

THE CHURCH AND THE COAL STRIKE

# *The* **WITNESS**

CHICAGO, MAY 31, 1928



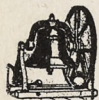
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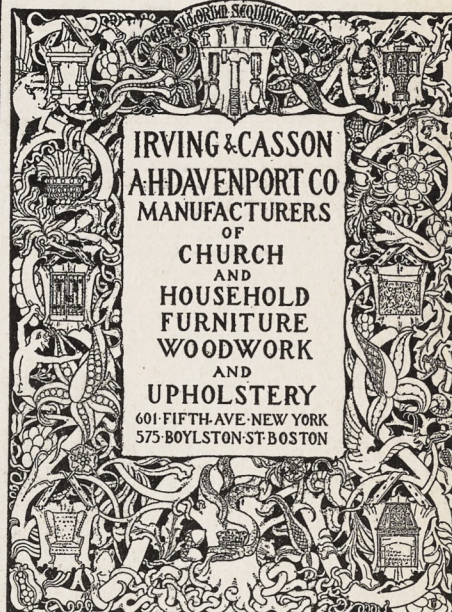
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## THE CHURCH IN THE COAL STRIKE

*A Few Observations from the Strike Zone*

By

A MINING TOWN PARSON

**B**ARRACKS . . . Coal and Iron  
Police . . . State Police . . .  
Strikers . . . Three hundred of  
them walking the streets several  
hours a day . . . Merchants with  
anxious eyes and wrinkled foreheads  
. . . Banks not worried but refusing  
to advance more loans . . . Coal  
operators silent but worried.  
Churches, with one or two exceptions,  
unresponsive to the hue and cry . . .  
Ministers watching the pulse but very  
careful to try to be all things to all  
miners and all operators.

That's the picture the parson sees  
in the community and the pulse he  
feels. The conditions have come so  
suddenly upon him in the course of  
his parochial work that he has not  
had time to think it through—pardon  
the expression—the social workers  
wished it on us. In his mind are  
present only the conditions—the  
numerous daily appeals for help—  
the men and women struggling zeal-  
ously for the ideal the leaders have  
pictured for them.

A mother with eight children liv-  
ing in a house of four rooms made  
from a stable and with no architect's  
plans to guide them. Three of the  
children to be sent to the hospital and  
a daughter who has developed a dan-  
gerous love for fine clothes. The  
little mother crying and worrying as  
she tells you how this is the first time  
since they came from Scotland that  
they have ever asked for help. And  
it is the truth. Suffering physically  
and mentally after sixteen months of  
a strike, the families continue in the  
hope that soon there will emerge  
from all this chaos deliverance and a  
restoration of the Union. They feel  
they are martyrs for the cause of  
Unionism. Their leaders—those men  
with the loud voice and the old

school oratory—revive their fainting  
spirits every week or so and call to  
their minds the struggles of the past  
thirty years—the eight-hour day vic-  
tory—the check-off—the Death and  
Accident Benefit—the Child Labor  
law—compensation laws and every-  
thing which has transpired during  
the thirty years in any way affecting  
the welfare of the workers.

### THE OLD DAYS

The Committeeman for the district,  
looking back over thirty years of the  
struggle, recounts his early childhood  
when his father carried him, a child  
of nine, into the mines where he slept  
on a ledge through the night on the  
hard slate that the father might get  
the extra wagon load. The Union has  
stopped this awful practice of putting  
little children in the mine even to  
sleep while they worked for the extra  
car. These memories of hardship  
keep the morale at normal. Mean-  
while the click of the silver is not  
missing. Every two weeks at the  
Union rally checks are distributed to  
every family for relief from the Union  
Treasury. And the families struggle  
on, pinning their faith to a Senate  
investigation, public opinion, and an  
unseen demand for coal.

Pennsylvania towns are conservative.  
Western Pennsylvania, steeped in a

material conservatism and a paternal-  
ism due to traditions of Pennsylvania  
politics, greeted the coal strike with  
scarcely more than a sigh. The daily  
papers were very careful and, except-  
ing the Hearst papers, continue to be  
"discreet" and fearful of some dis-  
gruntled subscriber or advertiser.

### OPERATOR OWNED CHURCHES

The Churches, for the most part  
built and maintained by the coal op-  
erators back in the old days and sup-  
ported by bankers, operators and  
business men closely associated there-  
with, stood by warming themselves—  
like St. Peter—and deploring poverty  
and hardship. Aside from praying  
for a suffering humanity little was  
done. A few old clothes, a few bas-  
kets of food gathered together with  
a great ado were given out by chari-  
tably minded people, and conditions  
gradually grew worse. Children  
went to school undernourished. It  
was a pitiable sight to see them, with  
their wan faces, shoes with no soles,  
and scant clothing. More than one  
family had so little to eat that Hoov-  
er's wheatless, meatless and sugarless  
days seemed like Ritz-Carlton menus.  
Bean soup, macaroni, tomatoes and  
heavy bread, but all in small quanti-  
ties, were the standbys.

But as the strike continued, and  
the clamor became louder, the Union  
officials felt that something must be  
done and done quickly. No, it was  
not a selfish move to save the Union,  
although that was a probable factor.

### PASTORS WHO SERVE

The Roman Catholic priest and the  
rector of St. Paul's Episcopal Church,  
Monongahela, were called in consul-  
tation as to ways and means of or-  
ganized relief for the six hundred  
families in the immediate vicinity  
who had struggled since April 1st on

### ADDRESS

During the months of June,  
July and August the New York  
office of THE WITNESS will be  
closed. All news items and cor-  
respondence during this period  
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the few dollars saved and the few hours' work picked up at hard jobs. A Central Relief Headquarters was opened at the City Hall, where grocery orders were given out to all comers. Throughout the winter from December 1st until April 1st this plan continued until the funds which had come in, largely due to a Christmas appeal and the excitement of the season, were exhausted. Of course the cry went up from the ultra conservative and the paternalistic group that it was wrong. Stories came drifting back to the clergy that it was all wrong. The men should go to work or starve. "Half the people receiving help do not need it." And all that—but the two parsons kept at it until the second line of defense came to the rescue. Naturally, some came with the idea that anything was possible. A bootlegger told in a very expressive way of being burned out and his need for food. He had joined the bootlegging profession since the strike. Landlords asked us to pay the rent for their tenants—which was *not done*. A foreigner who had sold six shares of United States Steel Common and received the forty per cent stock dividend a few months before asked for food because he was forced to pay a hospital bill of \$90. He is still living comfortably on the sale of the stock.

#### WAY TO GET REST

A colored miner who did not take the situation very seriously as regards the strike asked to be sent to the hospital for an operation so he could be comfortable for a few weeks.

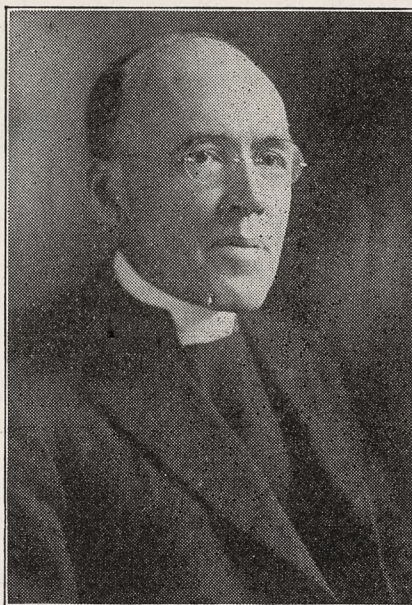
The surgeon told us after his examination that an operation was not necessary, but the care-free striker persisted and asked the surgeon every week if it were not time for the operation.

An Italian, devoted to the traditions of Italy, appealed to us for sufficient black cloth that his wife might observe six months mourning for his mother who had died in Italy. Each case was different and each family had that individual touch which carried the two parsons a long way through the maze of increasing suffering and hardships all about them.

Fannie Hurst came to Pittsburgh for Mr. W. R. Hearst and spread sob-stuff all over the front page of his daily paper for a week or two. Crying babies and starving mothers, hovels, coal and iron police, cruel evictions, barracks and all that is horrible in the strike zone, were pictured conspicuously in the paper.

#### PITTSBURGH

Pittsburgh awoke to the situation and organized committees of clergymen and business men. Within a few weeks a graduate social worker appeared on the scene and announced



REV. W. H. MILTON  
Leader in Evangelism

that the Pittsburgh committee had decided to open a substation in Monongahela for relief. The plan of operation was to be entirely different. Everything was to be done in the latest approved scientific manner. These two clergymen welcomed the help, but due to their early training were a little dubious about all the scientific distribution according to charts and budgets and all the data from a federation of charity organizations.

St. Paul's Church offered the facilities of its new parish house for the social workers and this was accepted gladly. Since that time a steady stream of people have asked and received help. Today three trained social workers have the families classified, indexed, distributed and the work goes on. The co-operation has been wonderful, and despite a misgiving at first, due largely to ignorance, it must be said that the relief work is entirely efficient. The vestry of St. Paul's, like all Church vestries, was at first suspicious of criticism for opening the doors of the fine new parish house to the mob, so to speak; but today they are all proud of the work being done and the use made of the building, which was largely financed with the dollars of the coal operators and the dimes of the miners.

#### CLASS CONSCIOUSNESS

There is a very deep chasm of class consciousness between the miners as a whole and the business men and the operators. This was clearly shown when the social workers began their efforts. The chairman of the Pittsburgh committee is a close relative of the president of the Pittsburgh Coal

Company, charged with being the chief offender. The miners were suspicious that the social workers were detectives and sent by Pinkerton himself or some other detective agency. The two local clergymen were forced to stand the accusation of harboring these "detectives" and "giving aid and comfort to the enemy." That was a delicate situation for one week at least and during that time the Church was openly accused on the streets of turning its back on the miners and their families and only seeking their confidence that in time they might be crushed down again. Whisperings went on and it was only by good common sense on the part of the social workers and a few real food orders that the ordeal was overcome and peace was restored.

Then, alas, another aspect arose. Murmurings of the I. W. W., the Communists, the Reds, and the Save the Union Committee reached the offices, and leaders on all sides tried to swing relief only for one wing or the other. The age-old suspicion, an heirloom of the miners, showed itself within the organization. Groups within were jealous and suspicious of each other. Charges of graft were hurled back and forth between the "left" and "right" wings of the Union. Questions of loyalty to Lewis and Brophy became serious to everybody in the Union but the relief workers and even the parsons looked on with a sense of humor. The operators rejoiced and were exceedingly glad in their contentment that for the moment the miners were fuming among themselves and not at them. But that is all past now and the machinery is functioning in an orderly manner. Families are helped, individuals are cheered and the miners feel that after all they are human beings, for some other people are really interested in their situation.

#### FRIEND OF MINERS

With no press agenting or propaganda the Church is known today as the friend of the miners. Frequent conferences are held in the parish house between the state police, the mine superintendent, union leaders and committeemen. And best of all, they are friendly. The continued provision for the care of a cancer patient was arranged in the office and provided by the mine superintendent for the operators. As yet the coal and iron police are noticeable by their absence, except in a rare case or two when they have reported cases of sickness and sought emergency advice. All sorts and conditions of men and women come into the offices and the spirit of all is the spirit of friendship and helpfulness. St. Margaret's Hospital—the Church hospital of the Diocese of Pittsburgh—has cared for all cases sent there and their number



has been legion. Bishop Alexander Mann has been enthusiastic in his support and encouragement of the work, and day by day it goes on.

The whole atmosphere in the community has changed, partly on account of relief work done. The class consciousness is not as pronounced as it was some months ago. Perhaps some of this is due to the length of the strike and to the division between the "regulars" and the "Brophyites" within the Union. The pickets have changed their tactics, and although serious in thought have put more humor into the daily "spiels" to the strike breakers. The coal and iron police in the Monongahela section have learned some valuable lessons.

The state police look upon their patrol duty simply as part of the day's work. It is not a stage of siege but a stage of hope. Spring is opening up and the miners are daily watching for state road contracts to be let and other similar work. The warm spring sunshine has had something to do with the change in the outlook, no matter how ephemeral it may be.

Nobody has been bombed. Even the Church has realized that it was a good thing to do and that when all is said and done, suffering humanity is a problem for the Church. With all its woes and heartaches, the suffering, financial and otherwise, it has been a great opportunity for St. Paul's Church and the whole congre-

gation, including the original skeptics now proclaim it.

Back of it all is the old struggle between the operator and the miner, the tradition of an age-old battle, a struggle for some of the finer things of life, better homes, cheaper living expenses and more advantages. The miner cannot see how he can get these things his children are taught about at school if his wages are reduced. Most of all, the sense of martyrdom stirs him. But now he knows that the Church, which in most cases he has looked upon as an agent and tool of the operator, can be his friend. The opportunity is present. Sympathy and friendship are vital parts of religion.

## LAWBREAKERS AND LEGALISTS

### *Neither Are in the Kingdom of Christ*

By

BISHOP JOHNSON

NOT our Kingdom made up of our opinions and prejudices, but His Kingdom composed of those who have accepted His yoke and have not despised His cross.

It is a wonderful, extensive Kingdom and includes Hebrews, Greeks and Romans, as well as Africans, Asiatics and Americans. There is no barrier of race or color or position, but all are one in Christ Jesus, for He has made of one blood all nations of the earth.

He made us one but we have allowed family quarrels to destroy that unity for which He prayed and yet in spite of our differences there is one baptism, one eucharist, one spirit, one body.

Nearly all Christians feel that we are separated because of our sins which are contrary to His will; they nearly all pray for unity, but too often for their own conception of unity rather than for a unity which includes all saints in all ages and in all places.

To us the religion of Christ is a local affair bounded by the horizon of our own personal observation rather than by the vastly wider horizon of His gracious Providence.

I am aware that it is not easy to give one's allegiance to the Protestant Episcopal Church in the United States of America and at the same time to sense the fact that the horizon of the Holy Catholic Church is immensely greater than that. It is a commendable sense of loyalty which tries to run all fellow Churchmen into the Elizabethan mould of piety. I know that some of our clergy are guilty of

lawlessness on both sides and I respect and honor the law abiding Churchman, and yet I do not believe that we can limit the development of Christian practice to the stately cadences of the Elizabethan Prayer Book.

Looking at the history of the Anglican Communion one might be almost as afraid of law as St. Paul seemed to be when he broke through the Jewish traditions and made the Church a habitation for the Gentiles.

The Church has had its Acts of Uniformity, its ritual, canons and its ecclesiastical trials and it is difficult to find any fruits of the spirit out of any of it. Not that I would condone lawlessness but rather that I would question the wisdom of prosecuting it with the rigorous zeal which would expel the lawless from the communion of the Church and probably harden the legalist into his uncompromising prejudices.

I do not like services of benediction and I do not like the nullification of confirmation, but on the other hand I do not like the spirit of those who would expel either from the Anglican fold, because I believe that in the long run lawlessness is ineffective and that the real safety of the Anglican communion lies not in the anathemas of its ecclesiastical hierarchy but in the innate loyalty of the great mass of its people to the authority to which they have subscribed.

I think it is one thing to be conscientious yourself about keeping the law and quite another thing to prosecute those who violate the law. I would not deprive any one of the com-

munion of this Church except for three things; moral obliquity which has become notorious; denial of the divinity of Christ; expressed repudiation of allegiance to the Church.

The difficulty lies in the fact that nothing short of the extreme penalty seems to satisfy those who are strict interpreters of the law. With them it would seem that we must exact the same penalty for breaking rubrics or canons as we would for the denial of Christ. And I am just as fearful of the vindictiveness of the prosecutor as I am of the guilt of the lawbreaker.

I would equally lament the exclusive possession of this Church by one party as another for I believe such exclusiveness would tend to narrow Churchmanship into the deadly paralysis of the Hanoverian era.

What would you do then with lawlessness?

I am frank to say that if everybody would let it alone and ignore it it would gradually become intolerable. In the best families it is not customary to expel a member every time he breaks one of the customs and habits of the family. Usually they become ashamed of themselves because they are ignored, or they leave the family of their own accord because they are obdurate.

I believe in leaving the door open to Rome and to Geneva, and when lawlessness becomes unprofitable, to let them pass through without comment. I do not believe in a legal rigidity that would force them through because they embarrass the family with their eccentricities.

I do not as a rule admire the law-



less, but neither do I admire their executioners. Neither of them seem to me to be big enough for the Kingdom of Christ even though they may be of Protestant Episcopal size.

To me the belligerent legalist and the law breaker are equally dangerous to the peace of the Church. There are too many who believe in killing the fly in the china closet even if they have to break every dish in the closet to do it.

## Let's Know

### EUCHARIST AGAIN

By Rev. Frank E. Wilson

IN THE issue of May 3, I was discussing in this column a question regarding the term "Holy Eucharist." Scarcely was that issue off the press before I received a couple of letters from good friends of mine calling me to account for a glaring oversight.

When one attempts to answer questions in public print, one must either be an animated encyclopedia of information or else one must be prepared to acknowledge mistakes. Never having laid claim to the former, I am perfectly willing to confess to the latter now and then.

The question read as follows: "What authority is there in the Bible or Prayer Book for calling the Holy Communion 'Holy Eucharist'?" And I replied that there was no such specific authority, though the implications were sufficient to justify it where people choose to use the term. So far as the Prayer Book is concerned, I was basing my answer, of course, on the office of Holy Communion. Now I am reminded of the next to the last rubric in the Prayer Book, found at the end of the service for the Institution of Ministers—where it says, "Then shall follow the sermon; and, after that, the Instituted Minister shall proceed to the Communion Service, and to administer the holy Eucharist to his congregation."

Yes, it was an oversight for which my apologies are offered. To be sure I might argue that the term is not used as a caption to the service itself and therefore does not give formal authorization to the use of it. Nevertheless, the Prayer Book does use it and so gives its sanction to the title in conformity with the customs of the primitive Church.

This service of Institution is an American product. It was introduced into our Prayer Book in 1804, having been drawn up and adopted in Connecticut five years previous to that date. It is a form to be used by the bishop (or by someone designated to act for the bishop in his place) for installing a new Rector into his paro-

chial office. It is really a very impressive service which might well be used more frequently, with much profit both to the clergy and their congregations. The whole tone of it shows quite clearly what this Church thinks of its own ministry. The priest is charged "faithfully to feed that portion of the flock of Christ which is now entrusted to you; not as a man-pleaser, but as continually bearing in mind that you are accountable to us here, and to the Chief Bishop and Sovereign Judge of all, hereafter." The Senior Warden of the parish presents the new incumbent with the keys of the Church which he receives "as the pledges of my Institution, and of your parochial recognition, and promise to be a faithful shepherd over you."

As the service goes on, the bishop offers this significant prayer for the new Rector—"O Holy Jesus, who hast purchased to Thyself an universal Church, and hast promised to be with the Ministers of Apostolic Succession to the end of the world; Be graciously pleased to bless the ministry and service of him who is now appointed to offer the sacrifices of prayer and praise to Thee in this house," etc. Then the new Rector, kneeling at the altar, prays for his own ministry—"grant that I may faithfully administer Thy holy Sacraments, and by my life and doctrine set forth Thy true and lively Word." Then he prays for his new congregation—"that with one heart they may desire the prosperity of thy holy Apostolic Church, and with one mouth may profess the faith once delivered to the Saints."

What a fine thing it might be if every Rector could be thus formally instituted and on each anniversary of his institution would preach a sermon based on that service, offering again the prayers for himself and his congregation—and administering the Holy Eucharist.

## Cheerful Confidences

### HIGH LIFE IN SYRACUSE

By Rev. George P. Atwater

I FIND myself on this bright May morning in an attractive room on the ninth floor of the Hotel Onondaga, at Syracuse, N. Y. I had slipped over here from New York on a night train and I am awaiting the late afternoon hour when I shall speak to the clergy of Syracuse on the Cumulative Endowment Method. The sound of a brass band has just come to my ears. I leaned out of the window to discover its line of march, wondering if by any chance Dr. Hadley of St. Paul's had wished to stir up an audience for our evening meeting by a parade. I prepared to go down

and mount a camel, or whatever else the genial rector could provide, or even walk a mile, when I saw from my lofty perch that the band was on a street a block away, and would not come near the hotel. But why a brass band in the streets of Syracuse on a Monday morning? Had Utica or Rochester won a baseball game the day before and were we indulging in a little neighborly festivity. Then it occurred to me that Bishop Fiske was coming over for our meeting. That was it! The band was for him. But then I saw a line of a dozen automobiles following the band. Versatile as he is Bishop Fiske could not occupy so many automobiles, and I looked for further evidence of its purpose. A huge billboard, visible from my window, gave me a clue. It had an oil painting of a fine looking gentleman, in fact two paintings, evidently of the same man. One in a business suit and representing him no doubt as a plain, blunt man of the people, and the other in evening dress, thus suggesting his high social standing, but in each instance with a gorgeous fez upon his head. I made sure it was not a mitre. The gentleman himself was no doubt a handsome man, but the painter had placed a color upon his cheeks that would have been the envy of any Tenth Avenue beauty parlor. The words painted on the billboard between these two views of the same cheerful countenance were, "Welcome Imperial Potentate." When I read these words the riddle was solved. It was a Shriner's parade. If I had been in Ohio I should know at once that the visitor was my old friend Bob Lee of Akron, who had acquired every adjective in the Shriners' vocabulary. But that parade warmed my heart and made me feel at home. When one lives in New York City he realizes that it takes a channel swimmer or a transatlantic flyer to create a parade. Not so in our vigorous smaller communities. I have watched many such a parade from the curb in Akron, and have nodded to every fourth man. (It might have been every third man if my tailor, and dentist, and other friends had not been in the parade, and it was just as well to let them think I was out of town until after next pay day.) So I felt the welcome of Syracuse even though the band was not for the clergy. And it was fine to overlook the city from the upper window of the hotel. It lies in a broad valley and is spacious and beautiful. To the south is a long range of hills and I can see the famous University.

In the afternoon and evening we had splendid meetings of the clergy and laity at St. Paul's Church, with a dinner of the high excellence attained only by the women of our parishes.

My own task was to speak on the



subject of Endowments. It was a pleasure to be able to announce that within the last few months, I had received information that at least four parishes had adopted in whole, or in part, the Cumulative method of individual endowments which I have been promoting for four years. These parishes are: The Church of the Epiphany, New York City; Emmanuel Church, Cleveland, Ohio; Grace Church, Plainfield, New Jersey, and St. Paul's Church, Brooklyn.

I learned over the radio the other evening that telephone engineers of New York City are planning for the developments of the next twenty years. Any Church that claims to have an imperishable future, ought to have plans that reach at least as far ahead as one generation. The Cumulative Endowment Method is one such effort to strengthen the Church.

### *The Cockpit*

Each week we plan to submit to two or three readers some question now before the Church, with the request that they submit their opinions in about two hundred words for publication. We shall welcome from our readers questions which they would like to have answered here. The department is for frank opinion, not controversy.

#### SHOULD THE POWERS OF THE PROVINCES BE ENLARGED?

By

LEWIS D. LEARNED

*Executive Secretary, Diocese of Rhode Island.*

IN CONSIDERING this question it seems important to keep in mind the doing of two things: first, the preservation of diocesan independence, and second, the full use of the valuable centralized power that has come through the creation of the National Council. The danger in enlarging the powers of provinces would seem to be the creating of confusion in the minds of the dioceses as to where the authority was centered, whether in the National Council or in the Provincial Synod. It is also an open question if the things sought for and presented in the report of the Commission to the last General Convention could be more efficiently carried out through the increased powers than under the present plan. One of the most important recommendations of that Commission was the setting aside of a certain percentage of the apportionment from the dioceses for the use of particular work within the Province. To be consistent, if this plan was adopted the Province would have to surrender the right now exercised of apportioning their constituent dioceses for distinctly provincial work and to merge that apportionment in the new plan. Also, it would have to be shown that the increased sum asked for was to be used in desirable work. It is hard to

understand why this same purpose cannot be accomplished under the present plan through a more complete co-operation of the Province with the National Council, rather than increasing the power of the organization now in existence.

This is the reaction from one in the First Province, the smallest one in the country and very close to and with easy access to headquarters in New York, which would seem to render unnecessary and undesirable the increased use of intermediary organization between the National Council and the Diocese. With a larger province and a greater distance conditions might be different. There is undoubtedly work within the borders of a Province which could be more carefully looked after by the Province than by either the National Council or diocesan authorities, and work of this kind has been successfully done in the First Province under present conditions.

The next step in the development of larger provincial work and responsibility would seem to be the bringing about of a closer co-operation between the National Council and the Provincial Council, which might very well result in larger appropriations to be spent under the direction of the latter body, and which would seem to be perfectly feasible under the present plan.

\* \* \*

By

REV. MALCOLM TAYLOR

*Secretary of the Joint Committee on Provinces.*

THE chief concern of those who are interested in the Provinces is not that they be given ecclesiastical powers, but rather adequate resources to carry on their work. It is chiefly as working units that the Provinces have functioned. A field has been discovered and is being cultivated which lies between the national and diocesan organizations and where the Province can render better and more economical service than either diocese or National Council. Notwithstanding the handicaps under which they have worked, lack of powers and financial resources, and the skepticism and frequently the opposition of a considerable element in the Church, the Provinces have by definite and notable achievements proved the value of provincial organization and justified the demand for powers and resources commensurate with the opportunities of provincial work. A summary of what the Provinces have already done has been published in the Church papers by the Joint Committee on Provinces of the General Convention and will be incorporated in their report. But the Provinces are not content with their present achievements. They are ready for the larger tasks which are properly their work—tasks

for which the National Council is too large a unit and which dioceses cannot individually undertake. This enlargement of usefulness cannot take place until the Provinces are given some definite share in the missionary gifts of the Church. The Joint Committee therefore recommends more adequate provision for the support of provincial work.

There are, however, certain additional functions which the Joint Committee believe should be bestowed upon the Provinces, both for their own advantage and the advantage of the whole Church. It seems, for instance, to the Committee that the resignation of a bishop might well be made to the House of Bishops of the Province and so avoid the great expenditure of time and money required to convene the national House of Bishops. As a matter of history, resignations of bishops were acted upon by the bishops of Provinces in the early Church and the plan has obtained in some parts of the Church to this day.

Those Provinces which contain missionary districts ask the privilege of nominating a candidate for a vacant missionary bishopric and the Joint Committee recommended the granting of this power, the nominee to be chosen by the Synod of the Province in which the missionary district is situated. The national House of Bishops would not be bound to elect the person so nominated; but the Province would be given a voice in the selection of its missionary bishops.

Another recommendation is that the Provinces be given authority to review the askings of the dioceses and missionary districts of the Province for appropriation of funds administered by the National Council for missionary work in the Province. The ultimate responsibility for all grants rests and should rest with the General Convention acting upon the budget submitted by the National Council. At the same time the Committee believes that the advice of the Province would be of great value to the National Council in preparing the budget and to the General Convention in acting upon it.

These are a few of the ways in which the usefulness of the Province may be enhanced by granting to them adequate powers and resources. The reasonableness of these provisions is becoming more evident with each forward step in provincial work.

Leon C. Palmer, secretary of the Brotherhood of St. Andrew recently addressed the students of the Virginia Seminary on the importance of lay evangelism. He presented practical plans for the parish program of evangelism.



# NEWS OF THE ENGLISH CHURCH

## *Bishop Barnes on the New Prayer Book*

Reported by

A. MANBY LLOYD

CARDINAL Bourne is a sanguine man. He looks forward to the day when the English Sovereign will be unable to subscribe to the anti-Papal Coronation Oath—the terms of which do certainly call for correction—and wonders what will happen then. Will Englishmen be released from their allegiance? If so, let them follow the example of Catholics in the time of Queen Elizabeth.

I don't think the Cardinal need worry. We shall still be squabbling about the Prayer-book; the rest of the nation will be doing cross-word puzzles by Mrs. Eddy and Annie Besant... or puzzling out the problem of the Pyramids. This last craze is having a boom just now. It is the doctrine of the British-Israelites, who have discovered that in spite of being a nation of lions led by asses, (as Lord Fisher used to put it) we are the "Lost Ten Tribes."

\* \* \*

The Church of England, says Lord Hugh Cecil, is rich in eccentrics. True, O King—Think of Vale Owen, the Spiritualist and Percy Dearmer, the Quietest; of our Fighting Parsons and our Bolshie Bishops. Here is Canon Raven who wants women-priests, and Prebendary Gough, a real old Die-Hard. Today one reads that the Bishop of Ipswich is down on plainsong and thinks the Lord's Prayer, sung to Merbecke, is most distressing. The Bishop of Gloucester says he is not an Erastian, but he is prepared, if necessary, to go to prison if he thought the State ordered him to do anything his conscience did not approve of.

But Dr. Barnes takes this week's biscuit. At a Birmingham Meeting called to ask the Commons to reject the Revised Prayer Book, he said bluntly that if the Book goes through all hope of unity within the Church will be at an end. He went on:

"The proposed book evaded crucial issues which the Church must face. It sought compromise where compromise was impossible. It faced both ways.

"If the new book is passed the bishops will have committed the Church to the statement that fasting before communion, is 'an ancient and laudable custom.' I personally deny that to fast before communion is laudable," Bishop Barnes continued.

"We ought to go to divine service under such circumstances as best fits us to worship God. Such fitness is not induced by adding hunger to the

damp cold of the normal early morning climate of England.

"Perpetual reservation of the sacrament is said to be justified by the needs of the sick and dying.

"If such customs become the law of the Church belief will revive that there is peculiar virtue in a Holy water given to a dying man. But all such belief is foolish credulity.

"No water will avail against God's justice or is needed to gain His forgiveness."

Dr. Barnes thought that threats of a Disestablishment campaign if the House of Commons did not reverse its former decision could be safely ignored.

"What is our policy if the present proposals be rejected?" he went on.

"We desire a less ambitious type of reform, a series of non-contentious proposals which will simplify the old Book and adapt it to modern needs."

A good example of begging the question. And nothing will do more to upset the peace and unity of all parties, who were just beginning to know and love or esteem one another, than this sort of language. But the dear man has an obsession, like the famous Mr. Dick, who could not keep King Charles' head out of anything he wrote.

\* \* \*

At the annual conference of parochial church councillors at the Hayes Conference Hostelry, Swanwick, Derbyshire, the Bishop of Middleton (Dr. R. G. Parsons), in an address on "Doctrine and Worship in the Church of England," said the Church of England was not something once for all made and for ever the same, bound by "that chimera of history, the Elizabethan settlement, the most unsettled thing that was ever settled." The recent conversations at Malines had done a great deal of good. The temper and spirit on both sides had been excellent, but at present they saw that if they must leave Rome aside they must never close their minds to the elements of truth and beauty and order which they might rightly learn from her.

The Church of England was a Biblical church, but the old way of appealing to the Scriptures had gone. The Scriptures could no longer be used as proof, but they were most important as evidence. The Thirty-nine Articles were good in their historical setting but as a guide to people perplexed today there was nothing

more misleading. We could not worship now what our fathers were able to worship in a different atmosphere of knowledge.

\* \* \*

Five new east windows in the sanctuary apse of Christ Church, Victoria-street, Westminster, designed by Mr. Martin Travers, were dedicated by the Bishop of London. They are the gift of an anonymous donor. On New Year's Eve, 1926, the vicar, the Rev. P. T. R. Kirk, found in his letter box a sealed envelope which contained 16 £100 notes, and a message stating the purpose for which they were to be used.

The Bishop of London, in a short address, said that the service commemorated a very beautiful act of devotion. He knew of nothing more touching than the dropping of those 16 £100 notes anonymously into the vicar's letter-box. It was very much like the offering of the poor woman of the Gospel who brought a box of precious ointment. Many people criticized gifts for the beautifying of churches. It might be argued that the money might be more usefully spent on the poor miners or on the struggling parishes of London. The answer, he thought, was to be found in the story of the poor woman and her box of ointment.

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# NEWS OF THE EPISCOPAL CHURCH

## *In Brief Paragraphs*

*Edited by*

WILLIAM B. SPOFFORD

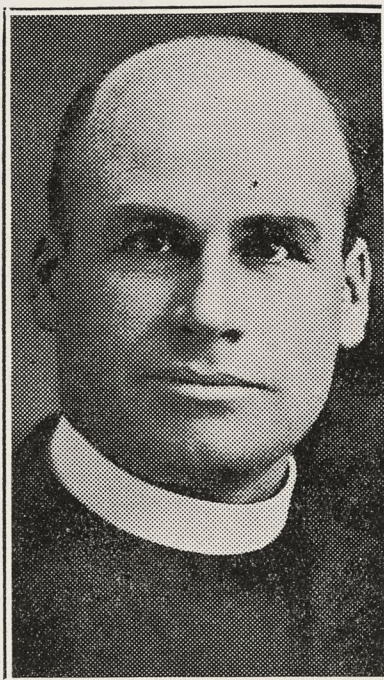
**REV. GEORGE PARKIN ATWATER**, rector of Grace Church, Brooklyn Heights, who has been an editor of *THE WITNESS* since the founding of the paper, was elected Suffragan Bishop of Long Island at the diocesan convention held in Garden City last week. It was an unusual election. Bishop Stires in his address requested an assistant. The convention then asked Bishop Stires to name his man, which he promptly did—"Dr. George Parkin Atwater." The nominee was then requested to leave the cathedral and the balloting took place at once, with 102 of the 106 clerical votes and all the lay votes going to Dr. Atwater. The election was then made unanimous. The election came as a complete surprise to Dr. Atwater and to the entire diocese.

Dr. Atwater has been rector of Grace Church but two years, coming to the diocese from Ohio where he served as the rector of the Church of Our Savior, Akron, for twenty-nine years, a ministry which began as a layreader when he was a student at Bexley Hall.

Dr. Atwater was one of the founders of *THE WITNESS*, his column, "Cheerful Confidences," having been a regular feature of this paper. He has been most successful as a builder, the church in Ohio having been built up from a mere handful of communicants to one of the strongest parishes in the diocese. Since taking charge of Grace Church, Brooklyn, less than two years ago, over \$100,000 has been added to the endowment of the parish. He is the author of several books, his "Episcopal Church," written years ago being today a "best seller," with over 40,000 copies in circulation.

\* \* \*

The new home of the Church Mission of Help, at 27 West 25th Street, New York, was formally opened with a service of blessing conducted by Bishop Manning, May 18, in the presence of a large group of friends and workers. The house is owned by Trinity Parish and has been generously provided for its present use by the rector and vestry. It was once the rectory of Trinity Parish, and Bishop Manning lived in it for several years when he was rector, so it happened that the service was held in the very room where, nearly twenty years ago, the first meetings took place to organize the New York Church Mission of Help. The society has now grown to national scope, and both its Na-



REV. CHARLES H. COLLETT  
*Arbitrates a Wage Dispute*

tional Council and the New York diocesan branch are to use the house, which is beautifully and simply furnished and adapted to its purpose. The Rev. J. Wilson Sutton, president of the New York branch, expressed appreciation of the action of Trinity Parish and acknowledged the gifts and the work of friends and parish groups who have furnished it. Father Huntington, one of the founders of the society, was present; also Mrs. L. Frederic Pease, for twelve years executive secretary of the New York branch, in whose honor the beautiful living room on the first floor has been furnished. The Chapel is to be furnished by a member of Trinity Parish, in recognition of Dr. Sutton's services to the girls under the society's care.

\* \* \*

The Rev. Charles H. Collett, young rector at St. Paul's, Grand Forks, North Dakota, was recently asked to act as arbitrator in a wage dispute in the printing industry in his city. He did it so well that he succeeded in getting the contending parties to agree and thus had to hand down no decision himself.

\* \* \*

The annual conference at Ever-

green, Colorado, has issued its program for the coming summer. The program is under the supervision of Dean Chalmers, of Dallas, Texas. The Church Workers' Conference, open to all, will open Monday, July 30, at 6 p. m.

The faculty for 1928 will include: Miss Mabel Lee Cooper, "Child Psychology" and "Story Telling"; Dr. Adelaide T. Case, "What Shall We Teach and How Shall We Teach It?"; Rev. Walter H. Stowe, "The Prayer Book"; Rev. E. S. White, D. D., "The Building of the City of God"; Mrs. D. D. Taber, "The Woman's Auxiliary."

The young people's division will be under the supervision of Dr. Adelaide T. Case and Miss Hazel Hardacre. Canon Douglas and Mr. Walter Williams will have charge of music and of the conferences on "The Music of the Church." The all-Conference lectures will be given by Bishop Johnson of Colorado, who will lecture on some of St. Paul's Epistles. Recreation features will be led by Canon Douglas and Miss Hardacre. The registration fee is five dollars for each person, and the charge for board and lodging in the conference buildings is \$2 per day, \$12.50 per week, or \$20 for the entire conference period.

The School of the Prophets, open to all clergy, will be in session from August 13 to August 25. Provision is made for the wives of the clergy attending the conference. The faculty will consist of: Bishop Johnson, "Church History"; Dr. Case, "The Religious Needs of Young People"; Rev. E. S. White, D. D., "Points in Parish Social Service." And Bishop Booth, Coadjutor of Vermont, who comes representing the Washington School of Preaching, will give the Conference lecture in the evening on "Evangelism."

The group of young clergy from the Midwest who attended the Washington School are planning for a reunion at this Conference, and are anxious that other young clergy will join with them in their effort to induce the Washington School to conduct an annex school somewhere in the West, so that more clergy may avail themselves of its privileges. The Evergreen Conference buildings have been greatly improved—providing separate apartments for those attending. The cuisine will be under the same management as previously. It has always been regarded as unusu-



ally satisfactory by those attending the Conference.

\* \* \*

The whole American force of the Church Army, except two men, were together in New York over the week-end of April 21 to 24, seven men who have been in the United States for some time, and fourteen just arrived from England to help with the summer work. The two absent were Captain Atkinson, on holiday, and Captain Jarvis, in charge of the new training-center in Providence. The twenty-one had a Quiet Day at Trinity Chapel, led by the vicar, Dr. Sutton, on Monday, and returned there again for the early service Tuesday morning—singing gloriously—before separating for their widely scattered fields, in Florida, New Jersey, Connecticut, Vermont, Albany, Colorado and Eastern Oregon as well as the headquarters in New York. Requests for their work have come in such quantity from the bishops that if two hundred men were available, fields could be assigned them at once.

Some friends entertained them at tea in the Diocesan House Monday afternoon, where the guests had a rare opportunity to meet all the men together and enjoy their English voices and their English charm, but especially to appreciate something of the winsome religion which makes them so welcome wherever they go.

\* \* \*

The commencement of the Church Divinity School of the Pacific is to be held this Thursday in Grace Cathedral, San Francisco, the Rev. W. A. Brewer, rector at Burlingame, California, being the preacher.

\* \* \*

For the past four years Dr. William S. Keller of Cincinnati has been making an interesting experiment in the training of the clergy. He gathered a small group of helpers and took a few selected seminarians for training during the summer vacation. These men, eight each summer, worked in the community agencies under the supervision of the professional workers on the same basis as any employee. In addition to this work they met twice a week for

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round-table discussions and to hear some authority lecture on certain technical phases of social work. The experiment has so justified itself that the National Council, through the Department of Social Service, has expanded the scope of the course this summer. Sixteen men, four from Cambridge, six from Virginia, two from Sewanee, one from General, one from Berkeley, one from Philadelphia and one from Union, will take the course this year. The object of the course is to enable the seminarian to make the technique of modern social work a part of his own equipment for pastoral work, and to give him an adequate conception of what resources he has at his command for the betterment of his community.

Another experiment is to be tried in New York. Seven men, three from General, two from Cambridge, and one each from Berkeley and Virginia, will take the regular summer-quarter work in the New York School of Social Work. From a comparison of the results of these two experiments, the Department of So-

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\* \* \*

A gift of \$5,000, unsolicited, for the Cathedral of St. John, was recently sent to Bishop Manning by a Jew, who felt that the Cathedral "will be for the strengthening of all that is best in our common life."

\* \* \*

How many stones are used in the construction of a cathedral? One answer to the question is offered by the builders of Washington Cathedral, who estimate that approximately 260,900 stones, each weighing between 300 and 500 pounds, will be used in the fabric of the edifice, now rising on Mount Saint Alban in the national capital.

Like the majority of great cathedrals, Washington Cathedral is being built of solid masonry so as to endure the ages. The blocks of Indiana limestone, which are used in this construction, cannot be cut in standard sizes and patterns as in commercial buildings. Each stone must be separately designed and shaped for the particular place it is to fill.

Cathedral builders of the middle ages were confronted with a similar problem, but they did not have the machinery which is facilitating the preparation of the stones for the ca-

thedral in Washington. All of the stones for this edifice, save those which are carved by sculptors, after they are in place, are prepared at a stone-cutting plant, equipped with power-driven saws, drills, planes and similar mechanical devices.

\* \* \*

The reports now reaching America from China show the famine to be the worst in many years. In fact such distress and so many starving is seldom seen in this world. Recent cables to the New York Times say that there are 9,000,000 in Shantung

Province facing starvation, 3,000,000 in Chihli and several million in Honan affected. A report from a German missionary in Shantung given in the New York Times, March 14th, "9,000,000 are suffering." In making his appeal he says, "This plea is inspired by the deepest grief. The misery and wretchedness of the famished of our locality are such to cause the hardest heart to bleed." The men go away to seek food. He tells about the women and children, "The wives and children remain to bear the pangs of hopeless misery



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and want. Want and suffering are stamped on their emaciated faces, while carried in their arms or clinging to their rags are weeping little ones."

The new Church of Our Saviour, Roslindale, Mass., of which the Rev. J. Gordon Carey is rector, was dedicated by Bishop Slattery last week. It is estimated that the church, on completion, will represent the expenditure of \$125,000.

An occasional letter comes to this desk informing us that we seem to run a great deal of news about the activities of certain gifted clergymen, while we completely neglect other individuals equally gifted. A just complaint, no doubt, yet one that we are at a loss to correct. There are men who want the world to know what they are doing; there are other active folks who do not seem to care much whether people know of their activities or not; they seem to feel that it is a bit boastful to send items to the press. We wish that we could persuade them otherwise. It is the job of this end of the paper to witness to the activity of the Episcopal Church. So, Mr. Rector, when there is an event or any activity in your parish or city that you feel will stimulate others to greater activity for the Kingdom of God won't you jot it down on a bit of paper and mail it to us. Instead of condemning you for your lack of humility we will praise you for your co-operation.

The Men's Club of the Advent, Boston, made their annual pilgrimage to St. Elizabeth's Chapel on the estate of Ralph Adams Cram last Monday.

A new memorial chancel has just been completed in the Messiah, Rhinebeck, New York. Extensive services of dedication—the Bishop dedicated the chancel last Sunday and this Sunday there is to be a memorial service, with all the village churches taking part, when the sermon is to be preached by Dean Robbins of the Cathedral of St. John the Divine. A reception was held on Friday, when

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the Rev. H. A. Prichard of Mt. Kisco, and Rev. Bernard Iddings Bell of St. Stephen's College spoke. The Rev. Gabriel Farrell, Jr., is the rector.

The summer conference of the diocese of Los Angeles is to be held at the Harvard School from June 25 to 30. On the faculty: Bishop Parsons of California, Dean Powell of the Divinity School of the Pacific, Deaconess Anna Newell, Miss Laura Boyer, Rev. Frederick B. Bartlett, field secretary of the National Council, and Rev. Hoyt E. Henriques, provincial secretary of religious education.

The conference of the diocese of the state of California is to be held at Asilomar, from June 11th to the 21st. All of those on the faculty of the Los Angeles Conference are to serve at Asilomar, and in addition the Rev. Oscar Green of Palo Alto, Rev. Bayard H. Jones of Watsonville, Rev. G. R. Wood of San Francisco, Rev. W. L. Wood of Ross, Miss Erixine Ruckman, educational director of Trinity, San Francisco, and Mrs. Kathryn North-

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rup, director of dramatics at St. Paul's, Oakland.

More than a thousand children from every parish in the diocese of Connecticut gathered in Christ Church Cathedral, Hartford, Saturday last, to present the annual missionary offering of the church schools of the diocese to Bishop C. B. Brewster. Presentation services included a processional hymn, sung by five hundred children of the twenty church school choirs present. The gift from St. John's Church, Bridgeport, \$3,001.22, was the largest ever made by a church school in the parish. Epiphany Church, Durham, was given a banner for the greatest increase in school

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membership, ninety-five per cent during the year. \* \* \*

Three outstanding advances marked the twenty-third annual meeting of the Colored Council of the Diocese of Georgia which met in St. Augustine's Church, Savannah, May 8, 9 and 10. First was the awarding of a scholarship to a Savannah girl for training in Christian social service at the Bishop Tuttle Training School, Raleigh, N. C.; second was the recognition of the splendid work of the Laymen's League which made donations of \$75 to the building fund of a rural chapel at Pennick, Glynn Co.; \$25 for the children's work at St. Luke's Mission, Hawkinsville, and \$20 for advance work at Blackshear; and third the completion of the new St. Mary's Church, Augusta, where the Rev. E. F. Barrow has recently become vicar. The Rev. W. B. Crittenden, secretary of the Field Department of the National Council, was the visiting speaker, and besides the Bishop of the Diocese, others who addressed the Council and the members of the Woman's Auxiliary were the Rev. David Cady Wright, rector of Christ Church, Savannah; Mr. George W. Urquhart, chairman of the Lay Readers' Association, Chatham Co.; Mrs. J. W. Griffeth, executive secretary of the diocesan department of religious education, and Miss Edith D. Johnston, diocesan director of the publicity department. The Rev. J. Henry Brown, vice president of the Council, when making his annual report, gave a resume of his ten years' service as Archdeacon of the Colored Work of the Diocese. He stated that in that time the Negro communicants had raised for self-support the sum of \$100,000, and that \$9,500 had been given to the Church's Program. Three chapels have been built and six men have been ordained to the ministry. In ten years' time the Woman's Auxiliary has given to mission work \$2,000. Gifts made by the Woman's Auxiliary at this year's meeting were \$25 for the building fund for the Pennick chapel, \$25 towards the children's chapel at Hawkinsville and \$10 for a young student in the Bishop Payne

Divinity School. The work among the Negroes in the Diocese of Georgia is one of the best organized in the South, and the Colored Council which legislates on its own business affairs, has a forward-looking program closely allied to the programs of the Diocese and the General Church. \* \* \*

The 72nd commencement of the Berkeley Divinity School—the last one to be held in Middletown, Connecticut, since the school is to be moved to New Haven—is June 5th and 6th. The address at the gradua-

tion is to be by the Rev. Elmore M. McKee, chaplain of Yale; the alumni sermon is by the Very Rev. G. P. T. Sargent, dean of the Cathedral of the Incarnation, Long Island. \* \* \*

Second annual conference of Western Michigan is to meet at Kalamazoo College, June 26th to July 3rd. Bishop McCormick is to be the chaplain, and the Rev. Lewis B. Whittemore of Grand Rapids is the director. \* \* \*

On May 20th, twenty years ago, Bishop F. F. Reese was consecrated

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Rev. Charles A. Jessup, D.D.  
Sundays, 8, 9:30, 11 A. M., and 8 P. M.  
Weekdays, 8 A. M. and Noonday.  
Holy Days and Thursday, 11 A. M.

**Trinity Cathedral, Cleveland**  
Dean, Francis S. White, D.D.  
Sunday, 8, 11 and 4. Daily, 8, 11 and 4.

**Grace Church, Chicago**  
Rev. Robert Holmes  
St. Luke's Hospital Chapel until new church is built.  
Sundays: 7, 10:30 and 7:45.

**St. Paul's, Chicago**  
Rev. George H. Thomas  
Dorchester Ave. at Fiftieth St.  
Sundays: 8, 9:30, 11 and 5:00 P. M.  
Holy Days at 10 A. M.

**The Atonement, Chicago**  
Rev. Alfred Newbery  
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.  
Rev. Taylor Willis  
Sunday, 8, 10, and 11 a. m.  
Sunday, 4 p. m. Carillon Recital.

**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.

**The Ascension, Atlantic City**  
Rev. H. Eugene A. Durell, M.A.  
Pacific and Kentucky Aves.  
Sundays, 7:30, 10:30, 12 and 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.

**Christ Church, Eau Claire, Wis.**  
Rev. Frank E. Wilson, S.T.D.  
Sundays: 8, 9:45 and 11:00 A. M.  
Holy Days: 10:00 A. M.

**St. John's Cathedral, Denver**  
Very Rev. B. D. Dagwell  
Rev. Wallace Bristor  
Rev. H. Watts  
Sundays, 7:30, 8:30, 9:30 and 11:00 A. M., 5:00, 6:15 and 8:00 P. M.  
Church School, 9:30.

**St. Mark's, Berkeley, California**  
Bancroft Way and Ellsworth Street  
Near the University of California.  
Sundays: 7:30, 11:00 a. m., 5:00 p. m.  
Tuesdays: 10:00 a. m.

Bishop of Georgia in Christ Church, Savannah. On the same date this year the four parishes of the city united for a service of thanksgiving for his services at Christ Church, the four rectors presenting to the Bishop a class for confirmation made up of members of all four parishes. The offering was presented to Bishop Reese as a gift.

\* \* \*

A Topeka school boy came close to the mark the other day by defining elocution as the "method some have of putting people to death."

\* \* \*

The National Commission on Evangelism announces the acceptance to the position of assistant chairman by the Rev. William H. Milton, who has been granted a six months' leave of absence by the vestry of his parish. He is to give his full time to the work from September first through Lent, 1929. His office is to be at 281 Fourth Avenue, New York City.

\* \* \*

One of the most interesting features of the synod of the diocese of Springfield (Illinois), held at St. Paul's, East St. Louis, was religious education night, under the direction of the Rev. Robert Y. Barber. There were many rewards of banners and shields for distinguished service on the part of various schools, and there were snappy and inspiring addresses.

\* \* \*

Grace Church, Conselyea Street, Brooklyn, celebrated the seventy-fifth anniversary of the founding of the parish last week. A reception at the Commodore, New York, on Monday evening, and services with special preachers throughout the week. The Rev. William G. Ivie has been rector of the parish since 1891, and is third in seniority among the clergy of the diocese.

\* \* \*

Six young evangelists of the English Church Army have been conducting a crusade of wayside witness in Jacksonville, Florida. They were quartered in the parish house of the Good Shepherd. Services were conducted three times daily in the church and the men held street meetings and visited various institutions. The noonday meetings held in Heming Park in the heart of the city drew large crowds. The men were under the direction of Captain Frank Bloxham, the other five men having just arrived in the country from England.

\* \* \*

A small group of people interested in the relationship of religion to industrial life met over the week-end just past on a farm in the hills of New Jersey and there discussed various aspects of the problem. Bishop

## Services

**Cathedral of St. John the Divine, New York**  
Amsterdam Ave. and 111th St.  
Sunday Services: 8, 9, (French), 9:30, 11 A. M. and 4 P. M.  
Daily: 7:30 and 10 A. M. and 5:00 P. M.

**The Incarnation, New York**  
Madison Ave. at 35th St.  
Rev. H. Percy Silver, S.T.D., Rector  
Sundays, 8, 10 and 11 a. m., 4 p. m.

**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 Thursday, 7:30 and 11.

**Grace Church, Brooklyn Heights**  
Hicks St., near Remsen, Brooklyn, N. Y.  
Rev. George P. Atwater, D.D.  
Sundays: 8:00 A. M., 11 A. M., 4:30 P. M.  
Church School: 9:45 A. M.

**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 Thursday, Holy Communion, 12.

**All Saints' Church, New York**  
"The Old Slave-Gallery Church"  
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**Church of St. Mary the Virgin, New York**  
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Rev. J. G. H. Barry, D.D., Litt.D.  
Sunday Masses, 7:30, 8:15, 9, 10:45.  
Vespers and Benediction, 4.  
Week-day Masses, 7, 8, 9:30.

**Gethsemane, Minneapolis**  
Rev. Don Frank Fenn, B.D.  
4th Ave. South at 9th St.  
Sundays: 7, 8, 9:30, 11 and 7:45.  
Wed., Thurs., Fri., and Holy Days.

**All Saints' Cathedral, Milwaukee**  
Dean Hutchinson  
Juneau Ave. and Marshall St.  
Sundays, 7:30, 11, and 5:30.  
Daily 7 and 5:30.  
Holy Days, 9:30.

**St. Paul's, Milwaukee**  
Rev. Holmes Whitmore  
Knapp and Marshall Streets  
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Holy Days and Tuesdays, 9:30.  
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Paul Jones and the Rev. George Collins represented the Fellowship of Reconciliation, the Rev. James Myers represented the Federal Council of Churches and the Church League for Industrial Democracy was represented by several members. Included in the group were several labor leaders, a socialist who has served in the New York Assembly, several educators and a couple of employers. \* \* \*

Brooklyn reports that over 1100 nurses attended the two Florence Nightingale memorial services held recently in the diocese. \* \* \*

An endowment fund of \$60,000 has been made to the diocese of Georgia by Mrs. Margaret S. Byllesby of Chicago for settlement work in the mill district of Atlanta. \* \* \*

Just entering upon her fifteenth year in charge of the work for women of the Cincinnati City Mission and having been thirty-three years a deaconess of the Church, Mrs. Emma Drant has been compelled under her physician's imperative orders to give up active work.

Her record even briefly stated is most remarkable. She was one of the first women in Cincinnati to study nursing in a scientific way. She started the movement for homes for working girls. She was a trained office secretary and highly educated in business and correspondence. She had been in charge of several hospitals. \* \* \*

Here is a little encouragement that comes from the Rev. Morgan Cilley Romney, West Virginia: "THE WITNESS was given to me as a Christmas present by my Bishop. The fine thing of it is, as I shall tell him the next time I see him, that each issue endears me the more to him. I read extracts from the paper in the time allotted for announcements; I can well afford to take that much time off my sermon." Thanks.

### Clerical Changes

COX, Rev. George Benson, curate of St. Clements, New York City, has become curate of Trinity, Hewlett, diocese of Long Island.

KRANTZ, Rev. George B. Jr., resigns as rector of St. James, New Bedford, Mass., to accept the rectorship of St. Peter's, Jamaica Plains, Mass.

LAMBERT, Rev. Alfred M., curate of St. Philip's, New York City, has accepted the rectorship of St. Monica's, Hartford, Conn.

LAW, Rev. P. J. K., resigns as rector of Christ Church, Port Henry, N. Y., to accept the rectorship of Trinity, Whitehall, N. Y.

LEWIS, Rev. Edward Caldwell, has accepted a position on the staff of St. Matthew's Cathedral, Dallas, Texas.

TIFFANY, Rev. E. L., associate rector of the Ascension, Pittsburgh, has accepted a call to be the rector of the Transfiguration, Buffalo.

VIRDEN, Rev. Harry Lee, resigns as archdeacon, diocese of Dallas, to take charge of Grace Church, Ponca City, Oklahoma.

WARNER, Rev. Phillips Brooks, of St. Louis, Missouri, has accepted the rectorship of Christ Church, Redding, Connecticut, with charge of Emmanuel Church, Weston.

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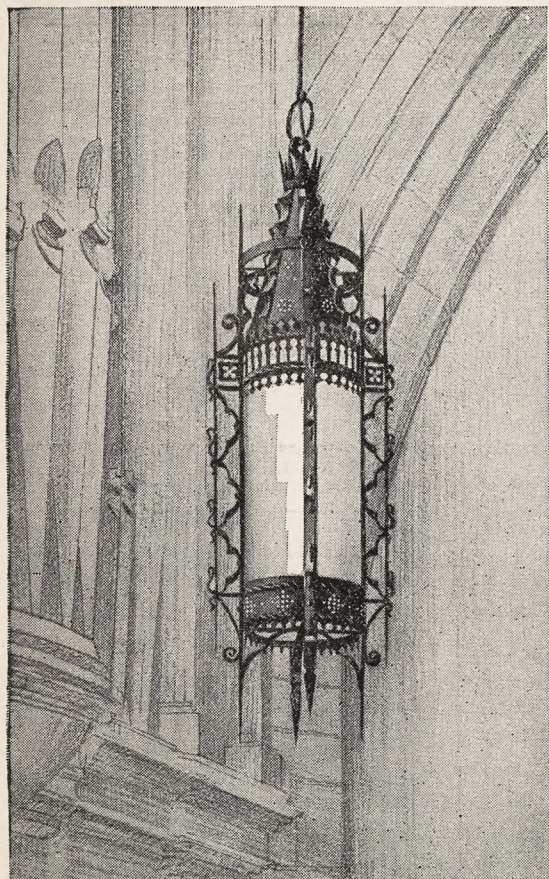
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