

The **WITNESS**

CHICAGO, JANUARY 20, 1927

The Bishops' Crusade

A STATEMENT

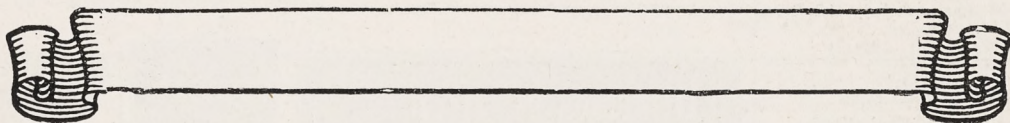
By

BISHOP DARST

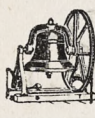
Chairman, Commission on Evangelism.

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THE BISHOPS' CRUSADE is preeminently a call to rededication to Jesus Christ in life and service. Men and women cannot know Christ without seeking to do His will. Transformed lives must result in transformed communities. The Bishops' Crusade may lead us to some new high mount of Transfiguration, but it will have failed of its purpose if it does not lead us from that mount down into the valleys of common life, where men suffer and toil and sin. A weary, disillusioned world is asking, "Is it simply another gesture?" God grant that we may so catch the spirit and the purpose of Jesus that we may with convincing power show the world, by our consecrated devotion to the teachings of the Master, that it means an honest effort, a continuing effort to make the Kingdom of God actually come on earth. If we are willing to pay the price, the prayer will come true.



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THE WITNESS

A National Paper of the Episcopal Church

Vol. XI. No. 22

Five Cents a Copy

\$2.00 a Year

EDITOR, RT. REV. IRVING P. JOHNSON; MANAGING EDITOR, REV. WILLIAM B. SPOFFORD; BOOK EDITOR, REV. CHARLES L. STREET; ASSOCIATE EDITORS, REV. GEO. P. ATWATER, REV. FRANK E. WILSON, REV. A. MANBY LLOYD, REV. H. P. ALMON ABBOTT, BISHOP STEVENS, REV. W. A. JONNARD.

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

THE BISHOPS' CRUSADE

To Stir Our Wills to Action

By VIDA D. SCUDDER

Chairman, Church League for Industrial Democracy

WE OWE deep gratitude to the Bishops. Sometimes it has seemed as if our spiritual fathers hardly realized the longing of us would-be Christians of the laity to be aroused, challenged, disciplined, illumined, summoned to the high and arduous path of perfect discipleship. We want the Church to make sterner demands! It must help us against ourselves. For our Master said that it would be woe to us when men spoke well of us,—but we love to be well-spoken-of, and we shrink from being reviled as if it were being improper.

Yet we do really want to be Christians. There is no call so hard that men will not respond to it if it echoes in their ears the Voice of Christ. But we need the authentic tone. And we must have a lot of guidance if we are to take our great Adventure of being Christians seriously. For it is obvious that what the world names success demands very different qualities, especially in business or professional life, from the qualities commended by Christ. We have a dim recognition of this fact. Most of us fear that we can not live on serenely in the way the world approves, and win the approval of our Master.

Christianity has always been a disturbing force. We know that if we are in earnest about it, it will affect not only our personal lives, but also the forms and institutions and the political and industrial methods for which, if democracy means anything, we are responsible. Modern preaching has not often helped us to see how, any more than it has succeeded in making the intimate appeal to the love of Jesus for which our souls hunger. It has often been sadly vague, has not hit out from the shoulder, has not said, "Thou art the man!" We need, how desperately, that God shall take away the stony heart out of our breast and shall give us

a heart of flesh. A change of heart! Gratitude to those who are to proclaim that necessity!

A modern philosophy is helping us to see that you can't change your



VIDA D. SCUDDER

heart, as it were, in the void. You have to change it by changing your behaviour. We hope eagerly that the Bishops will show us how our behaviour is to be changed.

Therefore many of us welcome what Bishop Brent, Bishop Darst, and others are saying. We know that to be Christian in the twentieth century implies special demands. We wish that the renewed devotion to Our Lord to which we are called, may lead to searching scrutiny of our social action,—our business dealings, as employers or employees, our conduct toward investments, toward profit-making, toward the use of luxuries, our attitude toward war. Christian behaviour in so many of these matters lies—cross-wise—to the behaviour accredited in the world. We remember Zaccheus, hurrying to give half his goods to the poor—though that was his own application. Christ never

told him to. We remember Matthew, calmly leaving the receipt of custom apparently to run itself,—remember all those who could say, "We have left all to follow Thee." We know what a mere glance from the eyes of Jesus could do in the old days. What shall it do for us?

So many troubled hearts wait the intimate, the personal appeal! I am tempted to quote from a letter I have been answering this morning; now and then such come my way. The writer is an honored and active worker in the Church, one of whom our Communion is justly proud. The letter says:

"I am no longer a very loyal Churchman. I used to be. I used to attend Church three times every Sunday, run many weekday activities, and attend a daily service. I accepted all I was taught and never did—much thinking. Then came the war. I found myself beginning to think and question. I found I couldn't support any war, and then I found I was a socialist and couldn't willingly support our modern capitalistic society. My feeling toward the Church is one big heartache. I still attend the Episcopal Church, but come home very unhappy, instead of inspired. With this experience," the writer goes on to say, "has come a great emptiness in my life."

Can not the Bishops' Crusade show how this emptiness can be filled? Allegiance to the Living Lord, to the Radiant Cross! And recognition that only as the Church is crucified with Christ can it hold men to that allegiance! Many suffer like the writer of this letter. Most of them are silent. Some, like the writer, are outwardly loyal still. But they are waiting.

This is to be an evangelical Crusade. Yes, that is what we need. To the Christian mind, all social reform which is permanent must spring from the passionate love of Christ. But of

old, men and women possessed by that love did not go on living just like other people. While He was on earth they left all and followed Him. Later they tried to hold all things in common. When that premature experiment failed, they at least developed an ethic quite different from that of the Pagan world around them. It is a shame if Christian behaviour two

thousand years after Christ died to save, does not separate itself more sharply than at the beginning, from the behaviour of the non-Christian world—which is pretty Pagan still.

So many hearts wait the life-giving word! We pray that the Bishops' Crusade may summon us all in our dear Church to such intense devotion to our Saviour Jesus that we may

follow Him along the way He trod. It was not an easy way. He had to tread it to Calvary because His was a type of conduct and teaching which the secular and religious authorities of his day rightly considered dangerous and revolutionary. It was the Way of the Cross. It was also the Way of Life.

God bless this Crusade!

INDUSTRY AND THE CHURCH

Need of Scientific Attitude

By JOHN A. FITCH

Of the New York School of Social Work

IF THE Church is to understand labor it must bring to bear on that question the same quality that must be had by anyone if he is to understand anything, a scientific spirit. I do not think this is a more difficult task for a Churchman than for anyone else; it is difficult for anyone so to approach the labor movement, for the subject is one about which difference of opinion runs riot and emotional feeling plays a part. So it is exceptionally difficult to approach this subject in a truly scientific spirit. Nevertheless, if one is to get understanding in this field he must do two things: first, search for facts—decide what to do about them later; second, during this process he must divest himself of moral (or conventional) judgments—that, too, must come later.

In other words, he must be concerned altogether with finding out what it is that men do and why they do them. If during this task he allows moral indignation to take possession of him, it will be almost certain that he will be unable to get all the pertinent facts, and altogether certain that he will be unable to interpret what he does get. There is no more room for making moral judgments during the process of studying a strike, for example, than there is for making such judgments while observing the activities of an amoeba through a microscope. Afterward, when one has arranged his facts and understood them, he may denounce or approve, whether they apply to the activity of a man or an amoeba, but he cannot do so before.

MUDDLED THINKING

The tendency to do otherwise, or the muddled thinking that results, is probably the greatest obstacle to social progress in existence. It is not characteristic of a single group but is to be found everywhere. Indeed, there is probably not a person alive who is not to some degree a victim of the tendency to examine both individual and social phenomena through the colored glasses of his personal conception of what constitutes desir-

able behaviour. It is so important that I may be permitted to cite an example of the kind of false reasoning to which this tendency leads.

A minister, not long ago, in a sermon denounced non-church goers with some heat as morally deficient or culpable persons. Now he may be right and he may be wrong, but the scientific attitude would be to say, "Here are people who do not attend church. Why do they not attend? They would if they wanted to. It must be that either they are not conscious of a need that is met by church attend-



ance, or they have other prior needs that find satisfaction in other activities. Or, it may be that they are not capable of judging priority of needs. It would seem, therefore, that the task of the Church is (a) to convince itself as to the exact nature of the need that it can meet better than any other agency; (b) equip itself to meet this need; (c) convince the non-church goer both of the existence of his need and the ability of the Church to meet it." Of course, this may not bring the people back to the Church. The Church may fail to equip itself. The individual may fail to be convinced. But it puts the shoe on the right foot. Indignation will not bring them back. Understanding the problem in all of its angles makes it possible to take the steps necessary to that end.

It must be perfectly evident that

the frame of mind that has been suggested in the illustration given is not calculated to contribute toward careful and scientific analysis. It is a frame of mind that is inimical to the collection of facts and, therefore, inimical to true understanding. It is a frame of mind that must be sedulously avoided by all who desire to be clear-minded observers and must, therefore, be avoided by the Church, if the Church is to develop an understanding of the problems of labor. In its task of attaining the facts concerning labor, I would say then, that the first essential is the right frame of mind. There must be a development of the scientific attitude which is willing to look facts in the face regardless of whether one approves of them or not, and then endeavors to look behind the facts and discover, if possible, what has brought them into being. At the same time, there must be a certain healthy skepticism to accompany such a frame of mind. One must not too readily believe everything that is told him nor even everything that for the moment he thinks he sees. Honest men frequently mislead by telling only part of the facts. Honest men also, when involved in controversy, as an employer who has a strike on his hands, or a labor leader who is directing such a strike, are almost certain to be influenced by an unconscious bias. Hence, it is often practically impossible for such a man to give a complete and accurate account of what has occurred.

OBTAINING FACTS

Nevertheless, the religious leader may do much in obtaining facts for himself. There is a vast amount of material concerning the locality in which one lives and the industries of that locality that may be obtained from the United States Census. There is not time here to elaborate this point but census reports are to be found in every public library and the librarian will be only too glad to assist the investigator in discovering what is in them. Having secured this informa-

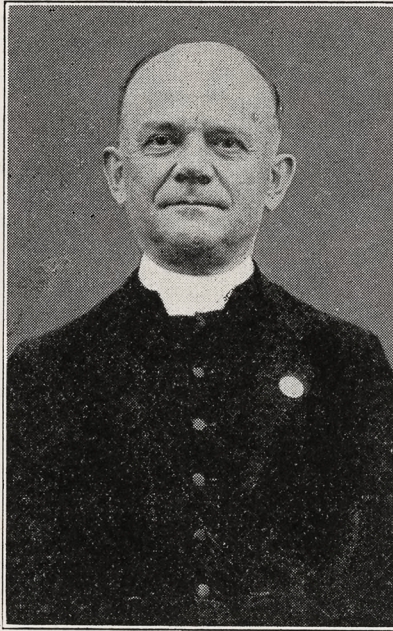
tion, the Churchman may then acquaint himself with the organizations in his community both of labor and of employers. In every city of any importance there is a central labor body holding regular meetings most of which are open to the public. One may learn much of the point of view of the organized labor movement by attending some of these meetings. There are other associations, such as chambers of commerce, manufacturers' associations, and so on, where information from the employers' point of view may be obtained. In the third place, visits to industrial plants will enable the clergyman to understand the working life of the community and it will give him some technical knowledge and the beginnings of a technical vocabulary that will go a long way in helping him to command respect when discussing matters involving industry with employers or employees. Then with respect to the specific local industries, information may be obtained from the publications of the U. S. Bureau of Labor Statistics and in many states from the State Department of Labor. The "Monthly Labor Review" of the U. S. Bureau of Labor Statistics, which may be obtained at the subscription price of \$1.50 from the Superintendent of Documents, Washington, D. C., contains a vast amount of important information concerning developments in the industrial and labor field. Articles, in the main excellently written, and statistical material in great detail are available in these monthly reviews.

AN ORGANIZATION

However, it must be admitted that for the individual clergyman with a parish on his hands there is a limit to what may be accomplished in the way of industrial research. His studies must necessarily be superficial. He cannot carry on research either intensively or extensively and will have to depend upon other sources for much of the knowledge which it is desirable for him to have. For some of this, as I suggested before, he may depend upon the reports of the various government agencies. But much more than this is desirable. I would suggest, therefore, that there should be in every church an organization affiliated with the national body equipped to carry on continuous studies in the field of industrial relations. I would like to see the work of the Federal Council of Churches in this field greatly extended and I would like to see it supplemented by an industrial research department in every denomination in the land.

WHAT TO DO

The question now arises, "What will the clergyman do with these facts concerning industrial relations which by any of the means sug-



BISHOP ROOTS
"Missionaries Will Stay"

gested or by any others he has obtained?" My general answer to that question would be, that he will have to decide for himself in the light of all attendant circumstances. No formula could possibly be proposed that could be relied upon to fit all situations. It must be obvious, however, that from time to time situations will arise that call for the clergyman's making a decision as to the position he is going to take. That responsibility will come to him whether he is in possession of facts or not. It requires no argument, therefore, that a thorough understanding of the factors involved in industrial relations is essential to the meeting of these problems that are bound in any case to arise. However, I am willing to suggest, somewhat more specifically, certain courses of action that may be open to the clergyman who has to make decisions in this field and who prepares himself for these decisions by patient inquiry.

ETHICAL PRINCIPLES

In the first place, he may do what every other clergyman does anyway, that is, lay down for the guidance of the community certain broad ethical principles and leave it to the layman who comes under the influence of his teaching to apply these principles to specific situations. No matter how well acquainted with the facts the clergyman may be nor how positive he may be as to the remedial action that may be needed, it seems to me definitely true that there are times when it is better to refrain from making specific suggestions. After all, right relations in industry, as well as in any other aspect of human affairs, depends, in the long run, up-

on the development of a sound ethical code acceptable to the whole community. The development of such a code is a matter that involves time, patience, and constant endeavor. Its development is more important than the establishment of any single specific reform, because without it such reforms rest upon an uncertain and possibly ephemeral basis. Nevertheless, I would point out that the achievement of specific reforms are often, perhaps generally, necessary steps in the development of an established code of ethics.

MEDIATE

In the second place, a clergyman who is familiar with the local industrial situation and by his intelligent interest in it has been able to command the respect of the leaders among both the employers and the workers may be in a position, when a controversy threatens, to mediate either informally or formally. It is possible for a man situated as the clergyman is, against whom ordinarily no charge of desire to promote personal advantage can be made, sometimes to enter a situation at a strategic moment and assist materially in promoting both peace and justice.

In the third place, it may be wise for the clergyman to advocate specific action in a given situation. He will have to give very careful consideration to all the factors involved before deciding to follow this course. If there is controversy over the matter a public statement in favor of any particular course of action is apt to disqualify him at once for service in a mediatory capacity. If, however, he is convinced that his services as mediator are not likely to result in the accomplishment of a desirable end, or if he has failed in his efforts in this field, he should, I think, consider very carefully whether he may not contribute to social progress by coming out openly and fearlessly in favor of some desirable change. For example, there is no question but that the Church as a whole rendered valiant service in the direction of abolishing the twelve-hour day in the steel industry. Its activity in this field followed attempts at mediation which had failed. The appeal that was then made to public opinion was direct and outspoken. The activities of the various Church organizations in calling the attention of the public and of all of the ethical forces therein to the evils of the twelve hour day constituted probably the greatest single force that led to the decision of the steel industry to abandon that practice.

BETTER SOCIAL ORDER

In the fourth place, the Church as a whole, in my opinion, and the clergy as the leaders of the Church,

should be constant in their efforts in the direction of the establishment of a better social order. By this I do not mean that the Church should advocate a revolution, though some clergymen of my acquaintance apparently feel that this is the mission of the Church. I confess, that I have little sympathy with the point of view which sees no good in the existing order and no way toward the achievement of social good except by altogether and immediately changing it. The fact that the existing order is the growth of centuries and that it represents to date the consummation of the efforts of human beings to find a tolerable method of living together seems to suggest that it has elements of strength based upon actual services to the common good. When I say that the Church should work for a better social order, I mean that the Church should recognize that there are elements in our existing social institutions which make for relationships that are essentially unchristian. Specifically, I might suggest that the existing relationships between employer and employee are such as to promote conflict between them instead of co-operation. Their interests are at certain points opposed, and the constant struggle between the wage interest and the profit interest is a dominant characteristic of industrial relations. I recognize that in many instances long strides have been taken in the direction of in-

creased co-operation, and in many establishments co-operation, rather than conflict, is coming to be the rule. These arrangements, however, have ordinarily been worked out between individuals of both groups who are singularly men of good will. They are not developments which have as a matter of course arisen out of essential relationships in industry; rather, they are variations which have as their basis nothing that can be depended on as having elements of permanence.

FUNDAMENTAL CHANGE

In my opinion, the basic relationship between employer and employee in industry at the present time—being one that inevitably, in most cases, precipitates conflict—is an essentially unchristian relationship and requires fundamental change. I would make clear, however, that I regard these experiments in good will, of which I have just spoken, as steps, and necessary steps, in the direction of the establishment of this better social order, for which I believe the Church should be working. I do not visualize a sudden change from the existing order to an ideal order. It exceeds the limit of my imagination to suggest any change from one situation to another without passing through all of the steps that necessarily lie between. I do not expect to proceed from one point on the earth's surface to another without traversing

all of the territory that lies between those two points, and I do not expect that a social order containing elements essentially unchristian can possibly be changed into a thoroughly Christian society without undergoing a process of gradual transformation.

The essential thing behind all efforts in the direction of progress is the development of a sound ethical code in the community, of which I have spoken above. Again, let me emphasize, however, that if the Church is to contribute substantially to development in this field, it must acquaint itself with the facts and make its decision and offer its programs only in the light of these facts. Therefore, it must strive more than ever to understand not only the things men do but why they do them. The great thing in the process of coming to understand the labor movement is that as we come closer to it we come to know men as well as things. When we come to know men, we cannot any more be superior, for we shall find how much all men are like ourselves, and we cannot any more be either coldly critical or hotly denunciatory, for we shall see the reasons for what men do and realize how closely those reasons resemble the ones that animate our own activities. When we have thus understood, we shall be enabled to help a little toward the development of that willingness to understand, which must be the basis for a better social order.

AM I MY BROTHER'S BROTHER

A Deeper Type of Religion

BY BISHOP PAUL JONES

ABOVE all else this country needs a new and deeper type of religion—

A religion that does not deal in bribes or threats but makes appeal to that sense of dignity in every man which will not let him be false to himself or his fellows—

A religion that makes men realize that conscience must be educated to respond to new situations and relationships—

A religion that makes an employer ask whether the "master and man" relationship is an expression of brotherhood and realize that when he has been just he has only reached the threshold of Christianity—

A religion that makes an employee know that he does not live for himself alone but must stand by his group in order that their contribution to the partnership of industry may not be lost—

A religion that makes a merchant who encourages people to buy what they don't need and can't afford real-

ize that he is in a class with a bartender serving a drunken man—

A religion that makes a man who sells watered stock to the public know that he robs himself of all right to feel that he is an honest man—

A religion that makes a man realize that by treating any man as a servant he does violence to the whole idea of brotherhood—

A religion that will inspire church members to forget calculations and percentages in their giving and share fully of their time, their talents and their money wherever they may be needed—

A religion that will make the employer who tries to prevent his employees from organizing and justifies it on the ground that he is protecting their rights realize that he is guilty of hypocrisy—

A religion that will make a citizen who uses the government through the political party to which he belongs for the furtherance of the economic interests of his own class

realize that he is lower than a political grafter—

In short we need the development of a religion that is so much more than a personal police system that it is a way of life expressive of the principle of love, and brotherhood in every relationship.

When the people of this nation begin to find this religion they will find that questions of rights, security and punishment have faded into a secondary place, for they will then be interested in building relationships, industrial, racial, international, which are an integral part of the Kingdom of God.

In the atmosphere created by even the partial practice of such a religion there would be released a spirit that would so transform the present competitive basis of life that the ordinary productive work of the world might be a field for the practice of a real brotherhood.

Religion of this kind is not measured in terms of efficiency or law and

order but in the quality of life it produces.

It is not by adding members to the churches or the adoption of ethical codes, but it is in the adoption of a spirit of humility in ourselves and of forgiveness toward others that we shall lay the foundation for a Kingdom of righteousness that shall be a way of peace.

A nationwide acceptance of this, the only true religion in action, would mark a real choice of God before mammon and would release such sources of spiritual power that social problems which now appear almost insoluble would soon yield to its transforming influence and we would have made a real step toward the redemption of the world.

About Books

BUSINESS AND THE CHURCH, edited by Jerome Davis. The Century Company. \$1.50.

Review by Rev. James Myers

After thirty-five or forty years of increasing emphasis by religious leaders on the social gospel it is interesting to note some signs of progress in the application of Jesus' principles to industrial relations. "Business and the Church" (Century), a symposium by twenty-one industrialists, business men and labor leaders, edited and with an introduction by Professor Jerome Davis of Yale, presents a fascinating study of the extent to which Jesus' gospel of brotherhood and human worth has permeated certain leading minds in industry. It also presents briefly concrete forms of new industrial relationships in which the new urge has found expression, a majority of the chapters being brief expositions by active business men themselves of the various significant experiments in better industrial relations in their own concerns.

Among the contributors are John Calder, Henry Ford, Roger Babson, William Green, Whiting Williams, A. H. Young, Albert F. Coyle, John D. Rockefeller, Jr., Sam A. Lewisohn, Henry Dennison, L. K. Comstock, Edward A. Filene, William Hapgood, Arthur Nash and Earl Dean Howard.

The book is valuable as containing such a range of contributions and should prove a valuable source book for the preacher who can draw from its pages important evidence to lay before the business men of his church in regard to the possibilities of applying certain Christian principles to business and industry.

Here is a new one; folks of Christ Church, Hyde Park, Mass., are selling goldfish for the benefit of the parish.

Crusade Follow-Up

DESIGNED as follow-up material to the Bishops' Crusade, Bishop Johnson is now writing a series of six articles on Spiritual Values and Religious Standards. The articles are written with lay members of the Church particularly in mind, and it is hoped that they will serve as useful material for Lenten Adult Study Groups. The articles will run during Lent together with other Lenten features. Plan now to take a WITNESS Bundle; a number of copies to one address at three cents a copy.

Cheerful Confidences

BUILDING A CONGREGATION

By Rev. George Parkin Atwater

THERE are three theories about building up a congregation. Every rector follows them. Some men may emphasize two of them. But they lie behind our efforts.

The first theory is that accepted by the parson who says, "Going to Church is a duty. I am holding services for the people and anyone in the congregation or in the community is privileged to attend. I shall do my part,—and if the people do not care to do their part, the fault is theirs. I shall not run after them, nor coax them."

And he does not. He sometimes lets off steam by scolding the faithful for the neglects of the others.

The second theory is that of the group that run about furiously trying to persuade people to go to church. He "gets after" them. He calls, advertises, sends out visitors, makes a canvass and rounds them up.

The weakness of this effort lies not in the perseverance of the parson, but in the fact that a congregation built up in this way must often be maintained in this way. And the parson wears himself out. He must keep on in a state of perpetual and vigorous activity.

The third theory about building up a congregation is that followed by men who try to make the parish and the fellowship so valuable and so interesting that people are naturally attracted to it. They come because they find real values in coming.

This group of parsons endeavors to keep the services of reasonable length and to have the music of satisfactory quality. The service is a living experience, not a dull and perfunctory office. They work on their sermons. Preaching the faith in a fresh man-

ner, with alertness and conviction, will always interest people. One does not have to be sensational, or to belittle the fundamental teachings, in the guise of a false liberality, in order to attract people. Most people want to hear a strong presentation of the Church's faith. They are a little weary of platitudes, sonorous dogmatism, and trite complacency in presentation of truth.

But together with this must come some recognition of the fact that people like to be on friendly terms with one another. And the Church service must have some friendly appeal in it, and some recognition of the primary desire for fellowship.

There is no particular gain in rounding up a congregation by hard work, only to chill them with a dull and perfunctory service after you get them to church.

If the Sunday services can be so warmed with the cheerful glow of human love, and the bright encouragement of human friendliness, people will be attracted. And that sort of a congregation is easier to hold.

The last two theories may be the basis of a strong parish. Make the center attractive, and then the journey of visits about the parish will bear fruit.

Preacher, Pulpit and Pew

By E. P. Jots

A class of boys in an elementary school had an essay set, the subject being "Clergymen."

This is what one boy wrote:

"There are three kinds of clergymen, Bishops, rectors and curats, the bishops tell the rectors to work, and the curats have to do it. A curat is a thin married man, but when he is a rector he gets fuller and can preach longer sermons and becums a good man."

* * *

"Why," asked the teacher, "did David say he would rather be a door-keeper in the house of the Lord?"

"Maybe," answered a boy, "it was because he could walk outside while the sermon was being preached."

* * *

After the church service little Jackie was introduced to the minister and said politely: "Mr. Longwind, I sure am thankful to you for that sermon."

"And how is that, my boy?" asked the gratified pastor, while mamma beamed.

"Cause brother Jimmie bet your sermon wouldn't last more'n three-quarters of an hour, an' you let it last 48 minutes. So I won his knife and I'm awful grateful."

Effort Made to Place Students in Industry

National Organizations Joint Forces to Promote the Student in Industry Movement

C. L. I. D. TAKES PART

A number of national organizations have been holding conferences during the Fall to work out a plan which it is hoped will enable a large number of seminary and college students to take jobs in various industries this coming summer, with conferences in different parts of the country at the end of the experiment where the students can swap experiences. The organizations sponsoring the movement are as follows: the Social Service Commission of the Federal Council of Churches; the Y. M. C. A.; the Y. W. C. A.; The Church League for Industrial Democracy; The Fellowship of Reconciliation; The Fellowship for a Christian Social Order; the League for Industrial Democracy; the Continuation Committee of the Evanston Conference and the American Friends Service Committee. A leaflet just called *Students in Industry*, and which contains the endorsements of the plan by several noted educators, is in part as follows:

"The men and women of our colleges are becoming more and more keenly aware of the intellectual and moral challenge of industrial problems. Because so many of the issues are controversial in nature, and because so many human values as well as economic facts are involved, it is difficult so to weigh class room and text book data as to obtain a true understanding of the problems involved, or to come to any moral judgment of the rights or wrongs of our present industrial system. An increasing number of college students have therefore determined 'to find out for themselves' by entering industry as manual workers, hunting their own jobs, living on their wages and working day by day under the same conditions as their fellow workers. A number of college students are spending a period of years in the venture, some are setting aside one whole year, but the majority are devoting six weeks or two months of the summer vacation to this project. It is usual for students to clear expenses, but not to save any appreciable amount of money, as a result of their summer's work.

"To meet the need of students desiring to obtain such first-hand contacts with industry, the Y. W. C. A. and the Y. M. C. A. have for some years sponsored 'students in Industry' or 'Industrial Research' groups

in various industrial centers. Each group comes together once or twice a week to exchange and evaluate experiences, and to discuss the wider issues which may be found to be involved. A competent leader is provided who is able to secure interesting speakers to address the group and to be questioned by them. These speakers include employers, labor leaders, economists, ministers and social workers. An endeavor is made to have the principal types of progressive experiments in industrial relations described to the group by employers and labor leaders actually participating in such experiments.

"A large number of students go into industry as 'free lances' without attaching themselves to organized groups. Such students, while often unable because of geographical location to join a regular seminar, still feel the need of 'comparing notes' with other students who have worked in industry, and of questioning employers, labor leaders and special students of industrial problems. To meet this need the Continuation Committee of the Interdenominational Student Conference ('Evanston' Conference) set up last year a 'Students in Industry Conference' at Earlham College, Richmond, Indiana (Sept. 5-8, 1926). Forty-one students and specialists attended and were enthusiastic over the helpfulness of interchange of experience and of the frank discussion of personal and religious issues involved as they faced their own futures in the light of the challenge of the industrial problem.

"The future of the Student in Industry Movement lies with the students of our colleges. The Y. W. C. A., the Y. M. C. A., the Church League for Industrial Democracy, the Social Service Commission of the Federal Council of Churches, the Fellowship of Reconciliation, the Fellowship for a Christian Social Order, the League for Industrial Democracy, American Friends Service Committee, and the Continuation Committee of the Evanston Conference are ready to organize groups and to set up one or more fall conferences, provided student demand is sufficient to warrant it. Everything depends upon the number of students desiring to participate. The Y. W. C. A. definitely plans another group in Chicago for 1927; the Y. M. C. A. will conduct groups in New York City and Detroit; and the Friends will sponsor a group in Philadelphia. Other groups may be started in St. Louis, Chicago and Denver if enrollment justifies it. Fall conferences will be arranged at Richmond, Indiana, by the Evanston Conference Continuation Committee, and at Philadelphia by the American Friends Service Committee if sufficient interest is manifested early in the year."

City Wide Industrial Mission in Chicago

Chicago Federation of Churches Round Up Notable Leaders For a Conference

MARGARET BONDFIELD SPEAKS

"Has the Church a Message for Industry" is the general theme of a great industrial conference being held this week in Chicago under the auspices of the Chicago Federation of Churches, with the co-operation of the Federal Council of Churches and other national Church organizations. The first meeting was held last Sunday afternoon in the Erlanger Theatre when the speaker was Miss Margaret Bondfield, an English Socialist, a member of Parliament, who held an important position with the Labor government under Ramsay MacDonald. Two other important addresses were made Sunday afternoon, one at the Chicago Federation of Labor meeting by the Rev. George Lackland, former pastor of Grace Methodist Church, Denver, and a broadcasted speech by the Rev. James Myers, industrial secretary of the Federal Council of Churches. Sunday evening addresses were given in churches by the Rev. Hubert C. Herring, social service secretary of the Congregational Church who has just returned from a study of the Mexican situation, and by the Rev. Worth M. Tippy, secretary of the social service commission of the Federal Council of Churches.

During the entire week meetings were held all over the city, in churches, clubs, Y. M. and Y. W. C. A. groups, labor unions, and schools and colleges. Among those taking leading parts in the conferences were Miss Jane Addams of Hull House; Otto S. Beyer, Jr., the originator of the Baltimore and Ohio Railroad plan of co-operation between owners, management and workers; John Calder, industrial engineer, Rev. E. B. Chaffee, pastor of the Labor Temple, New York; R.A. Cowles, officer of Illinois Agricultural Assn.; Rev. Jerome Davis of the Yale Divinity School; Professor Paul Douglass of the University of Chicago; Professor J. W. Elliott, social service secretary of the Baptist church; Bert M. Jewell, labor leader; Anton Johannsen, labor leader; Fred W. Sargent, president of the Chicago and Northwestern Railroad; Dr. Graham Taylor, head of Chicago Commons; Tom Tippet, United Mine Workers educational secretary and several others of prominence in the industrial field.

News Paragraphs of the Pacific Dioceses

**Young Man of California Defeated
For a Seat in Congress Turns
To Verse for Comfort**

MEXICO

By Bishop Stevens

The disillusionment that often follows an attempt to enter the political field is one of the factors that keep some of our best young men out of the field of statecraft. The machinery of a political campaign is irksome and trying. A fine young lawyer of Southern California ran for Congress. He lost. After the smoke of battle had cleared he burst into verse, a la Kipling—

Talk—Talk—Talk—Talk — speech-
ifying all around,
Blurb—Blurb—bla—bla — words of
learned length and sound,
Bunk—bunk—bunk—bunk— there's
a lot of it I've found,
I'm not going to run any more.

Walk—walk—walk—walk — stop-
ping people on the street,
Smile—smile—grin—grin — candi-
dates are all so sweet,
Votes—votes—votes—votes — shak-
ing all the hands you meet,
I'm not going to run any more.

Votes—votes—votes — votes— things
are looking prettier,
All — the — way — from — Palm-
dale down to Whittier,
Show—more—pep— and — make
your speeches wittier,
I'm not going to run any more.

Votes—votes—votes—votes—they're
the things that tell the tale,
Kind—words—don't—weigh — very
heavy in the scale,
Votes—votes—votes—votes—got to
get them by the bale,
I'm not going to run any more.

Won't—you—have—some—pity for
the candidate,
On—the—road—to—meet the great
electorate,
Votes—votes—votes—from—grey of
early morn till late,
I'm not going to run any more.

Votes—votes—votes—votes— plead
and promise, beg and coax,
Names — and — face — s — blur,
they don't belong to folks,
Just votes —votes—votes—votes—
still you keep on cracking jokes,
I'm not going to run any more.

Day — time's — not — so — bad —
'cause there is company,
But—at—night—in—all your fitful
dreams you see,

Ten Years Ago

TEN years ago the following item appeared in this paper: It is with deep regret that THE WITNESS notes the retirement of Miss Julia C. Emery from the office of General Secretary of the Woman's Auxiliary. In this sphere Miss Emery has labored for forty years. The Church will be pleased to know that she has consented to continue that portion of her former work with which she has generally been most closely associated, namely, as editor of the Auxiliary pages of the *Spirit of Missions*.

Votes—votes—votes—votes—Hur-
rah! for our Democracy,
I'm not going to run any more.

* * *

The students at St. Helen's Hall, Portland, Oregon, have planted trees in honor of women who served in the Great War. One of the daily papers says "There is no memorial which speaks a finer sentiment or is itself more beautiful and lasting than a growing tree. Sculptured stone is rigid, inflexible. It is complete, finished, a symbol of a fact accomplished, an incident closed. A tree is a vibrant, ambitious, spreading thing which lives in the present and will live in the future, to the far-reaching undying influence of a great life or a worthy deed."

Seven acre site has been purchased for a new orphanage of the diocese of Rhode Island.

News Paragraphs of The Episcopal Church

**Bishops' Crusade Gets Under Way
With Great Mass Meeting Held In
New York City**

A STRIKE

By Rev. William B. Spofford

The Rev. Charles N. Lathrop, executive secretary of the department of Christian Social Service of the National Council on December 27th, sent to each of the more than 300 men and women who are at the present moment serving as Crusaders, a letter in which he urged them to give the Social Gospel a place in their addresses. He enclosed a copy of the statement which was prepared by a number of representatives of Church social service organizations, which was printed in THE WITNESS for December 9th, and which I hope you will read if your copy is still at hand. He also sent to each one a copy of Bishop Temple's book, "Personal Religion and the Life of Fellowship" which forcefully stresses the Social Gospel.

* * *

I have listened in on one Crusade Mass Meeting, the one held in New York on Sunday last. Mr. Frederick C. Morehouse, Bishop Manning, Mrs. Kingman N. Robins and Bishop Freeman of Washington were the speakers. Mecca Temple was jammed. Bishop Freeman said: "Let us dare to challenge the evils of our time, however entrenched and strong they

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may be. We are hedged about with social, economic and political forces that would subvert the teachings of the Christian Church and render it quiescent and obedient to their selfish designs and purposes.

"There is a call, a tragic and persistent call, for that which the Master alone has the power to give. The present age is characterized by strife and confusion. Materialism arrogantly claims the place of supremacy and the siren call of worldly pursuits and pleasures that disclose no consciousness either of propriety or reasonable limitations is rendering the appeal of Christian faith that imposes restraints and discipline futile and impotent.

"The shadow of distrust and disbelief falls across the very threshold of the Church itself, and halts those who seek it for sanctuary and repose. The oracles of the faith are questioned and challenged by an age of speculation, bewitched by new and strange doctrines that rob it of balanced judgment and the sense of repose.

"We believe that religion, the religion of Jesus Christ, is indispensable to our security, our peace and our permanence in this world, and the only guaranty of happiness and peace in the world that is to be."

Bishop Manning said: "If all of us who profess to believe in Christ would awake to a real faith in Him our faith would change the world. We do not need any proof of this. We know that it is so.

"Think what the effect would be in New York tomorrow if all the people in this city who call themselves Christians should show the same faith in Christ that we see in St. John and St. Peter and the others! A power would go out from this city that would be felt throughout the world.

"We should not see obscene magazines sold on our newstands. The vile and loathsome plays in our theaters would disappear. There would be an end of the disgraceful Paris divorces and other divorces which are destroying the sacredness and the very meaning of marriage among us.

"The writers who for profit are degrading our literature and breaking down our standards of morality and decency by their shameless dwelling upon matters of sex would use their gifts along other and better lines.

"We should not regard our appetites, or our preferences, or our so-called personal liberty as a justification for evading or breaking the law of the land and thus help to weaken and break down respect for all law. We should awake to the meaning and the claim of our common brotherhood.

"We should find the way at once to meet the housing problem and put an end to the crowding of people together under conditions which make not only comfort but cleanliness and decency and morality almost impossible."

Dr. Morehouse and Mrs. Robins also stressed the social note. Dr. Morehouse, for example, saw two "stages of degeneracy which always marked irreligious ages, divorce and suicide." Mrs. Robins described a "barrenness in the home life, in the social life, in the business and economic life, in the Church life and in our own individual lives."

So, if this New York meeting sounded the keynote for the Bishops' Crusade, our folks are going to be challenged during the next month where it hurts.

* * *

During the past week I have been a bit mixed up in a strike here in New York. Interesting sidelight on American life in this year of a Bis-

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hops' Crusade. Over 2,000 workers of the paper box industry have been out on strike since October 6, 1926... entering their fifteenth week. Through their union they are asking for a week of 44 hours, a \$5 increase a week, five holidays with pay, minimum wage, time and a half for overtime. Unreasonable? At present according to the New York State Department of Labor, 30 per cent of the women, and most of them are women and girls (I heard they described as flappers the other day by one of their leaders) are doing their flapping on less than \$12 a week. Girls of the Young Peoples' Fellowships and Service Leagues, how would you like to pay room rent, buy your meals, your clothes, pay your laundry bill on \$12 a week, doing your flapping on the balance. Bet you'd run to papa for help. Anyhow 30 per cent of these 2,000 workers are doing it; 64 per cent get less than \$16 a week. They work in dirty grimy holes on the lower east side in New York. Right now they spend their days marching up and down in front of shops on a "picket line" with the temperature below freezing. Why? In order to save their union which they are convinced is the only thing that prevents them from getting less than \$12 a week, and working longer hours for it. The "bosses" are trying to smash the union, and to do it, according to the tales I hear, are hiring gentlemen called by the elegant title of "guerillas" to smash the strikers over their heads and thus break their heads and thus break their morale and drive them back to work. This may all be distorted but it is the closest to the facts that a number of us can get, for the organization of the manufacturers have steadfastly refused to present their side of the story.

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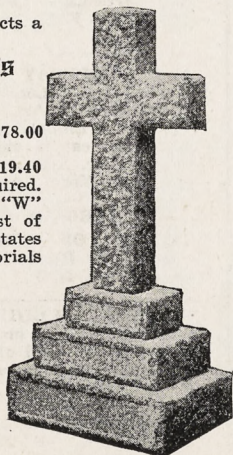
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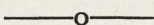
I do not mean to infer that the Church has not shown an active interest in this situation. That is not true; fact is Church groups have been the only ones to care a hang apparently. The Rev. James Myers of the Federal Council of Churches has been working on this strike for weeks; so has the Rev. Charles K. Gilbert, secretary of social service of the diocese of New York; so has the Rev. George Collins of the Fellowship of Reconciliation; so have a lot of clergymen of various denominations. And right now a committee of one hundred members are trying

to bring some reason into a mess, a committee composed for the most part of active Churchmen and Churchwomen, including Bishop Manning and a number of our own clergy in New York. So don't let anyone tell you that the Church is afraid to tackle such a situation; that's a lie a lot of folks like to repeat. At the same time I can't help wondering just what three or four Crusaders would say if they had to address a meeting of 2,500 such strikers instead of a meeting of 2,500 well-fed Episcopalians, including myself. Yell "Bolshevik" if you

CHURCH LEAGUE for INDUSTRIAL DEMOCRACY



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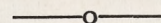
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want to, and stop your subscription, but that's no answer to my question. Course these folks wouldn't let a Crusader speak to them in the first place. Why? Some Young Peoples group might spend a pleasant Sunday evening thrashing that out. Let me know if you find the answer. Frankly I haven't any.

* * *

St. Hilda Guild, of which Mr. Ralph Adams Cram is president, held its thirteenth annual exhibition of Church vestments, embroidery and linen last week at their headquarters at 131 East 47th Street, New York.

* * *


Notable Service: the Rev. Charles H. Smith, rector of St. James, Buffalo, on Sunday last, conducted services that marked the opening of the 52nd year that he has served that parish. Dr. Smith, still active, is 82 years of age.

* * *

Pennsylvania, the diocese in which the Lenten offering originated, is planning a nation-wide celebration of the fiftieth year of that offering. In 1925 the sum reached close to \$500,000, growing from a beginning in 1877 of \$200. Pennsylvania hopes to present an offering of \$100,000 this year, an increase of 33 per cent over last year. The National Semi-Centennial service is to be held in Philadelphia on June 5th, the Rt. Rev. John G. Murray, presiding bishop, presiding. It is hoped that representatives from all over the country and the foreign field will be present.

* * *

New pews of attractive Gothic design to harmonize with the rest of the church are to be installed in the Cathedral of the Incarnation, Garden City, Long Island. They are being made by Irving & Casson-A. H.



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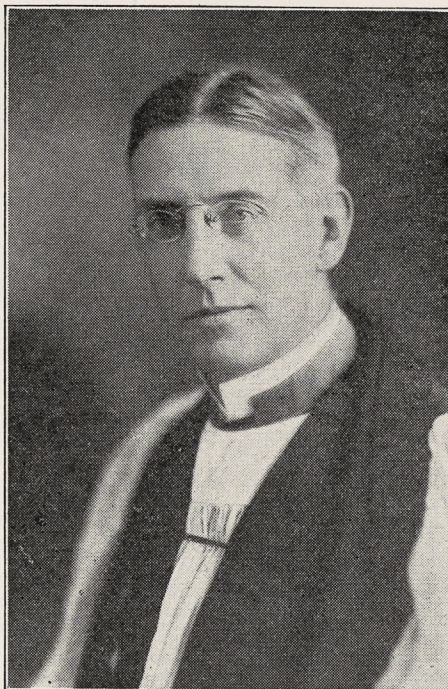
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* * *

The treasurer of the National Council sends word that the foreign and domestic missionary districts are taking the lead in assuring the National Council that they will pay their quotas in full for 1927.

* * *

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bers of the Men's Bible Class of St. Andrew's, Jackson, Mississippi, served as intercessors at the opening service of the Bishops' Crusade in Mississippi. There are eight licensed lay-readers in this parish of which the Rev. Walter B. Capers is rector. Crusaders in Mississippi are Bishop McDowell of Alabama, Rev. John M. B. Gill of Petersburg, Virginia and Rev. L. N. Caley of Philadelphia. Dr. Capers has been assigned to West Missouri with Bishop Finlay and Dean Mac Donald of Fresno for the Crusade that is to be held February 13-25th.

* * *

Still fighting over Evolution. Got a letter from North Dakota informing me that a nice little scrap is developing there over whether or not any mention of the subject will be allowed in the public school. Also the American Association of University Professors, at a meeting in Philadelphia, has thrown themselves into the fight against restricting legislation. Better get a copy of Evolution and the Bible by the Rev. W. Postell Witsell. It deals with the subject rather handily and can be had by addressing WITNESS BOOKS for fifty cents. Also Evolution; A

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Witness to God by Rev. George Craig Stewart, for thirty-five cents. Both are handy books to give to that person who inquires.

* * *

New chapel and parish house is being added to St. John's Cathedral, Denver, Bishop Johnson recently laying the corner-stone. It is to contain a parish office, diocesan office, studies for the Bishops and the Dean, auditorium, dining room and all that goes with a modern parish building. The chapel, St. Martin of Tours, is to have a capacity for 100 persons, and will be used for weddings, funerals, and week-day services. The cost is to be \$160,000, most of which is in hand.

* * *

Mr. Walter B. Keiter, executive secretary of the diocese of Minnesota, was ordained deacon on January 4th by Bishop McElwain.

* * *

Fort Valley Industrial School, a school under the direction of the American Church Institute for Negroes located in Georgia recently ran away with all of the prizes offered by the United States government in an agricultural contest. They had a bad fire there a year or so ago but a brand-new building is now nearly complete.

* * *

Been doing a lot of work on the Bishops' Crusade in Macon, Georgia. The Rev. "Cy" Bentley tells me that the town is pretty well covered with posters, newspapers are being used effectively, and everything is being done to get the folks out. The Crusaders are the Rev. Z. Barney T. Phillips, rector of the Epiphany, Washington, and the Rev. James D. Gibson of Covington, Kentucky.

* * *

Leadville, Colorado, used to be a thriving boom town in the old gold days. During that time St. George's church was built, a beautiful, great structure. Only have services occasionally now; but there is one service the people are always sure of, the Christmas midnight service, when Bishop Ingley goes up there. Practically the entire community turns out for the service.

* * *

Formal announcement was made at a dinner of the Berkeley Associates

held last week in New York that the Berkeley Divinity School would be moved to New Haven. Mr. Henry Goddard Leach, editor of *The Forum*, was the toastmaster, the speakers of the evening being the Rev. G. A. Studdert - Kennedy and President James R. Angell of Yale.

* * *

For a number of years Bishop Ingley of Colorado has issued a little leaflet of prayers for the young people of the diocese of Colorado, thousands of copies being distributed. The last leaflet has just appeared and contains many beautiful prayers. Have an idea he will send you one if you enclose a self-addressed stamped envelope; Insurance Building, Denver, is the address.

* * *

The following cablegram has been received at the National Council from Bishop Roots: "Have accepted the assurance of the minister of foreign affairs of the Cantonese Government that missionaries will be protected. All missionaries are therefore remaining at their stations."

* * *

On the other hand, the following cablegram has been received by the National Council from Shanghai: "Do not send forward any missionaries to Shanghai until further notice. St. John's University and St. Mary's Hall have been obliged to close work in consequence of disturbed state of the country. Bishop Graves at Kul-ing. Staff quite safe."

* * *

Bad fire at the old mission home of St. Mark's, Nenana, Alaska, which gives cause for thanksgiving that the new building, one of the items of the

Woman's Auxiliary Corporate Gift, is nearing completion.

* * *

The Rev. Karl Block has been rector of St. Michael and All Angels, St. Louis, less than a year. In that time the parish quota for the Church's Program has been doubled and underwritten.

* * *

Bishop Rogers, coadjutor of Ohio, is delivering a series of lectures on Monday evenings in Trinity Cathedral, Cleveland, on the Life of Jesus.

* * *

Fire in Calvary, Ashland, Kentucky, on December 29th, to the extent of about \$3,000.

* * *

Dr. William C. Sturgis, educational secretary of the Council, conducted an institute and discussion group at Christ Church Cathedral, Lexington, Kentucky, last week. Miss Edna Beardsley, U. T. O. worker, conducted an interdenominational class on the work in the rural field.

* * *

Annual meeting of the Church Mission of Help, New York, was held

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Services

Trinity Cathedral, Cleveland.

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

Grace and St. Peter's, Baltimore.

Rev. H. P. Almon Abbott, D.D.
Sunday, 8, 11, 3 (Baptisms) and 8.
Holy Communion, 1st Sunday of month.

Grace Church, Chicago.

Rev. Robert Holmes
St. Luke's Hospital Chapel until new church is built.
Sundays: 7, 11 and 7:45.

St. Paul's, Chicago.

Rev. George H. Thomas
Dorchester Ave. at Fiftieth St.
Sundays: 8, 9:30, 11 and 7:45.
Holy Days at 10 A. M.

The Atonement, Chicago.

Rev. Frederic C. Fleming
5749 Kenmore Avenue
Sundays: 7:30, 9:30, 11 and 5.
Daily: 7:30, 9 and 5:30. Also Friday, 10:30.

St. Chrysostom's, Chicago.

Rev. Norman Hutton, S.T.D.
1424 N. Dearborn Parkway
Sunday, 8, 9:30; 11 and 4:30.
Tuesday, 10; Thursday, 8 P. M.

St. Luke's, Evanston.

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

Trinity Church, Boston.

Rev. Henry K. Sherrill
Sunday, 8, 9:30, 11, 4, and 5:30.
Young People's Fellowship, 7:30.
Wednesdays and Holy Days, Holy Communion, 12:10.

The Ascension, Atlantic City.

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

Christ Church, Cincinnati.

Rev. F. H. Nelson and Rev. W. C. Herrick
Sundays, 8:45, 11, and 7:45. Daily, 12:10.
Holy Days, Holy Communion, 10.

St. Matthew's Cathedral, Dallas.

Dean Chalmers and Rev. R. F. Murphy
Sunday, 8, 9:45, 10:45, and 7:45.
Daily, 7, 9:30, and 5:30.

Trinity, Waterbury.

Rev. Henry Baldwin Todd
Prospect, just off the Green
Sundays, 7:30, 11, and 5.
Wednesdays and Holy Days, 10.

St. John's Cathedral, Denver.

Dean B. D. Dagwell
Rev. J. Watson Rev. H. Watts
Sundays 7:30, 11, and 5.
Church School, 9:30.

St. Luke's, Atlanta.

Rev. N. R. High Moor
Sundays, 8, 11 and 7:30.
Church School, 9:30.

on the 17th. Mrs. John M. Glenn, National president, gave the address.

* * *

All right, children, now someone tell me what is the matter with this: "St. Peter's Church, the Rev. Dr. Blank, rector, has just closed one of the most successful years in its history. Besides raising in cash and pledges \$2500 for a new parish house it has paid its quota in full and presented a Christmas offering of \$250, and closed the year with a substantial balance in the treasury." That item is before me now. Sometime, maybe, we can get the General Convention to give a Christian definition of the word "success."

* * *

The Philadelphian Society at Princeton University, accused not so long ago of invading privacy in their zeal for conversions, and of furthering what has come to be known as Buchmanism, has been cleared of the charges by a committee of undergraduates.

* * *

Meriden, Connecticut churches are holding union services from now thru Easter; lots of good preachers, including Rev. Hugh Black, Bishops Hughes and McDowell, Methodists, Rev. Nehemiah Boynton, Dean Brown of Yale, Rev. John H. Toop of Philadelphia.

* * *

Dean Lathrop, social service secretary, has secured two scholarships in

Clerical Changes

BROWN, Very Rev. Edward T., resigns as dean of the Cathedral at Reno, Nevada, to accept the rectorship of St. Peter's, San Pedro, California.

CHIPMAN, Rev. John, retired, is to be addressed at Bainbridge, La.

CLARK, Rev. Stephen C., Jr., rector of St. Paul's, Pomona, Cal., to be rector of St. Mark's, Pasadena, Cal.

CLARK, Rev. E. H., chaplain of St. Helen's Hall, retires.

CREAMER, Rev. Francis B., former priest in charge of St. John's, Huntington, Penna., has been appointed assistant minister of Christ Church, Detroit.

GILLESPIE, Rev. John S., has resigned St. Clement's, Greenville, Penna., to accept St. Mary's, Cleveland, Ohio.

HUSSELL, Rev. Robert A., ordained deacon January 2nd, by Bishop Ingle of Colorado, has been placed in charge of missions at Idaho Springs, Georgetown and Breckenridge.

JONES, Rev. J. S., rector of the Resurrection, Greenwood, S. C., has accepted a call to be the rector of St. Paul's, Carlowville, Ala.

KINSOLVING, Rev. A. B., has been appointed chaplain at the United States Military Academy, West Point.

TAYLOR, Rev. F. C., resigns as rector of Grace Church, Astoria, Oregon, to go to Nogales, Arizona.

WARREN, Rev. B. A., of Walla Walla, Washington, has been called to St. Paul's Church, Pomona, California.

WHITEMORE, Rev. Lewis B., rector of Trinity, Detroit, has been called to become rector of Grace Church, Grand Rapids.

WRIGHT, Rev. T. F., of Ontario, Canada, has been appointed assistant to the Rev. H. J. Pearson of the City Mission, Detroit.

Services

Cathedral of St. John the Divine, New York.

Amsterdam Ave. and 111th St.
Sunday Services: 8, 8:45 (French) 9:30, 11 A. M. and 4 P. M.
Daily Services: 7:30 and 10:00 A. M. 5 P. M., Choral, except on Mondays and Saturdays.

The Incarnation, New York.

Rev. H. Percy Silver, S.T.D.
Madison Ave. at 35th St.
Sundays, 8, 10, 11, and 4.
Daily, 12:20 to 12:40.

Trinity Church, New York.

Rev. Caleb R. Stetson, S.T.D.
Broadway and Wall St.
Sunday, 7:30, 9, 11, and 3:30.
Daily, 7:15, 12, and 4:45.

The Heavenly Rest and Beloved Disciple, New York.

Rev. Henry Darlington, D.D.
Sunday, 8, 11, and 8. Church School, 9:30.
Holy Days and Thursdays, 7:30 and 11.

St. James, New York.

Rev. Frank Warfield Crowder, D.D.
Madison Ave. at 71st St.
Sundays, 8, 11, and 4.

Grace Church, New York.

Rev. W. Russell Bowie, D.D.
Broadway at 10th St.
Sundays, 8, 11, 4, and 8.
Daily, 12:30, except Saturday.
Holy Days and Thursdays, Holy Communion, 12.

St. Paul's Cathedral, Buffalo.

Rev. Charles A. Jessup, D.D.
Sunday, 8, 9:30, 11, and 8.
Daily, 8 and Noon. Holy Days and Thursdays, 11.

Gethsemane, Minneapolis.

Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
Sundays, 8, 11, and 7:45.
Wednesdays, Thursdays, and Holy Days.

All Saints' Cathedral, Albany.

Dean C. C. W. Carver, B.D.
Swan and Elk Streets
Sundays, 7:30, 9:45; Church School, 11;
Song Eucharist; 4 P. M., Evensong.
Daily, 7:30, 9, and 5:30. Thursdays and Holy Days, Eucharist, 11.

All Saints' Cathedral, Milwaukee.

Dean Hutchinson
Juneau Ave. and Marshall St.
Sundays, 7:30, 11, and 7:30.
Daily 7 and 5.
Holy Days, 9:30.

St. Paul's, Milwaukee.

Rev. Holmes Whitmore
Sundays, 8, 9, 11, and 4:30.
Holy Days and Tuesdays, 9:30.
Wells-Downer cars to Marshall St.

St. Mark's, Milwaukee.

Rev. E. Reginald Williams
Sundays, 8, 9:30, 11, and 5.
Gamma Kappa Delta, 6 P. M.
S. B. Foote, Mus. Bac.; Choirmaster.
Wells-Downer cars to Bellevue Pl.

St. James, Philadelphia.

Rev. John Mockridge
22nd and Walnut Sts.
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Daily, 7:30, 9, and 6.
Holy Days and Thursdays, 10.

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the New York School of Social Work which, I take it, are available for promising candidates.

* * *

Father James Huntington, O. H. C., is giving a series of four addresses in New York under the auspices of the New York Altar Guild. They are being given at St. Thomas' Tuesday mornings.

* * *

The Rev. John Suter, executive secretary of religious education of the National Council, is giving a series of twelve lectures to help those who conduct services of worship for children. They are being delivered at the Union Theological Seminary.

* * *

The boys and girls of the diocese of Springfield (Illinois) have decided that their Advent offering should be used to put a new roof on the very old mission church at Carlyle, one of the missions served by the Rev. R. Y. Barber.

* * *

Nothing said recently about parish and diocesan papers; will get at that in another week. Some wide-awake chairman of a summer conference should add a little course on the subject of publicity. Get a real newspaper man and let him tell the folks a few of the simple rules. There are rectors and parish secretaries who know how to write copy that an editor can hand to a linotype operator, but most of the stuff we get is written longhand, or, if typed, is single-spaced, and written on both sides of the paper. Also, most of it comes thoroughly padded with unimportant details that can be of no interest to anyone outside that particular parish. Don't get me wrong; I am very grateful for all the news that comes, regardless of the way it is presented, but it would be nice to have it right. Why not get Mr. Hobbs, executive secretary of the publicity department, to get out a leaflet on the subject?

* * *

New property, with a fine bungalow on it, has been purchased by the diocese of Springfield for St. John's, Herrin, Illinois. A church will be built eventually.

* * *

Churchwomen's League for Patriotic Service held their annual meeting in New York last week. The speakers were Bishop Manning of New York and Bishop Gilman of Hankow.

* * *

Crusade in Massachusetts begins February 6th with a meeting in Fall River. The Crusaders are to be Bishop Dallas of New Hampshire, Rev. Henry Hobson of Worcester and Mrs. Samuel Thorne, president of the Auxiliary for New York.

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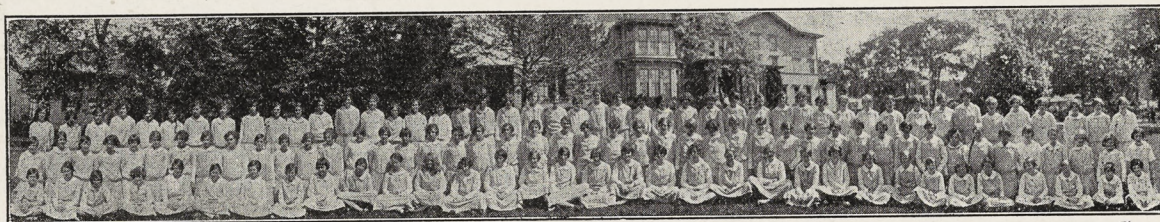
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