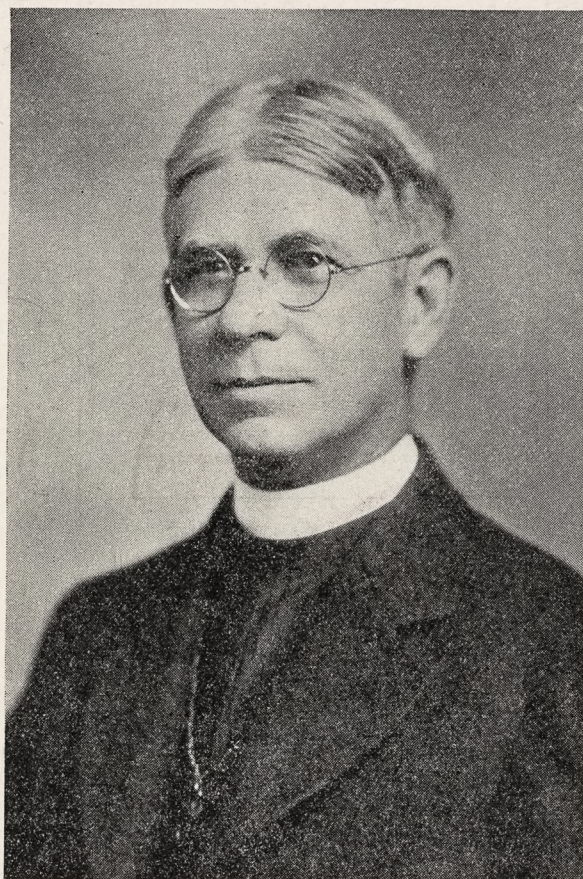


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The **WITNESS**

CHICAGO, SEPTEMBER 6, 1928



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KEEPING THE CHURCH OUT OF POLITICS

Lack of Courage in the Episcopal Church

By

REV. ROBERT B. GOODEN

The Headmaster of the Harvard School

PARDON a tiny bit of autobiography. When the Wesleys were making such a deep impression upon the religious life of England, practically all of my family of that day joined the movement, and to all intents and purposes abandoned the English Church. They continued, as many do to this day, to be baptized, married, and buried by the Church. They never entirely gave up their spiritual allegiance to their true mother even though the life of the chapel was their real religious inspiration. Years have elapsed and many of my generation have returned to the Church, though not all. I am one of those many. My early training and nurture, including baptism, were with the Wesleyan Methodists. As I look back upon it, I must confess it was splendid Christian nurture among a veritable people of God. However, I have never felt any regret at returning, while on the other hand, I have never felt like scorning the home which was once mine. There is a breadth of Christian liberty to be found in the Episcopal Church which cannot be found anywhere else in Christendom. There is a security which history undoubtedly establishes, and there are centuries of sound religious thought, Christian statesmanship, heroic action, and saintly living that form a remarkable heritage. It would be next to impossible for the Church to be less than glorious with such a rich and full life through twenty centuries. I cannot regret the change, but I have always had one disappointment and as I grow older I feel it more keenly. That disappointment is expressed very well by the phrase "keeping the Church out of politics."

LIBERTY

The Episcopal Church allows almost unlimited liberty in all directions except one. For example: No church can show such a variety of church services

as we can. One who visits a strange town can never be sure just what kind of a service he may find in his own Episcopal Church. He may be an utter stranger in his own church. I was once asked by a man next to me in the same pew whether he were in an Episcopal Church or not. He was not sure. In theological thinking we range from practical heretics who believe nothing to the strictest fundamentalists. Some men are more at home with the Jews, and some more at home with their Roman friends, but they all claim to be churchmen, and would die for love of mother church. In all this, I am not disappointed. I would not have it otherwise, as long as with it all there is sincerity and loyalty. The one exception is my disappointment. No church has less freedom to speak socially than ours. Where real human progress is concerned, we are less free to speak than any church in Christendom. "Keeping the Church out of politics" means keeping the Church from tampering with the existing order of things. Nobody for a minute seriously thinks that it means keeping the Church out of party politics; that it means not advocating political measures, not advocating the election of one man as against another and so forth. "Keeping the Church out of politics" is a specious phrase saying one thing and meaning another, and marks the one spot where the Church is not free.

LEAST FREE

All of Protestantism and Romanism are much less free in every respect than we are, except in this one particular. There they are bold and progressive, and lead fearlessly and on the whole wisely. We deceive ourselves by having social service commissions, by having an official department in the National Council, but whenever leadership is shown where powerful in-

terests are concerned it is very soon squelched. Our efforts at leadership in real social progress are tolerated as we tolerate children playing as long as they do not endanger themselves.

THE CHURCH PRESS

One well-known paper bravely rides with its lance against all orthodoxy, keeping the Church carefully out of politics; and nobody in particular is one penny the worse, excepting the dear old souls who have always loved the Church, Her Prayer Book, Her old ways, and the rubrics as they are. Another paper valiantly fights for the old mediaeval ways, and would set the clock back about five hundred years. A third publication ponderously and heavily talks philosophy and education of a sort, but watches out that contributions for the cathedral shall be shut off from no source. Still another paper fights bravely for old-fashioned religion and Virginia churchmanship, by which is meant 18th century evangelicalism, but nobody is touched, no interest is hurt, no source of income is impaired.

A FEW CASES

No reports are as innocuous as our social service reports. They do indeed keep the Church out of politics. I once asked a priest why his committee in making a social service report had not mentioned the liquor traffic, as that was obviously at the root of much which the report deplored. He replied that they had considered that matter and thought that they ought to do so, but it was deemed wiser to leave such references out, as it would cause unfavorable comment. A certain priest in a sermon, by way of illustration only, spoke in favor of the 18th Amendment. It was not the theme of his sermon, but was made so by his hearers. He was coldly received and has never preached there since and probably never will. The late Bishop Spaulding told me personally that he volunteered to suggest to mine owners in Utah that flesh and blood of human beings were more important than profits and that certain changes in the conduct of the mines ought to be made. As a consequence, he made enemies and all contributions to the church ceased from those sources. A well-known Bishop did great harm to the Episcopal Church by ridiculing the 18th Amendment at a public meeting. Bishop Paul Jones may not have used all the wisdom of the serpent, but it is pretty well understood that he was forced out for not keeping the church out of politics. As long as the clergy speak and advocate doctrines that have no immediate concern with life, they are free, but let them remind people that we are living in *this* world for a few years anyway, and that it is Christian to create conditions where living shall be progressively finer and more fit for humanity regardless of whose interests may be harmed, then there is trouble from some source and dire threats.

I agree that no church could be kinder socially than the Episcopal Church. We visit the sick and clothe the needy. We feed the hungry and do a vast amount of alleviating work, but *it is possible too* that we heal the wounds that we ourselves make. We almost feel

aggrieved if we do not have the sick and the poor and the needy to help.

WHAT STARTS THINGS

It is when men in the pulpit preach and organize to correct the conditions that make so much alleviating work necessary that our wealthy interests, our rich parishioners, our hard-headed business vestries begin to squirm and suggest that the Church should stick to the old-fashioned gospel in all its simplicity and keep out of politics. No such muzzle is placed upon the pulpits of the Roman Churches, and no such yoke is placed upon the back of the Protestant Churches. They have a freedom which we do not begin to have in this one particular. In all movements to better human living in this world, they are a force to be reckoned with. When men fear to go too far in their criminal and nefarious work of enslaving human beings, they fear the churches, that is, all of them except the Episcopal Church. She keeps safely out of politics, and membership in her fold is safe. One of our noblest Bishops, who nevertheless believed in keeping the Church out of politics was embarrassed and chagrined to wake up one fine morning to find many of his friends, leading churchmen and rich supporters, tied and bound with one of the worst grafting and thieving scandals his see city had ever known. Cardinal Mundelein is so afraid and perhaps ashamed of the Roman political record that he suggests that Al Smith withdraw from the race for the presidential nomination. Too many skeletons will be rattled in the old closets. However, he adroitly washes his hands of all those scallywags by adding that they and their posterity are functioning well in fashionable Episcopal Churches. They graced a front Roman pew at big funerals, but their hearts were with fashionable—note the emphasis—fashionable Episcopal Churches. This is a hard saying, but, if we get rid of our pride and face the facts, we will find the Cardinal not wholly wrong. The Church feels in the position of a newspaper. If it is not careful, it will offend its big advertisers. If the Church is not careful, she will offend her rich supporters. Where we count for much, we are too much tied up with three months in the summer at Bar Harbor, frequent trips to Europe, being part of the retinue of fashion and wealth, and we dare not put the Church in politics for the sake of the less than average human being. We can preach all Christian doctrines, we can talk against war when it is far away, we can talk church unity, in fact, anything that does not then and there affect anybody. There we are as free as the winds of heaven.

PREACH THE GOSPEL

I agree that the Gospel should be preached, but I also maintain that its implications should be preached also in specific and particular terms. A priest was once severely criticized by a paper for a sermon he preached. The paper said the sermon was good and interesting up to a certain point. There the preacher should have stopped for he began to scatter at that point. The facts are, that at that point he took issue with the practice in that town of allowing nine and

ten years-old girls to sell papers on the streets at all hours of day and night. He preached the Gospel and then specified what it meant and so got into disfavor with the one whose interests were hurt. The same thing happened to the Old Testament Prophets, to Our Lord, to John Chrysostom, to Hugh Latimer—it ought to have happened to Lancelot Andrewes, but his hearers took his rebukes as a penance for their crimes—to John Wesley, and to Frank Spaulding. This is my one disappointment in the Episcopal Church. She is gloriously free, excepting socially and humanitarianly.

ONE ISSUE

Men who burn to help their fellow-men do away with poverty, low standards of living, and every limitation and chain feel that their voice is freer outside the Episcopal Church than in Her pulpits. I heard one of our priests earnestly tell his crowded congregation about the folly and devastating results of the 18th Amendment. If he had told them the opposite, they would have walked out, or the Vestry would have told him to keep out of politics. The Episcopal Church has been foremost to help the down-trodden as long as they stay that way, but in what constructive program has she ever been a conspicuous leader? For example, if Prohibition is one of the greatest emancipation proclamations ever given to a world bound with the slavery of the liquor trade, then we must admit that we have done nothing to bring it about. It has come in spite of us, and may be abrogated because of us. The Protestant Churches just eliminate us from the picture when it comes to furthering movements that help men to live more as human beings should.

THE RESULT

A consequence of all this is obvious. It is this: There are lost to the Church the workers of the world, the men who toil, who make things, who build things, who labor with their hands, who operate our transportation systems, men who are the backbone of the country and its most wholesome asset. They have no confidence in Church, I was going to say Christian, leadership. Our churches have the superior class, and their retainers, and the downtrodden allow us, and anybody, to feed them, but the workers so-called have gone. The tragedy of it is that Amos was a herdsman, Peter, a fisherman, Paul a tentmaker, and Our Lord a carpenter. Workers all. By their own efforts, outside of the Church, without Church leadership, very often with Church hostility, they have bettered their conditions in scores of ways familiar to you all. There is no question that all this would have been impossible without the preparation which the Church had given through many centuries of devoted effort, but it seems a pity that, in order to bring about real results, they had to do it apart from the Church. I see no hope of ever bringing them back again unless the pulpit and ministry shall become as free here as they are in everything else. The Church League for Industrial Democracy says that the League will investigate social and industrial programs as they arise, will make contacts with their leaders and authors and spread accurate

knowledge about them among our Church people. Our business vestrymen and communicants says that this involves political programs and political changes, and the Church must not go into politics. This is a false assumption. It is a smoke screen to protect them from the charge of any social injustice and inhumanity to man.

THE WAY OUT

The way out is a free pulpit and a free ministry. A man cannot be God's Prophet and be muzzled at the same time. The priest as a prophet should be able to stand in his pulpit and proclaim a social message in specific terms without feeling that he will be thrown out and branded as a radical and a meddling politician, or that his means of livelihood will be taken from him. If a priest speaks of this world it does not follow that he is a traitor to Our Lord who said "My Kingdom is not of this world."

One reason why so much preaching in the Episcopal Church is harmless and vague may be that we have so long been trained on the doctrine of keeping the Church out of politics, that we no longer know how to speak. There is no reason why property rights should be so sacred that the preacher dare not mention the subject if he finds that they are becoming superior to human rights. The message may hit the men of his church, but that is what he should do as a prophet. It is well nigh impossible to do it when your chief supporters are sitting under your very nose and they are the men concerned. The Church should not fear to mention standards of living and all that is involved in this subject. Many a priest would not dare to mention child labor when the exploiters of the children are his vestrymen or members of the congregation. Yet, this is in no sense political except as it may involve remedial legislation. The priest should not fear to say something about the conduct of industry, wages, hours of labor, conditions of toil and all the ramifications of this subject. This is plain humanity, not politics. The priest should have something to say about voting, obedience to law, and the obligations of good citizenship, and do it in the Name of God, and as Ambassadors of Jesus Christ. As a matter of fact, he must be free to have a message on any subject which will help a human being be a better man and citizen. Common humanity, good citizenship, and the whole art of living together are the warp and woof of the Scriptures, and woe to us because we have made it appear that there is no help in the Church for the men, millions of them, who are struggling by every lawful means to improve existence for themselves and their children. It is not enough to help men when they are down and out. It is more important that we *keep* men from becoming social down and outs.

The arresting voice, the ringing cry, the prophetic fire should come from our Church pulpits. Until this is true as a whole, men will not trust us as they should. Too much of this kind of keeping the Church out of politics has almost eliminated the Church from all leadership in the things of this world. Pride may make us dispute the statement, but it is a

fact just the same. Here and there, there are brilliant exceptions, but, as a whole, our lack of freedom in this respect is obvious, and to me a great and growing disappointment. My work brings me in constant contact with men of other communions and I am weary of apologizing and explaining away the fact of our *one failure* to be free as Christ has made us free.

If money is our master, it is a pity. We need money to carry on our work, but if the need of money makes us keep out of politics, then the kind of work we do may not be worth the money.

The workers who have forgotten us will return when to the work of the priest and the pastor there is added once more the voice and fire of the prophet.

THE YOUNGER GENERATION

The Church Makes a Few Discoveries

By

H. D. H. DeMICHAELS

THE day of deploring the 'wildness of the Younger Generation' is rapidly passing in the better-informed newspapers. It seems that concurrent with the recently published report that more than 2,500,000 of Chicago's 3,000,000 have some decided Church affiliation, the papers have realized that the youthful indiscretions which make such juicy stories can be the acts of but a small portion of our young people.

In our own Church, recognition of the quality of its young people has grown steadily through the years. People no longer weakly defend them by saying, 'Oh they're not as bad as they are painted'. They don't need to today. I shall cite only a few examples of the work the Chicago young people have done in the Church and I feel confident that Churchmen in other cities will readily recognize similar work in their own dioceses.

The Young People's Service has become an institution in many of our parishes. One service each year is conducted entirely by the young men and women of the parish. Even the speakers are members of the young people's club. And in small missions, as sometimes happens, neither priest nor layreader is available on occasion and you will find young laymen and women conducting services regularly until such time as the priest or layreader returns. They don't do it for a thrill and they don't consider it a joke. Each one will be found to be a serious-minded Churchman endeavoring to keep the Light of Christ glowing where otherwise it would die.

You can find young people serving the Church in almost every parish organization. The vestry of many parishes number one or more serving in their responsible tasks. The Sunday schools are helped immeasurably by their services. And they tackle the unpleasant jobs that their elders shirk and carry them through for the sheer love of service.

It is not only in parish affairs, but also in diocesan matters that the power of the young people is felt. In Chicago, the Young People's Association has kept the Cathedral project before the entire city. They have run an annual ball to raise money on their own accord to contribute to the fund. The sum they have raised in three years totals over \$8,000. Nor is that their only

effort. They bring before their councils matters of importance to the entire diocese and seek out means whereby they may help the work along.

I should like to quote David E. Evans, president of the Young People's Association of Chicago. "We must appreciate the fact that the field of young people's work is limited to a comparatively short period of years," says Mr. Evans, "yet a period in which lifelong interest in Christian principles can be established if the young people are given an opportunity to ascertain for themselves the manner in which the Church fits into their lives and interests. The success of young people's work lies not so much in present accomplishments as in its chance to develop leaders who will be capable of accepting more definite responsibilities in their parish work in after years."

The annual conference for Chicago's young people held at Taylor Hall, Racine, Wisconsin, from August 30 to September 3 did have its moments of pleasant recreation, but the hundred and more young people who were in attendance were at Racine to learn more about their Church so that they may serve it better on their return. The same can be said of the young people's conferences in all parts of the country. Not only their own conference, but also the ten-day and two-week Churchworkers' conferences are seeing a constant increase in the number of young people attending. These young people are devoting their vacations to learning more of their Church so that they can give it the degree of service it deserves. And, think this over, most of them are paying their own expenses.

In parishes where activity on the part of the young people is lacking, the blame should rest squarely on the rector and vestry. Young people of today are just as timid about pushing themselves into the councils of their elders as their parents were before them. They will respond readily to an invitation to participate in the work of the Church. Many rectors and vestries are needlessly burdening themselves with work the young people could and would do if offered the opportunity.

A look about any Church on Sunday morning will convince the reader that the young men and women in our congregations are not 'milk-sops'. Many of them

have enviable athletic records. They are a friendly bunch, but they won't crowd in where they are frowned upon.

In closing, I want to leave a thought with Churchmen. We frequently ask each other how to interest the young people who attend services but intermittently or not at all. It is my belief that young people as a rule are religiously inclined and that non-attendance of Church services is not due so much to a passive attitude on the part of the parents, but rather to the parents' habit of 'kidding' the youngsters about it.

Such young people are usually somewhat hesitant about going to Church regularly when their parents do not seem to consider it necessary for themselves and it only takes a dose or two of 'kidding' to turn them from the Church. A warm welcome and a friendly hand will do much to combat this attitude on the part of the parents and bring the young people into active participation of the Church's work. Think it over the next time you try to reach that 'difficult' boy or girl.

The Chinese Question

By

BISHOP JOHNSON

I FEEL that the issue which Bishop Huntington raises in the Open Letter which appeared in THE WITNESS of August 9th is one that should be threshed out in the coming General Convention.

It is a very fundamental question which affects the policy of the whole Church. On the one side we have the traditional powers of the bishops to administer their own jurisdictions independently of external supervision, whether from Rome, Canterbury or New York. On the other side we have the Presiding Bishop and Council to whom is entrusted the expenditure of money raised to assist the various bishops in their work.

The question is how far does the giving of money to a field carry with it the right to dictate the policy of the field?

Unquestionably the Presiding Bishop and Council have authority to withhold money wherever it is spent lavishly, injudiciously or wastefully. No Bishop has the right to expect appropriations unless he administers the money received in accordance with good business principles.

But in China the Presiding Bishop and Council seem to have gone further and to have intimated that it would withdraw appropriations on theological grounds.

Granted that the decision seems to be obviously correct, yet one questions whether the Presiding Bishop and Council has the right to dictate to the Bishops of China in the matter of meeting the emergency in China today. We believe that Bishop Huntington is right in his contention that the Church must trust the Bishops in the field to decide questions of theological policy in the administration of their sees without being penalized therefore.

At any rate it would seem to be a question which should be referred to the General Convention for final

decision. One feels that two men, however able they may be, are not equipped to reverse the internal position of a jurisdiction that has been entrusted to a Bishop of this Church.

Notes on Worship

By

IRWIN ST. JOHN TUCKER

SONG OF THREE HOLY CHILDREN

THIS canticle, known in the book by the Latin words "Benedic, omnia Opera" is given in the Apocrypha,—the Bible between the Testaments,—under the name of "The Song of the Three Holy Children," namely, Shadrach, Meshach and Abednego, who were thrown into the burning fiery furnace by King Nebuchadnezzar. On their safe exit therefrom, they composed this hymn.

It is in reality a roll-call of Creation. It is in three sections; the first calling upon things in heaven to praise God, the second calling upon things on earth, the third calling upon God's redeemed people to praise him.

It is included in our worship as an expression of our faith in God as Creator. There is a current philosophy which looks upon the world as an error, and brands creation as a mistake. Another current philosophy regards all things as self-created, and the spiritual life as a delusion. Our religion regards matter as sacred, but as being only a vehicle of the spirit. Regular use of this hymn is advisable for this reason.

So far from being burdensome by its constant repetition of the same words, it can be made as exciting and enjoyable as a game. Divide your choir or your church school into two equal parts. Have one side sing the first half of odd verse, and the second side sing the first half of each even verse, both joining in the refrain which forms the second half of every verse. They will be so interested in watching for the refrain that they will usually want to sing it again.

It can be dramatized by dressing children up as clouds, ice and snow, lightning, flowers, trees, fishes, etc., and having them come on the platform as their names are called in the song. If the scene of Nebuchadnezzar and the fiery furnace is enacted first, the whole canticle forms an admirable subject for a church school pageant, in which all ages of pupils will cheerfully join.

NEXT WEEK THE CHURCH POSITION ON PROHIBITION

By

FRANK E. WILSON

What does the questionnaire of the Church Temperance Society really mean? Is the Episcopal Church "wet" or "dry"? Read this article next week. Incidentally do not neglect to place your order for a BUNDLE for the seven General Convention Numbers.

NEWS OF THE EPISCOPAL CHURCH

Edited by

WILLIAM B. SPOFFORD

IT HAS always seemed to me that brevity was a virtue in a Church paper. After all people have a great deal of reading to do in these days and it should be made as easy for them as possible. We are therefore changing the first seven pages commencing with this number, setting it double column to the page instead of three, and using ten point type instead of eight. We sacrifice a few lines by the change for readability. But we hope that this will be more than made up for by our editors who are being requested to eliminate in what they write all padding and wind-jamming; that is we are asking them to make every word count. The news columns will continue to be set in eight point, three columns. Since I am responsible for this end of the paper I will promise you that the policy of brevity will be adhered to here. But please do not judge me by this week's number. After all there is a given amount of space to be filled and the Church is not particularly active at this time of the year. But in a few weeks there will be more news than can be handled conveniently. Then I shall boil down everything, attempting thereby to cover the field with a minimum of words.

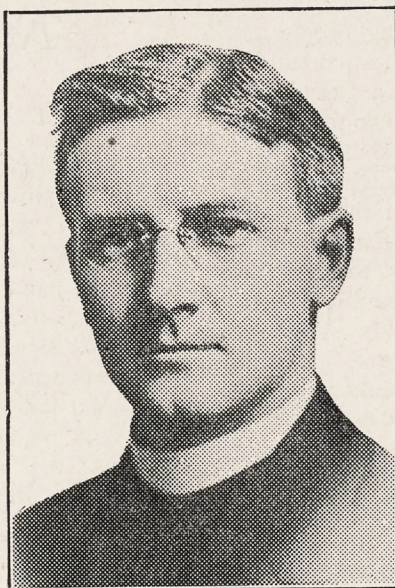
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Incidentally may we call your attention to the General Convention Numbers. We are planning to issue seven of them; two before convention, in which we will deal with the issues that are to come before convention, with an article in each of those numbers based upon the answers to the questionnaire that has been sent to each deputy and each Bishop. There will be four numbers covering the meetings in Washington, and then a final summary number, giving the results of General Convention. We believe that many rectors will want to adopt the Bundle Plan for this period and we urge them to send in their order as soon as possible, using the coupon which is printed elsewhere in this paper.

* * *

St. Luke's Hospital, New York, which now has its chief buildings on West 113th Street at Amsterdam Avenue, facing the Cathedral grounds, has received a bequest totaling five millions in value for the erection of additional buildings on Riverside drive.

By the will of Mrs. Mary A. Fitzgerald, who died in 1927, this great gift has come to the hospital. She lived for many years on the prem-



BISHOP BENNETT
Meets with Ojibway Indians

ises which she has willed to St. Luke's, the same being property at Riverside drive and 120th Street. It is a portion of the estate of Mrs. Fitzgerald's father, whose farm once covered this neighborhood where are now the buildings of Union Seminary, Grant's Tomb, and the new church being built for Dr. Fosdick. The bequest directs that the hospital authorities take action for the erection of a building on this site, the new structure to be named for the father of the donor. Not only has the property been left to St. Luke's, but ample funds have been provided for the endowment of the new hospital. It is now announced that the directors of the institution have accepted the bequest and will take action according to the direction of its generous benefactress.

* * *

The Emergency Committee on United States Policy in Nicaragua has decided to heal some of the wounds inflicted by the American marines in the Caribbean. In a recent meeting at least \$100 were voted to the students at the University of Leon to restore books, medical apparatus and other equipment destroyed by the marines while occupying the Central Building of the University.

* * *

Bishop and Mrs. Charles P. Anderson's place at Long Lake, Wis., is Nakapaglaja, which sounds sort of Indian, but which really combines the

first initials of various family names. Nancy, the Anderson's unmarried daughter; Katherine, who is married to Dr. Frankenthal; Palmerston, Bishop Anderson's second name; Glass, Mrs. Anderson's maiden name, and Janet, her first name.

* * *

The second Young People's Summer Conference of the Province of the Southwest was held at the Helen Dunlap School, Winslow, Arkansas. The Rt. Reverend Clinton S. Quin Bishop Coadjutor of the Diocese of Texas, served as Director of the Conference and taught a class on "Personal Religion." Other members of the faculty were the Right Reverend E. Cecil Seaman, Bishop of North Texas who taught a course on the "Prayer Book"; The Very Reverend James Mills of Oklahoma City, Oklahoma, who taught a course on the "Introduction to the whole Bible"; Mr. W. F. Borrman of Soochow, China, conducted a class on "China"; Mrs. C. S. Quin of Houston a class for girls only and the Reverend H. A. Stowell of Pine Bluff, Arkansas, a class for boys only; and Miss Dorothy M. Fischer, Executive Secretary, Province of the Southwest, a class on Young People's Organization. There was a registration of sixty representing the Missionary District of New Mexico, Oklahoma, North Texas and the Dioceses of Kansas, Arkansas, Dallas and Texas.

* * *

The diocese of Michigan has four centers for summer conferences which minister to young people of all ages and which offer well balanced religious and recreational programs. At Pine Lake, the Girls' Friendly Society maintains a holiday house for girls, having a capacity of fifty, and which is taxed during the months of June, July and August by the young women who seek spiritual and physical recuperation in its religious and recreational activities. This center also is used as an all-year rendezvous for clergy and leadership conferences of various kinds.

Camp Frisbie for boys lies twenty miles to the north. There an older boys' conference is held during the first week of the summer vacation for boys of high school age, which is attended by about seventy boys. A much larger number of younger boys from parishes all over the diocese follow the older boys. A group of about 200 young people meets at Hillsdale in June for a ten-day period of study and recreation under several nationally known leaders. Coadjutor Bishop Rogers of

Ohio, was the conference preacher at that gathering this year.

In the northern part of the State, at Black Lake, a new conference was opened this summer for the benefit of those young people who were unable to make the 300-mile journey to the meetings in the southern part of the state. The program consisted of a leadership conference for adolescents, July 2-8; a girls' camp, July 8-15; and a boys' camp, July 15-20. All three were organized by the department of religious education of the Michigan diocese.

* * *

The Bishop of Minnesota recently blessed two windows in the Fort Snelling Chapel, the one in memory of the Rt. Rev. Henry Benjamin Whipple, the great apostle to the Indians, and the second in memory of the Rev. Ezekiel Gilbert Gear, the first chaplain at Fort Snelling, an honored priest of the Church, and a devoted missionary. A number of the clergy of the diocese assisted at the service, a large congregation being present.

* * *

A memorial pew, in honor of the late Rev. Edwin DeF. Miel, former rector of Trinity Church, Hartford, Conn., and World War hero, has been dedicated in the Church of the Holy Trinity, or American Cathedral, Paris. Above the pew is a large memorial tablet on which is inscribed the story of Dr. Miel's heroism while a chaplain with the A.E.F.

* * *

Recent newspaper comment regarding the ownership by Mrs. J. P. Aylward of Ilwaco, Wash., of what is said to be the smallest Bible in the world, has revealed the fact that E. S. Doton, New London, Conn., has one of the same kind, of which there is said to be only three in the world. These Bibles are but one and one-quarter inches in length, one and three-eighths inches wide and but seven-sixteenths of an inch in thickness, containing 876 pages. They were made in Glasgow, Scotland. It is practically impossible to read the print with the naked eye, it is so fine, but each Bible is equipped with a small but powerful magnifying glass, which brings the type up to large proportions.

* * *

St. Matthew's Church, East Plymouth, Conn., closed for thirty years on account of the death of former members and the moving away of many parishioners, has been renovated and reopened for regular services.

* * *

Youth will have something to say in the deliberations of the General Convention if an amendment to the constitution, to be introduced at its next meeting, in Washington, by

ON THE COVER

THE Rev. S. Alston Wragg, rector of Trinity Church, Columbus, Ga., recently celebrated the twentieth anniversary of his rectorship. He took his M. A. degree at Sewanee and B. D. from General Seminary in '99. He was rector of St. Peter's Church, Fernandina, Fla., and Church of the Good Shepherd, Augusta, and has been deputy to General Convention since 1904. He is also the president of Standing Committee, member of the executive board, and trustee to the university of the South at Sewanee. During rectorship the parish increased from 300 to 700 members. \$110,000 having been expended on church improvement.

Rev. Oliver J. Hart of Chattanooga, Tenn., becomes a part of the canons. Mr. Hart says: "Someone remarked at the General Convention in New Orleans, 'These men are legislating for a church in which they will not have to live.' I don't believe that it would hurt the General Convention to have at least one-fourth of its membership composed of the younger men. In the smaller Southern and Western dioceses, young men do get a chance to go to General Convention, but in most dioceses a clergyman doesn't have much of a chance until at least half of his ministry is over. It seems reasonable to give a voice in legislation to men who have their life's work in the church ahead of them. I think it would be especially helpful to the church to give the younger laymen a chance."

Believing that youth has not been given an opportunity to express freely his opinions regarding religion, Mr. Hart will propose as an amendment to article 1, section 4 of the canons, which provides that each diocese must be represented by not less than four presbyters and four laymen, the following: "But at least one delegate in each order must at the time of election be under thirty-five years of age."

"A minor result of such an amendment," says Mr. Hart, "would be that the smaller parishes in a diocese would have a chance to be represented. Generally speaking, the younger clergymen are in the smaller places. It would be a good thing to have that point of view represented in General Convention."

* * *

The Annual Ojibway Convocation of the Diocese of Duluth will be held September 2nd, 3rd, 4th at The Mission, Cass Lake.

The opening service on Sunday morning will be Holy Communion, Confirmation and Sermon by the

Bishop. The Rev. E. C. Kah-o-Sed will be the preacher at Evening Service—which will be in Ojibway.

Conferences will be held with the Bishop and the Rev. W. K. Boyle, general missionary. The Rev. Mr. Boyle has the distinction of being the only native superintendent of Indian work in the Church.

The Ojibway Brotherhood and the Indian Branch of the Woman's Auxiliary will meet in conjunction with the Convocation.

* * *

Trinity Church, Paris, France, is to receive \$10,000 from the estate of the late Daisy M. Clarke, Newport, R. I., and New York. The American Seaman's Friend Society will receive \$20,000, also Grace Church, Waterford, N. Y.

* * *

The Rt. Rev. Peter Trimble Rowe, Bishop of Alaska, will visit Minnesota on September 23rd and 24th. On Sunday, the 23rd, he will address Church School rallies, at St. John's Church, St. Paul, at 9:00 a. m., and at St. Paul's, Minneapolis, at 11:00 a. m. The same afternoon he will address a gathering of young people at Shevlin Hall on the University

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Campus. On Monday, the 24th, at 2:00 p. m., he will address the United Thank Offering gathering of the Women's Auxiliary of the diocese at Christ Church, St. Paul; and in the evening he will be the speaker at the Church Club banquet.

* * *

The Triennial Committee on Entertainment of Women Missionaries, Deaconesses and Sisterhoods is making every effort to get in touch with any of the above-named who are engaged in Mission work and are planning to attend the Triennial meetings in Washington this fall.

The Woman's Auxiliary of Washington is offering hospitality, in so far as possible, to all these most worthy guests. Room and meals for a period of about two weeks, that is, from the afternoon of October 8 to the morning of October 23, will be available for those who wish it and the committee hopes to have all guests placed by September 15.

Will all who are interested please communicate at once with the Chairman of the Committee, Mrs. David S. Carll, 3245 Ellicott Street, N. W., Washington, D. C.

* * *

A feature of the Woman's Auxiliary Triennial to be held in Washington next October, which will be both unique and charming, will be several receptions and teas for the delegates in the Bishop's Garden. This garden, in the Cathedral Close, must be seen to be fully enjoyed in all its beauty. Here the remarkable box, brought from old-time gardens of Virginia, Maryland and elsewhere the great yew, the picturesque Shadow House, the Wayfarers Cross, charming flagstones of olden times and blossoms in season will tell their own story and charm the visitors who find their way there. This garden has been developed and is under the direct care of the Garden Committee of All Hallows Guild, of which Mrs. G. C. F. Bratenahl is chairman.

* * *

In this questionnaire that we have sent to delegates to General Convention we ask whether or not they feel that the Church should take a posi-

tion either for or against the 18th amendment. The answers to that question are interested and varied—at least those that have been received so far. There is one thing that can be safely said I am sure, basing the statement on the answers to that question that have so far been received; The Episcopal Church is absolutely opposed to the policy of the Church entering politics.

* * *

Speaking of the prohibition amendment here is a little paragraph from the parish paper of the Church of the Redeemer, Brooklyn, edited by the Rector, the Rev. Thomas Lacey:

"Geo. Foster Peabody, who was 76 years old on July 27th has come out in vigorous opposition to prohibition though he himself has been a total abstainer since the 18th Amendment. When a man of his standing takes this position we may well pause. There is an increasing number of men of highest civic ideals who are

questioning the wisdom and effectiveness of the Volstead act. The sentiment has been accentuated by the Hansen tragedy on the Niagara border and the ruthless shooting down of a laboring man in Hoboken because he possessed two pints of whisky. The whole situation is radically wrong. The law should be enforced by the same orderly method that other laws are enforced.

If in its present form it is not possible of enforcement it should be modified. No statute is sacrosanct. Change or repeal is neither treason nor nullification. Power to enact or

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modify rests alike in the people. Of course any suggestion of change will be stoutly resisted by the bootleggers and by ministers who are deriving pay from the advocacy of prohibition."

* * *

The Rev. W. M. Partridge, who is officiating at St. Joseph's Church, Brooklyn, in the absence of the rector, has entered upon a ministry of healing and seems to have been of help to many sick people. His method is to invite those who are suffering to come to the altar at the end of the Eucharist, when he lays his hands upon them with prayer for their recovery, and then gives a blessing. This seems a very simple and straightforward acceptance of the familiar injunction of St. James, and one is glad to read in the daily papers that considerable numbers of people are seeking this help and not a few profess themselves spiritually and physically benefited. Mr. Partridge is careful to state that he does not claim or wish to supplant, but only to supplement, the work of the physician.

* * *

A Japanese Mission has one of the largest Sunday Schools on the Pacific Coast, St. Mary's, Los Angeles, which is in charge of the Rev. John M.

Yamazaki. The equipment is very meagre, part of the school being obliged to meet in the yard, but in spite of this the school is thoroughly modern and extremely well managed.

* * *

A clerical staff of four in a parish of less than 500 communicants is something unusual in parish life. Such is the situation at St. James', South Pasadena, California, where

the rector is the Rev. Rankin Barnes; another parson, the Rev. A. G. H. Bade, is the organist. He is a graduate of Oxford and was on the faculty of the University of Wyoming while he served the Church there as dean of the Cathedral in Laramie. The third clerical member is the Rev. John R. MacArthur, a perpetual deacon, who does work in the parish in addition to his work on the faculty

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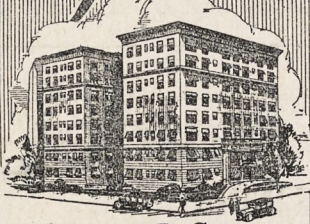
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of the California Institute of Technology. The fourth parson is the Rev. Charles H. Hubbard, rector emeritus of the parish who resigned not long ago because of illness.

* * *

Dr. Talbot, formerly Bishop of Rochester, Southwark and Winchester respectfully, who has recently entered his 85th year, attributes much of his vigour of mind and body to his former devotion of cricket. He continued to play long after becoming a bishop. Once when he was at the wicket, so it is said, the bowling went so wide that he appealed to the bowler to "keep it in the parish." The very next ball took him in the waistband, whereupon the bowler retaliated, "I think that's well in the diocese, my lord."

* * *

A recently appointed vicar, in his first sermon, spoke severely against betting. After the sermon was over a parishioner told the clergyman that one of the wealthiest members of his congregation was a notorious gambler. The vicar, not wishing to begin badly, approached the rich man after the service and said:

"I'm afraid I must have offended you today, but—"

"Don't mention it," was the answer, "It's a mighty bad sermon that doesn't hit me somewhere"

* * *

The National Assembly of the Church of England has appointed a committee to consider the findings of the World Conference on Faith and Order held at Lausanne last August, to make them known throughout the

Church of England and to prepare memoranda with a view to submitting them to the Lambeth Conference in 1930. The committee will include in its membership some delegates to the conference. In moving the resolution setting up the committee, the Archbishop of Canterbury said it was of real importance that representatives of the Church of England, lay as well as clerical should take their proper place in the Christian life of the world, in what they did on these world-wide questions. He believed there was no subject upon which the younger groups of keen, active men and women in the Church of England were more anxious and taking greater interest in than the questions of faith and order and unity covered by the far-reaching report of the Lausanne Conference. He desired to call attention to the real greatness of the subject, for the conference at Lausanne was a great fact in the modern history of the Church throughout the world, and the findings which had been issued were of far-reaching importance. The Bishop of Gloucester, who was one of the delegates to the conference, said it was of great importance that the knowledge of what was done at Lausanne should be circulated as widely as possible. He had no great liking for world conferences, and he went to Lausanne in a critical attitude; he did not expect success, but a great success was achieved.

The reports were very remarkable documents seeing that they were passed unanimously. The program put forward for the unity of the church was the basis of unity suggested by the last Lambeth Confer-

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ence. He was very much impressed by the testimony he received as to the influence the conference was having in different parts of the world. Everywhere there were great bodies of people who were not at all satisfied with Christian disunion. The Bishop of Manchester said that at the conference they found that to a considerable extent they were united in thought but divided in phrase. He insisted that the Lausanne Conference was an overwhelming success for all those purposes for which it was summoned. Archdeacon Macnutt expressed his belief that there could be no solution of the difficulties under which the Church was laboring today except in the spirit of Lausanne.

* * *

One interesting phase of church work about which few people know is that among the deaf-mutes. There are over 1,000,000 of the silent people in the United States and the Episcopal Church reaches about 15,000. The ritualistic beauty of the services appeals to them very much, and many more would gladly join if they had the opportunity.

There are only 16 active clergymen to cover this enormous country. In several cities there are strong loyal congregations, a few of which are self supporting and have their own church building and rector. For the most part, however, they are scattered in little unorganized groups, or are alone in isolated country districts. Each missionary has a large territory to cover, usually several dioceses, and much precious time is spent on trains. There is little or no time in each place for individual pastoral care; and the deaf-mutes need this even more than do the hearing people.

The vital need is for more ministers, and in order to secure them,

money is necessary. Often a deaf man who would make an excellent clergyman, reluctantly gives up the idea when he realizes the terrible financial struggle not only to get through the seminary, but also the meager salary that is all he can hope for afterwards. Some dioceses pay their deaf ministers adequately, but in others, the salary is so disgracefully small that the men have to eke it out by doing other work, and consequently have less time to devote to their congregations.

The National Council helps sup-

port special fields of work, such as that among the mountaineers and the foreign-born. It would be wonderful, if at the approaching General Convention the whole Church would be so interested in the deaf-mute work that each delegate would go instructed to vote that a sufficient annual sum be appropriated, and be expended by a joint committee chosen from the National Council and the Conference of Church Workers Among the Deaf.

* * *

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cent visit to Dublin, Ireland, says:
"The Anglican Church, i. e., the
Church of Ireland, has very consid-
erable strength and prestige in
southern Ireland. I was amazed to
find in the city of Dublin two Angli-
can cathedrals, St. Patrick's and
Christ's, both imposing buildings
with notable historical backgrounds.
St. Patrick's Cathedral is associated
with the name of Dean Swift and
is the national cathedral, while
Christ's is the diocesan church. Both
these cathedrals maintain daily
choral services; at St. Patrick's the
music was of peculiar excellence.
The grave of Dean Swift lies near
the door of St. Patrick's and the
verger pointed to the pulpit in
which the dean preached and re-
minded me that the dean is credited
with the shortest sermon ever
preached. This is the story:

"The dean rose in the pulpit one
Sunday and said: 'There is much
suffering among the poor of the
parish and we shall this morning
take up a collection for their relief.
But before doing so I shall preach.
The text: 'He who giveth to the
poor, lendeth to the Lord.' Brethren
if you are satisfied with the security,
come down with the dust. The war-
dens will now proceed to gather the
collection.'"

* * *

Eight English missionaries went
out to Egypt and the Sudan in 1899,
and in the more than twenty-eight
years since then, not one of them
died or even had a serious illness
until this summer when there occurred

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pletely and such a pitiful condition has
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rid of such forms of rheumatism, you
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unless you are perfectly satisfied to send
it. Isn't that fair? Why suffer any long-
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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 Fifth St.
Sundays: 8, 9:30, 11 and 5:00 P. M.
Holy Days at 10 A. M.

The Atonement, Chicago
Rev. Alfred Newberry
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.
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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.
Daily, 7, 9:30, and 5:30.

St. Matthew's Cathedral, Dallas
Very Rev. R. S. Chalmers, Dean
Rev. E. Caldwell Lewis
Rev. Charles James Kinsolving
Sunday, 8, 9:30, 11:00 and 7:45.
Week days, 10 A. M.

Christ Church, Eau Claire, Wis.
Rev. Frank E. Wilson, S.T.D.
Sundays: 8, 9:30, and 11:00 A. M.
Holy Days: 10:00 A. M.

St. Mark's, Berkeley, California
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the death of Canon Gairdner of Cairo. He was not only outstanding as a missionary to Moslems but was one of the greatest living Arabic and Islamic scholars. Bishop MacInnes of Jerusalem and Bishop Gwynne of Egypt are two others of the eight.

* * *

Spivvins was sent sky high by an explosion and not a piece of him could be found. His boss called on the widow and said: "Your husband is gone, ma'am."

"Gone?" she said. "For good?"

"Well, in that direction," replied the boss.

* * *

One Sunday morning Joseph Bucklin Bishop heard Henry Ward Beecher preach a stirring sermon to a great congregation. After a specially eloquent passage the preacher paused a moment and then continued:

"The churches of the land are sprinkled all over with bald-headed old sinners, whose hair has been worn off by the friction of countless sermons that have been aimed at them and have glanced off and hit the man in the pew behind."

That was a trying moment for the bald-headed men present, comments Mr. Bishop.

* * *

The first of the General Convention numbers of THE WITNESS will appear the first of October. May we urge you to adopt the Bundle Plan, which will enable your people to know of the important work of the Church which will come up for action.

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