a very low one. That is girls and young women have sunk to the level of men in bestiality. The most revolting stories came to us of student life as we traveled about. What can be done about it I do not pretend to know. I should hope that men in their disgust with the rottenness they see all about would swing to Puritanism. Talk about the Decay and Fall of the Roman Empire we have them backed off the boards.

* * *

Two hundred and three confirmations in the diocese of Lexington last year, the largest number in the history of the diocese.

* * *

No election in Maryland. Tried to choose a coadjutor bishop

they need one now of course with Bishop Murray giving his time largely to the affairs of the National Council. They took twenty ballots in two days but no one was elected. The following men received the largest number of votes, the Rev. Edward T. Helfenstein, the archdeacon of Maryland; the Rev. Wyatt Brown, the rector of St. Michael and All Angels'; the Rev. Hugh Birkhead, the rector of Emmanuel; the Rev. Arthur Kinsolving, the rector of St. Paul's; and the Rev. H. P. Almon Abbott, the rector of Grace and St. Peter's. No casualties . . . in fact everyone seemed in the best of spirits about it.

I forgot to tell you last week that the Rev. Harry S. Longley, doing the work with students at the University of Iowa, Iowa City, has a single page which he places in the pews which serves as a guide to the Prayer Book for the person unfamiliar with our service. I have sent one on to Dr. Atwater to find out his opinion of it. But it struck me as tip-top. Maybe Mr. Longley would send you one if you asked him. Better enclose a stamped envelope. These student parsons are not paid too much.

A Student Conference was held at St. John's Cathedral, Denver, March 20th and 21st. Bishop Ingley was the chaplain. The lecturer was the Rev. LeRoy Burroughs who took as a subject: "What a Christian has to face in 1926 to be a true follower of Jesus Christ!" Bishop Johnson was the speaker at one of the sessions.

The Rev. Shirley C. Hughson of the Order of Holy Cross is to be a lecturer at the School of the Prophets which meets at Evergreen, Colorado, this coming summer.

More folks of the stage for our list of Famous Living Episcopalians. These were sent in by Mrs. Schoepf of Cincinnati: Ben Greet, Julia Mar-

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lowe and E. H. Sothern, all famous as Shakespearians.

In an effort to increase missionary interest throughout the diocese of Atlanta and develop lay leadership, a new plan has just been put into effect. Each rector has been asked to send the names and addresses of three interested laymen in his parish to the executive secretary. Each month a suggested address is being sent to one of these laymen and he is being asked to address the congregation at the notice period in the morning service on a given date. The material used for these addresses is based on the "Program of the Church" and will cover, in the course of time, each field of missionary work. It is also planned to give information on diocesan projects and problems through the addresses. Each month a new man will be called upon for this task.

The Rev. L. W. Blackwelder, formerly rector of the Church of the Nativity, Union, S. C., has accepted the rectorship of the Church of the Incarnation, Atlanta.

The congregation of St. Andrew's, Jackson, Mississippi, was very much interested in the recent announcement of the rector, Rev. Walter B. Capers, D. D., that he was particularly interested that the Easter Offering this year be donated to an object that would be unselfish and distinctively missionary in its character. He, therefore, asked the congregation for a liberal Easter Offering to be donated to the building of a Chapel and school room for St.

Mark's colored mission located in this city. The Vestry endorsed the rector's request and the congregation have signified their intention of making a liberal Easter Offering for this negro work.

St. John's Cathedral, Albuquerque, N. M., is to receive a beautiful memorial window from the studio of James Powell and Sons (Whitefriars) London. The subject is Hope, with a background of ornament, and below a predella of the Resurrection.

The Federation of Churches in Massachusetts has sent to the war department of the government a protest against compulsory military training in schools and colleges.

A new church and parish house is to be erected for the Ascension, Wyomg, Ohio, at a cost of \$70,000.

The twenty-five members of the

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Young People's Service League of Christ Church Cathedral in New Orleans have pledged a minimum gift of \$50 for the Church's missionary work, to be paid before May 1, and have sent a vigorous letter to all Young People's Leagues in the Province of Sewanee challenging them to do as much or more.

* * *

The Rev. Noble C. Powell, called to be the rector of Christ Church, Macon, Georgia, has declined. He figures that it is up to him to keep on his present task of ministering to the students at the University of Virginia.

* * *

The chapel of St. Peter's, Paris, Kentucky, is to be consecrated by Bishop Burton of March 25th.

* * *

Bishop McElwain of Minnesota advanced the Rev. Hubert G. Wrinch to the priesthood at Grace Church, Wabasha, on March 6th.

* * *

A campaign is on for funds to build the new chapel at the University of Illinois. The Rev. Dr. Page, student chaplain, is devoting most of his time to it.

* * *

The Rev. S. A. Macdonell has been elected rector of St. John's, Decatur, Illinois. He comes from Canada.

* * *

A school of pageantry, under the direction of the Rev. Morton C. Stone of Chicago, is to be one of the features of the Gambier summer conference which meets from June 28th to July 10th. Other lecturers are Bishop Reese of Southern Ohio; Bishop Rogers of Ohio; Mr. Lewis B. Franklin, vice president of the National Council; (I suppose we should call him vice-president on such occasions and treasurer when he sends out those long lists of figures); Prof. Jared S. Moore of Western Reserve University; Bishop Darst, who is to give a course on Evangelism, and a lot of other folks.

* * *

Guess I had better print this letter from the Rev. C. E. Haupt, who is the superintendent of Breck School in Minnesota. A case of "this ought ye to do and not leave the other undone" I should call it. Here 'tis:

"Mr. George Foster Peabody, treasurer of the Church Institute for Negroes, in an interesting article in THE WITNESS of March 11th make a plea for twenty millions to enable the Institute to enlarge its scope and he says—'To those who maintain that 20 millions is a large sum the writer ventures to point out the members of the Episcopal Church have been entrusted with many bil-

lions of dollars, which, in the prayer of Consecration, we recognize as not our own, but the Lord's."

The success of the Church Institute for Negroes amounts to a demonstration of the value of Church schools, but it presents a striking contrast. While great sums are given for work among the Negroes, the Indians and for schools in the foreign field, our own white children are apparently ignored and forgotten. The reiterated command of Moses was: "Ye shall teach these statutes unto your children." Are they being taught? Religious instruction cannot be given in the public schools, yet it is fundamental to a life of virtue and to good citizenship. As there is little religious instruction given in the home, it follows of necessity that it must be supplied by the Church. Members of the Episcopal Church have been entrusted with billions, and desire to use them wisely, but the seriousness of this situation has not been adequately presented. The schools for our own white citizens languish for support. Our boarding schools, though excellent, are so expensive that they reach but a limited class of the well-to-do. The grants of the National Council to the Department of Christian Education are insignificant in comparison, and are almost entirely for overhead.

We need to devise a far more comprehensive system of schools for the great mass of American boys and girls who must look to the Church for religious instruction more thorough than is possible in the Sunday

school, many of whom are sent to Roman Catholic institutions because we have no schools of moderate cost. Why not undertake a campaign for 20 millions for the Christian education of our own white children? Minnesota has had a campaign for five millions for the "Archbishop Ireland Educational Fund," and great institutions have sprung from it.

No form of benevolence will make a stronger appeal than the Christian education of our children, nor is there any that will produce greater permanent results in the development of character. Surely the wealth of the Church will flow into this channel when the seriousness of the situation is recognized."

* * *

The Girls' Friendly Society of the Chicago Diocese was thrilled at the success of Miss Bertha Conde's lectures on "Health and Personal Religion" delivered under their auspices at St. James House, Chicago. The afternoon lectures were well attended, but the greatest enthusiasm was in the evening when over ninety girls and women came for five consecutive evenings.

St. James has a fine cafeteria, and served supper before the lecture at seven o'clock. There was time for a "sing" in between, and the occasion brought out a fine Diocesan spirit.

* * *

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* * *

Here is a little editorial from Church and Home, the weekly parish paper issued by the Rev. Thomas Casady for All Saint's, Omaha:

"It used to be said to some of us as children, 'There's no such word as can't'. In these more enlightened days we who are parents are again the subjects of correction. Now some of our children tell some of us, 'There is no such phrase as 'They've got to'. That is precisely the way I feel when a man tells me, 'They've got to interest me, if they want me to go to Church.'" Now if the aforesaid man was talking about Florida land, or oil stock, or a new kind of adding machine for his office I would agree. If he were a tired business man and was referring to places of entertainment I would agree. It is the business of the salesman and the entertainer to interest us. He makes the profit in either case. The burden of proof is on him so far as our advantage is concerned. But when we are talking about religion the shoe is on the other foot. I resent being told that I am a salesman or entertainer. I am on the contrary a Priest and a preacher and a pastor. The Church is not a mouse trap to lure the un-

wary with a bit of seductive bait. Let's try to get on a little better basis of understanding. The Church has a responsibility to you. You have a responsibility to the Church. Perhaps there is room for improvement on both sides. Certainly we shall never accomplish much by "crabbing." The time comes occasionally when we must all differ sharply. We can settle it if we will and go on. But this business of saying "They've got to" is poor stuff. The way to live in the Kingdom of God is for every man to do his best regardless of what the other fellow does. If we are always going to wait

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Holy Days at 10 A. M.

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Sundays: 8, 9:30, 11, and 4:30 P. M.
Tuesdays at 10 A. M.; Thursdays at 8 P. M.

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Rev. Henry K. Sherrill, Rector.
Sundays: 8:00, Holy Communion; 9:30,
Church School; 11:00, Morning Prayer and
Sermon (first Sunday of month, Holy
Communion and Sermon); 4:00, Service
and Address; 5:30, Young People's Fellow-
ship, 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: 8:00, 10:15, and 11:00
A. M.; 4 P. M.
Week-day Services: 7:30 and 10 A. M.;
5 P. M. (Choral except Mondays and Sat-
urdays).

The Incarnation

Madison Avenue and 35th Street
Rev. H. Percy Silver, S. T. D., Rector.
Sundays: 8:00, 10:00, and 11:00 A. M.,
4:00 P. M.
Daily: 12:20 P. M.

Trinity

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Rev. Caleb R. Stetson, S. T. D., Rector.
Sundays: 7:30, 9:00, 11:00, and 3:30.
Daily: 7:15, 12:00, and 4:45.

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and CHAPEL BELOVED DISCIPLE**

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Sundays: 8, 10, 11 A. M. and 8 P. M.
Saints' Days: Holy Communion, 7:30 and
11:00 A. M.

St. James

Madison Ave. and 71st St.
Rev. Frank Warfield Crowder, D. D., Rector.
Sunday Services: 8, 11 A. M., 4 P. M.
Week-day Services: Wednesday, 12 M.,
Morning Prayer and Litany; Thursday,
12 M., Holy Communion; Holy Days, 12 M.,
Holy Communion.

BUFFALO

St. Paul's Cathedral

Rev. Charles A. Jessup, D. D., Rector.
Sundays: 8:00 and 11:00 A. M., 4:00 and
8:00 P. M.
Week Days: 8:00 A. M., Noonday.
Holy Days and Thursdays: 11:00 A. M.

CINCINNATI

Christ Church

Rev. Frank H. Nelson and Rev. Warren
C. Herrick.
Sundays: 8:45 and 11:00 A. M. and 7:45
P. M.
Daily: 12:10 P. M.
Saints' Day: Holy Communion, 10 A. M.

DALLAS

St. Mathew's Cathedral

The Very Rev. Robert S. Chalmers
The Rev. Robert J. Murphy
The Rev. H. K. McKinstry
Sundays: 8:00, 9:45, 10:45 A. M. and 7:45
P. M.
Daily Service: 7:00, 9:30 A. M. and 5:30
P. M.

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Daily: Noonday Services and Address,
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12 on Thursdays and Holy Days.

MINNEAPOLIS

Gethsemane

4th Avenue South, at 9th Street.
Rev. Don Frank Fenn, B. D., Rector.
Sundays: 8:00 and 11:00 A. M., 7:45 P. M.
Wednesdays, Thursdays, and Holy
Days.

ALBANY

All Saints Cathedral

Swan and Elk Streets
The Very Rev. Charles C. W. Carver, B. D.,
Dean.
Sundays: 7:30 A. M.; Church School,
9:45 A. M.; Sung Eucharist, 11:00 A. M.;
Choral Evensong, 4:00 P. M.
Week Days: 7:30 A. M., 9:00, and 5:30
P. M. Wednesday and Friday, the Litany
after Matins. Thursday and Holy Days,
the Holy Eucharist, 11:00 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

Corner 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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St. Mark's

Hackett Ave. and Belleview Place.
Rev. E. Reginald Williams, Rector.
Sundays: 8:00, 9:30, 11:00, and 5:00.
Gamma Kappa Delta Club, 6:00 P. M.
Sheldon B. Foote, Mus. Bac., F. A. G. O.,
Choirmaster.
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Rev. John Mockridge, Rector.
Sundays: 8:00 and 11:00 A. M., 8:00 P. M.
Week Days: 7:30 and 9:00 A. M., 6:00
P. M.
Thursdays and Holy Days: 10 A. M.

for some one else to get going right before we start there will be no start. An oyster clings to a rock and sucks in his food. His motto is "Everything comes to him who waits." But the oyster has a very different idea of "everything" from the man whom we call a "go-getter."

You folks will want to know who the man is who has written the leading article in this week's paper. I like to write about Horace Fort for he is a particular friend of mine. He graduated from Trinity College in 1914, went to the Berkeley Divinity School, left to be a chaplain during the war, serving in India and Africa, an experience which now makes him an opponent of war and everything that goes with it. Mr. Fort then returned to Berkeley to finish his course. Upon his graduation he was awarded a Fellowship and stayed on there for another year's study. He then went to England where he was a curate at St. James, Camberwell, London, studying economics at the University of London. He was also assistant chaplain of King's College Hospital, one of the largest hospitals in London. The following year he was chaplain of the Nayland Tuberculosis Sanatorium, Colchester, England, and secretary of the Church Tutorial Classes Association. He returned to America to be secretary

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of the Berkeley Divinity School and instructor in social ethics, a position which he now holds.

Rev. Edward McCrady, D. D. of the Diocese of Louisiana, delivered during Lent a series of lectures at St. Andrew's, Jackson, Mississippi, on the subject of Science and Religion. The purpose of the lecture was to show that there is no incompatibility between the latest findings of Science and one's Faith in the historic Creeds of the Church. This Dr. McCrady did in a scholarly and interesting manner. These lectures were particularly pertinent at this time since the legislature of the state, now in session, has just passed the anti Evolution bill and it now awaits

the signature or veto of the governor.

The Rev. Charles E. Deuel, rector of Trinity Church, Santa Barbara, California, is raising \$50,000 to restore the church, destroyed by recent earthquake.

A beautiful ceremony, symbolic of the presentation of the child Christ in the Temple, recently was observed in the village church of Blidworth, Nottinghamshire. The most recently baptized baby boy in the parish was taken to church and rocked in an old wooden cradle before the altar. Holding the baby, the Bishop of Grantham dedicated him to God, and then, kissing the child, handed

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him to the vicar, who gently placed the baby in the cradle, which he rocked several times. The ceremony, which dates back to 1200 A. D., lapsed for a long time, but has been revived.

* * *

Mr. Edward Bonsall, president of the Brotherhood of St. Andrew, has been elected president of the Y. M. C. A. of Philadelphia.

* * *

Bishop Stires of Long Island was the speaker at the first of the inter-denominational Lenten services held in Holy Trinity Church, Brooklyn. He is to visit this parish, one of the largest in the city, for confirmation on the 28th.

* * *

Thirteen letters have been received informing me that the verse, "Call Me Brother," printed in this column last week, was written by the Rev. Douglas H. Atwell, rector of St. Clement's, St. Paul, Minn.

* * *

The services of Christ Church, Eau Claire, Wisconsin, Rev. Frank E. Wilson, rector, are to be broadcasted over WTAQ, 254 meter wave length. The Good Friday night service will be broadcasted, commencing at 7:30. The Easter service is at 11:00. At this service a large memorial stained glass window, the work of Heaton, Butler and Bayne, is to be unveiled.

* * *

The Daughters of the King in Colorado has subscribed for several of the Church papers for public libraries in the state. Of course being one of the papers it strikes us as a good idea. Maybe some of you will want to follow the lead. We ought to have our papers in libraries and reading rooms. There are religious groups who make it very easy for folks to get their literature.

DR. ABBOTT'S ARTICLE

(Continued from page eight)

such a knock-out. The critic would be "up and fighting" within four seconds of my feeble "left hander." But, I do hope that the Publicity Department of the National Council will see its way through the medium of its publications to make a comprehensive statement of salaries paid to such officials, that the Episcopal Church throughout its length and breadth may know the truth in the matter! For, it is my candid opinion that there are anomalies existing at the present time with regard to the remuneration given to the Church's servants at the Church Missions' House. I do not say that anyone is being paid too much. I rather lean to the impression that the Church's servants in the Church Missions'

House are, generally speaking, receiving too little. But, some are receiving relatively more than they should receive and some are receiving less relatively than they should receive. Look over the salaries paid to all, and you will discover some extraordinary inconsistencies, and you will search in vain for any accepted and practised method or pol-

icy of remuneration. My own personal opinion is that a Committee of the National Council should be appointed to look into the whole matter, and report back to the National Council their recommendations. Such a committee would discover much dissatisfaction among the workers themselves. In this connection, I know whereof I write!

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