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## WHO ARE THE MEEK?

### *How Can They Inherit the Earth?*

By

REV. G. A. STUDDERT-KENNEDY

"BLESSED are the meek, for they shall inherit the earth." If Christ had not said that, we should have put it down as about the craziest thing ever said.

How can the meek inherit the earth when only power counts? If He had said "Blessed are the meek, for they shall inherit the Heavens," we should have understood what He meant.

We are accustomed to the idea that people go to Heaven who are no earthly use. Heaven is the natural place for those who are "too good for this world," as we say. But He nails this saying down to earth. He flings it at us, as it were, and bids us think and live it out. Well, let us try.

Who are the meek? "He is a meek little man," we say, and there rises before our eyes the picture of a henpecked husband with trousers baggy at the knees, who perpetually rubs his hands together and apologizes for his own existence. "A meek little man." Somehow the two things go together in our minds—"meekness" and "littleness."

#### THE MEEKNESS OF CHRIST

But there is something wrong here at the start.

Christ said about Himself: "Learn of Me, for I am meek and lowly in heart." If we are to get at what He meant by meekness, we must remember that He claimed to be meek Himself.

That cuts "the meek little man" right out. Whatever else the Carpenter of Nazareth was, He was no

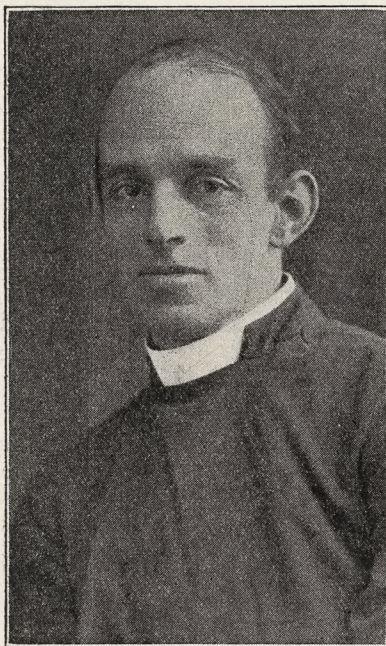
little man. There was a force and power about Him that have availed to stamp His image so deeply on the memory of man that all time's many waters cannot wash it out. He was, as a matter of plain historical fact, one of the most arresting and challenging personalities of the ages. And yet He claimed to be meek and lowly, and we are trying to get at what He meant by meekness, not at what we mean by it.

Meekness can have nothing to do with weakness, for this Man was not weak. Yet the "meek little man" may help us still, not because he is meek, but just because he isn't. You see, what is the matter with him, poor old chap, is that he thinks little of himself too much. He is forever conscious of his little self.

#### THE SECRET OF PERSONALITY

Now you just picture to yourself the very opposite of "the meek little man," the big, proud, blustering, self-assertive chap with a loud voice, the conquering cave-man sheikh performance. The only difference between the two is one of quantity, not quality. The sheikh merchant thinks too much of himself too much, just as the little man

thinks too little of himself too much. The sheikh is forever conscious of the sheikh. In fact, he has got the sheikh tied around his neck, and cannot get away from it. They are exactly the same kind of men, these two; it is merely a matter of size. They are as like as two peas, only one happens to be a bigger pea. But when peas start trying to inherit the



REV. G. A. STUDDERT-KENNEDY



earth, it does not matter how big or how little they are. The thing cannot be done.

So long as men are conscious only and always of themselves, they never can amount to much, however big they be.

The biggest of men makes but a little parcel when he is all wrapped up in himself.

There you get to the root of the matter. The meek man does not think little of himself too much, nor much of himself too much; he is too busy thinking of bigger things to think of himself at all. He is the man who can forget himself completely and become absorbed in something or someone greater than himself. That self-forgetfulness is the secret of positive and powerful personalities.

#### POSSESSION AND INHERITANCE

Everyone remembers the man who forgets himself. You meet a really great artist absorbed in the creation of beauty. He forgets you and forgets himself, and you become conscious of one who is a man and yet more than a man. He has inherited the earth, and the Heaven, which is earth's meaning. This meakness is the test.

The big man who is not meek may be big enough to make a great splash, as Napoleon did. He was the typical big man, possessed of enormous natural powers, energy, intellect, vitality, and unique mesmeric force. If any man was ever fit to inherit the earth he was. But he could not forget himself.

He tried to possess the earth, to make it fit into himself. So great was his natural force, so unique the gifts that he possessed, that for a while he looked like doing it. For a decade or so the old earth groaned in a bloody circle round the little big man. But it was no good. He was big, but he was not great, because he was not meek. He could not forget himself. His end is perfectly expressed in that most terrible of pictures, "Napoleon's last phase."

Compare the suffering in that face with the suffering in the face of Christ. Both, no doubt, are merely artistic creations, but they reveal the truth of these two lives.

Napoleon was, perhaps, as a natural force, the biggest man that ever lived next to the Nazarene, and yet the one matters less than nothing in the world today, and the other in the minds of millions is all bound with God Himself. And this meekness is the acid test.

There is the story told of a rich man who bought a great picture and hung it in his dining-room. He used to display it with great pride to his friends and acquaintances, and tell them what it cost. Among them was a poor artist who gazed at the picture silently. "What would you give if that were yours, my boy?" said Croesus.

"It is mine, thank you," replied the boy.

"Not much, old son," his friend replied, "I bought and paid for it, and it is mine."

"But I have seen it, so it is mine," said the artist. There is the truth.

When that old boy looked at the picture, he saw only himself. It was not a picture to him, it was merely

a mirror. He bought it, but never saw it. His friend saw it and it was his. That is what Christ means.

We cannot inherit the earth until it ceases to be a mirror in which we see reflected nothing but ourselves.

That was the Truth Christ came to teach, the truth we are so slow to learn. We still dream our dreams of power and seek to dominate the earth and stamp it with the image of ourselves. We want to inherit the earth by painting the map of the world red.

We may paint it red, and use the best of our young blood to paint it with, but it will not be ours in the end—ours, or anybody else's, by that method.

But if we can forget ourselves, our honor, and our glory, and looking out over the world, see the sorrow of the peoples that live in the constant dread of war, and through the tender mercy of our God, can give light to them that sit in darkness, and in the shadow of death, and can guide their feet into the way of peace, then the world shall be ours and all that is in it, for the meek shall inherit the earth.

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### A Book Review

By

DON FRANK FENN

THE CONFESSIONS OF A PUZZLED PARSON; by Bishop Fiske. Published by Charles Scribner's Sons. Price \$2.00.

IF THIS book were cast in medical terms, it might be called a very good attempt at a diagnosis of the ills of the Body of Christ His Church. The Bishop, like most of us, is wondering what the best remedy for those ills is, but he is certain, as are many others that the Church is suffering from definite maladies. Two or three of these maladies are especially stressed, and one outstanding plague, according to the Bishop, is the tremendous number, ever increasing, of "Causes", with their executive secretaries who keep on the trail of the Parson to preach on this or that or the other worthy thing, and incidentally to take up a collection. The Bishop feels, rightly, that unless the Clergy of the Church are very definitely convinced that they have a job to spread the Word of Christ and do the work of Christ, they will find these various "Causes" good material for glowing oratorical effects which will take the place of sermons, and real work for souls, and thus the faithful will suffer thereby, and the membership of the Church decrease.

He is pleading for the divorce of the Church from "Programs", not referring especially to the Program of the Church, but rather programs which need the passage of legislation in order that they may be carried out. He pleads for the sane judgment of Clergy and people in relation to all of these things. Not that the Bishop would have us feel that the religion of Christ should be divorced from life—far from it—but he feels that the job of the Church, as such, is to create



the Spirit of Christ in the hearts and minds of the people of Christ, so that they must make Society in which life is lived, Christian.

In the section of the book which might come under the head of "Other pleas for reality", we have a series of papers on the marriage situation which are searching and valuable in the sanity of their outlook.

Obviously, in a book of this length, there cannot be a complete diagnosis of the state of things, nor could we expect one man, even so observant a one as Bishop Fiske, to grasp all of the sores that afflict the Church,

but at least he has given us a book which should make us think. We may not all agree with him as to either causes or cures in every case, and we may feel that he is a bit vague in some of the suggested remedies, but one thing is certain that the book is worth all of the money and time that may be invested in procuring and reading it. He is not altogether kind to the Clergy nor, for that matter to the laity, but he is fair and just. It will do the Clergy good to read this Book, and it would be a real eye opener to any layman who would read it (and it is very readable for the laity).

## PARTIES WITHIN THE CHURCH

### *All Are Represented at General Convention*

*An editorial by*

BISHOP JOHNSON

**I**T TROUBLES some minds that there are parties in the Church and that these parties sometimes produce conflicts which are very tense. It is inherent in constitutional government that there shall be groups who band themselves together to accomplish results which they believe are advantageous to the whole body. This is inevitable, if not ideal. The alternative among human beings is schism.

A schism is merely a party which is so sure that it is right that it abandons the Church because the Church as a whole refuses to accept its domination. As a rule they do not leave the Church because they are persecuted but rather because the Church refuses to accept their dictation.

#### CIVIL GOVERNMENT

We have the same thing in the civil government. Party spirit ran so high in the sixties that part of the nation attempted a schism, which was fortunately prevented, but not without a civil war. Of course in this country the Church has no military force to put down a schism, but in Europe where the Church was allied with the state a schism in the Church was also rebellion against the civil power. Persecutions in Europe were chiefly due to the fact that Church and state were arm in arm and the Church therefore invoked the power of the state to put down schisms. Out of this factor arose the persecution of the sects.

One should remember that in any constitutional body where liberty of thought and speech is guaranteed there are bound to be parties. It is the price we must pay for liberty and often out of the friction between parties have come light and heat and energy. It is from the friction of ideas that wisdom came to our Republic. Jefferson and Hamilton thought differently, worked antagonistically and each tried to have his own way, but out of the friction came the final policy of the nation.

There are minds to whom the friction of debate is very disagreeable. In fact these minds are apt to feel that any one who disagrees with them is disagreeable.

That is unquestionably the origin of the word, disagreeable. But one must accept the race as it is and we must remember that Saint Paul withstood St. Peter to the face, because in St. Paul's mind, St. Peter was to be blamed. I am of the opinion that St. Paul was right. We must remember also that St. Paul had a misunderstanding with his friend St. Barnabas over John Mark, and furthermore we must not forget that in the very first conference held by the Church in Jerusalem there arose a murmuring of the Grecian (Gentile) Christians against the Hebrew (Jewish) Christians over a matter of administration, and that this convention culminated in a Pauline and Petrine party for many years in the Church. It seemed to fulfil the prophecy, "I will raise up thy son, O Zion, against thy sons, O Greece!"

#### CONVICTIONS AND CHARITY

I have always felt that a Church which had no feeling over convictions is very like a wound in the flesh that has ceased to hurt. The cessation of pain may be because the wound has healed, but it may also indicate that the member is dead and therefore dangerous to the whole body.

It is difficult to have vital differences of opinion and still retain the spirit of charity, but the Christian ideal is to be found in the balance between profound convictions and broad sympathy with one's opponents. It is comforting to know that, while St. Paul and St. Peter differed, their names are yoked together in Christian reverence; also that St. Barnabas and St. Paul were ultimately reconciled; and finally that neither the Grecians nor the Hebrews created a schism over their differences.

#### OUR LIBERTY

If we are going to cherish the glorious liberty of the Sons of God we must accustom ourselves to earnest debate and congratulate ourselves that we belong to an institution which does not regimentate its members into an ecclesiastical goose step. The General Convention of the Episcopal Church is the only religious synod



in the United States which includes both Catholics and Protestants, and is composed of every phase of religious opinion from Romanists to Congregationalists. One might imagine from this fact that the sessions would be stormy. Quite the contrary. In the last seven General Conventions I cannot recall more than three occasions in which members of the Convention have been guilty of misdemeanor on the floor of the Convention. As a rule the most radical differences are discussed in the spirit of sympathetic understanding of the other man's position.

St. John indicates the source of schism in his third Epistle where he says: "I wrote unto the Church, but Diatrephes, who loveth to have the preeminence receiveth us not, prating against us with malicious words, neither doth he receive the brethren, and forbiddeth them that would, and casteth them out of the Church." That, I think, has been the source of schism in all ages. It is so easy to assume that we are right and to

desire to cast out of the Church those who refuse to accept the preeminence which we are always prone to admit.

#### THE POLICY

The Church of Christ must show forth its universality by admitting the widest differences, consistent with loyalty to our Divine Master. The man who finds comfort in our Lord's presence where two or three are gathered together must be content to be yoked fellow with those who find comfort in His presence in His sanctuary. They both love the same Master and I am very sure that He accepts their homage. To my mind the General Convention of the Episcopal Church is the most representative group of men which meets in the United States, not merely because it is composed of men prominent in civil life but because it represents every legitimate phase of religious belief and expression, each of whom has a courteous and sympathetic attitude toward the other.

## THE POLICY OF THE WOMAN'S AUXILIARY

### *A Statement by a New York Committee*

*Editor's Note: Last week there appeared in this paper an address delivered by Mrs. Herman B. Butler of the diocese of Chicago, delivered at a conference of leaders of the Auxiliary, in which she sent forth a certain policy which she hoped the organization might adopt. The following statement, signed by a committee of New York members consisting of Miss Isabel M. Peters, Mrs. Samuel Thorne, Miss Florence S. Sullivan, Mrs. George Zabriskie, Mrs. Wright B. Haff, Mrs. Earl Harding, and Miss Janet Waring, presents another point of view. These two articles give the two sides of one of the most important matters that is to come before the meeting of the Auxiliary in Washington.*

AT THE last Triennial of the Woman's Auxiliary, certain questions about the trend of the policy of the Woman's Auxiliary were asked, showing a feeling among the delegates that we are reaching a point when important decisions must be made regarding the nature of our work. That the approaching Triennial may find us thinking clearly, let us state our understanding of the situation, which, in a word, is

Whether the Woman's Auxiliary shall, as auxiliary to the National Council, maintain its strictly national character? or

Whether the Woman's Auxiliary shall enter a more diverse field, dividing its energies among diocesan and parochial interests as well as strictly national ones?

On the one hand, an organization working for the National Council, or, on the other hand, an organization placing diocesan and local interests on an equal footing with those of the National Council.

The latter point of view is set forth in a paper, "An Ideal for the Woman's Auxiliary," read by Mrs. Her-

man B. Butler, of Winnetka, Illinois, at the conference at Racine, Wisconsin, May 7-10, called by Miss Lindley in preparation for the Triennial in Washington.

This committee, believing in the other point of view, sets forth the following reasons for emphasizing the national character of the Woman's Auxiliary.

When the Presiding Bishop and National Council was organized in 1919, the Woman's Auxiliary to the Board of Missions became the Woman's Auxiliary to the Presiding Bishop and Council, now the National Council. The function of the Woman's Auxiliary is therefore to assist the National Council in its departments of Missions and Church Extension, Religious Education, and Christian Social Service. In other words, the Woman's Auxiliary being established as auxiliary to the National Council and not to a diocese or parish should make its general program parallel with the work of the National Council. Hence would not all effort, direct or indirect, to divert the purpose of the work of the Woman's Auxiliary, as recognized by the National Council, in effect impair the work of the National Council, because its Auxiliary would then be not only national but also diocesan and parochial?

It is implied in Mrs. Butler's paper that the late Miss Elizabeth Delafield's action at the Triennial of 1919 which resulted in making the Woman's Auxiliary auxiliary to the National Council, initiated the movement for including diocesan and parochial work. Those of us who worked with Miss Delafield know that the chief interest of her life was the missionary work of the Church, and that her concern with the educational and social service work of the National Council was because they were national enterprises of the Church. We, who knew her, were in her classes,



worked under her in the Executive Board of this Diocese, know that she did not wish the New York Auxiliary to take part in the diocesan and parochial work of the Church, and that all her influence was against breaking up the solidarity of the Woman's Auxiliary through the introduction of interests purely local.

The adoption of the "Five Fields of Service" far from "not mattering" would, in the opinion of this Committee, absolutely alter and denature the Woman's Auxiliary by converting it from a national body auxiliary to the National Council to separate parochial groups working for the rectors of parishes. In the event that the rector is not interested in the work of the National Council, the energy of the remodeled Woman's Auxiliary might even be directed towards raising money for a church carpet or equipping a parish-house kitchen or recovering hassocks. Parochial groups working in the Five Fields would demoralize, if not completely destroy, the usefulness of the Woman's Auxiliary to the National Council by over-emphasizing the first three Fields, namely, Parish and Home, Community, Diocese.

Why should the Woman's Auxiliary attempt to perform in the parish and in the community service already tendered by Visiting Nurses, Parents' Associations, Plant, Flower and Fruit Guilds, Settlements, Kindergartens, and by the varied and numerous non-political, non-sectarian and non-partisan groups of citizens, all frankly philanthropic or civic in character? All these activities are useful and in their spirit Christian but they are not auxiliary to the National Council.

We agree with Mrs. Butler that there is work for every woman. Individually, as members of the Woman's Auxiliary, is not our task to bring every Churchwoman to realize her duty to witness for Christ through His Church? Collectively, is not our special task to help the National Council in its work?

It is so much easier to get women to work for the people and the things they can see than to fire their imaginations to feel and realize the needs, physical and spiritual, of those men and women whom they cannot see, to persuade them to extend their sympathies beyond their own parishes for the whole of that work in which the whole Church unites.

We do not wish to cling to worn-out methods or slogans of the past. We are eager to adopt new plans and ideas which will help us deepen and widen our love for our brethren, while not departing from the true scope and purpose of the Woman's Auxiliary

which is to be auxiliary to the National Council in its threefold work of Missions, Religious Education, Social Service.

## A Prayer

Written by

DR. JAMES MARTINEAU

**E**TERNAL God, Who committest us to the swift and solemn trust of life; since we know not what a day may bring forth, but only that the hour for serving Thee is always present, may we wake to the instant claims of Thy Holy will; not waiting for to-morrow, but yielding to-day. Lay to rest, by the persuasion of Thy spirit, the resistance of our passions, indolence or fear. Consecrate with Thy presence the way our feet may go; and the humblest work will shine, and the roughest places be made plain. Lift us above unrighteous anger and mistrust into faith and hope and charity by a simple and steadfast reliance on Thy sure will. In all things draw us to the mind of Christ, that Thy lost image may be traced again, and Thou mayest own us at one with Him and Thee.

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# TRAVELING IN ENGLAND

## *The Charm of Both City and Country*

By

GEORGE PARKIN ATWATER

ONE could fill many columns of this paper with the events of a week in England. I must be content with but a few of our many experiences.

In London I had the good fortune to find a man with an automobile who agreed to drive us anywhere in England for a shilling a mile and his personal expenses. I engaged him for a two-day trip and it was a very satisfactory arrangement. We had the opportunity to see some of rural England leisurely, and it was delightful. We left London in the morning and went to Windsor. Here we viewed the castle. Then we drove to Stoke Poges, and saw the churchyard made famous by Gray's "Elegy." Then to Oxford where we spent the night. The next morning we went north through the exceeding picturesque villages of Woodstock and Chipping Norton, into Broadway. This is an artists colony, and is quite "dressed up" but fascinating. After lunch we went to Stratford-upon-Avon where there was a great flock of large motor busses with countless tourists. From Stratford-upon-Avon we returned to Oxford to spend several days. Our driver returned to London.

### NEWMAN

Rural England is lovely and the villages picturesque, but I imagine that it would become deadly dull to live in the smaller ones.

Yesterday we had a novel experience. We saw a handbill advertising a lawn fete on the vicarage grounds at Littlemore. This village is three miles from Oxford and is famous as the parish in which John Henry Newman was vicar for fifteen years. So we went out and attended the lawn fete. It was a very rustic affair, held for financing a football team. It was held in a meadow, and had homemade devices for attracting coppers and six-pences from the pockets of the crowd. A troupe of Boy Scouts put on a few stunts. In a lull between the inevitable tea and the evening dance, my son and daughter and I had a visit with the Scouts. They explained cricket to us with an impromptu exhibition of various plays. In return we explained baseball and started a game in which we all took part. In the evening the people danced on the lawn adjacent to the vicarage.

I took an hour in the afternoon to see the little church of which Newman was vicar and in which he preached his last sermon as a priest

of the Church of England. But of greater interest to me was the little row of houses, in one of which he lived in that period of uncertainty before he was received into the Church of Rome. After seeing the regal splendor at Windsor by which the princes of the royal family were surrounded, it was thrilling to see the lowly stone cottage in which the man lived who was later to become a Prince of the Church of Rome. No more lowly place could be imagined even in England. I went into the very room in which on a memorable night a priest from nearby came to Newman and received him into the Church of Rome, an act which stirred ecclesiastical England to its depths.

This was in 1845. For many years Newman was almost ignored by the Church of Rome. It was not until 1879 that he was made a Cardinal. He was then 79 years of age. It is said that he was very unhappy for a long time. He died in 1890.

I have read the story, the details of which I cannot recall accurately, but the substance of which I verified at Littlemore. Near the year 1886 some well-known person (I cannot recall exactly who it was) happened to be at Littlemore and saw an aged man wrapped in a long cloak leaning over the covered gate before the Church and vicarage yard. When he approached he saw that the man was staring at the church and that tears were streaming down his face. It was Cardinal Newman. What memories were stirring in his mind as he gazed upon the familiar scene and recalled the days and loves and loyalties of his youth.

I stood at that very gate, and tried to picture the memorable scene. Truly the history of a man's experience is as eventful as the annals of a nation.

The present vicar and his wife received us hospitably at the vicarage and showed us photographs of Newman, and told us interesting incidents of his career.

### LONDON

One could write a thousand articles on London, and not exhaust a tenth of its interest. It is a world in itself, with a glorious past, a mighty present, and a future not to be even guessed at. I can only give you a touch here and there of our experiences.

Of course we went to Westminster Abbey. I presume that no single building in the world has had beneath its roof, at one time or another,

so many notable and distinguished persons as this majestic abbey. And it almost seems today as if no building could have more visitors from among the plain people, than has Westminster Abbey. We have been twice and found the Abbey jammed full of people. Some of the impressiveness of the Abbey is gone because of the surging crowds that wind about the aisles and into every nook and corner. The Abbey is surely over populated both by the dead and by the living. Yet one must see it or feel that he has not been in England.

### SIR HARRY LAUDER

You can never tell what interesting experience is right around the corner, in London. Last evening we went to see a typical English Music Hall performance at the Alhambra on Piccadilly. Just before the show began a gentleman arrived at the seat next to me, and took off his overcoat. As he turned to place it on the seat he looked squarely at me and said very pleasantly, "Have I not met you somewhere?" I replied "I am from America." He said, "I am Harry Lauder." I could scarcely believe my ears. But sure enough it was Sir Harry. It is true that I had once shaken hands with him in Akron, but he could scarcely have remembered that. But I took his word for the fact that we had met, and I spent a most enjoyable evening chatting with him. He was very affable. He laughed heartily when one of the performers on the stage, in commenting on aquatic feats told his partner in the act that "Harry Lauder had offered one hundred pounds to anyone who would swim the Atlantic ocean." I enjoyed Sir Harry as much as I did the entertainment. He even went so far as to offer me his tobacco pouch for me to fill my pipe, thus cutting the ground from under an ancient joke.

### AUTHORS CLUB

Sometimes one casts bread upon the waters and it returns according to the tradition. A few years ago I received an invitation to membership in the Authors Club of London. I was to be an overseas member, and in return for a nominal yearly sum, as dues, I would receive certain reports, and so on. It was very alluring to think that someday I might be in London, and then I could walk into the Club, and enjoy the feeling of being a member. So I joined. On

(Continued on page 16)



# NEWS OF THE EPISCOPAL CHURCH

*Edited by*

WILLIAM B. SPOFFORD

AT THE meeting of the British Association for the Advancement of Science in 1927 the president, Sir Arthur Keith, stated that in his opinion there was no life after death. This year the president, Sir William Bragg, declared in his opening address that he believed in the existence of a soul and in life after death. The Associated Press in reporting the meeting says: "This year some of the most eminent speakers have adopted a most humble attitude and called attention to certain of the limitations of science."

\* \* \*

Bishop Manning of New York, back from Europe, praised American stained glass manufacturers, whom he characterized as the best in the world, "comparable to that of the old masters."

"I have been more impressed than ever with the wonder of the architecture of the European cathedrals and with the profound religious appeal they make," he said. "At the same time, I am more than ever convinced of the importance of our own cathedral. It will be one of the greatest in the world."

The Bishop eschewed politics, saying it was out of his sphere. He believes that the signing of the Kellogg peace pact was "the greatest step yet made in reducing the likelihood of war." Its power, he said, tested in its simplicity and its moral force expressed the hopes and ambitions of mankind.

Never before in history was there greater religious interest among the peoples as now, Bishop Manning said. The psychology that followed the war had passed and man, he explained, was looking for spiritual guidance. Commenting on the scientists in England who had decided that perhaps the soul did exist, he said:

"They have been slow in reaching their conclusions. We have known that for generations. People everywhere are realizing the old truths. They regarded the Ten Commandments as conventions only. Now they know they are a part of life with religious significance."

\* \* \*

During General Convention the National Church Club for Women will maintain headquarters at the Arlington Hotel, where all Churchwomen will be welcome.

\* \* \*

THE WITNESS for October 4th (next week) will contain the first of two articles based upon a questionnaire sent to each deputy and Bishop at-



REV. C. A. JESSUP  
*Resigns as Buffalo Rector*

tending the General Convention. We shall be able to give you the name of the youngest man in each order as well as the oldest who is to represent the Church in Washington; the average ages; the various occupations of the laymen; how they divide on the matter of "churchmanship"; what they consider the most important matter to come before Convention; how they stand on the question of joining the Federal Council of Churches; whether or not they believe the Church should go on record as either favoring or not favoring the 18th amendment, and various other matters that we believe you will find of interest. This is the first of our General Convention numbers. There will be seven in all, and this is the last call for Bundle Orders if you are to receive this first number. Orders which arrive at our Chicago office on Monday can be taken care of for the issue of October 4th. Any that arrive after that will receive their first Bundle on October 11th.

\* \* \*

The Rev. Charles A. Jessup, for fourteen years the rector of St. Paul's Cathedral, Buffalo, resigned at the meeting of the vestry on September 14th, believing "that the time has come for a younger priest to become

rector and leader". The newspapers of Buffalo the following day were full of regrets, and praise for the great service Dr. Jessup had given the city and the diocese during his rectorship. After electing Dr. Jessup rector emeritus a call was extended to the Rev. Wyatt Brown, rector of St. Michael's and All Angels, Baltimore, by the vestry upon the request of Dr. Jessup. He is giving the call consideration.

\* \* \*

It is more than likely that another prominent Baltimore rector will resign within a few days to accept a call to another large parish. More of this later.

\* \* \*

Mr. Lewis B. Franklin, treasurer of the National Council, states that the Church did slightly better in meeting quotas this past summer than a year ago. Twenty-five out of the 35 dioceses and districts in the 100% class on July first have clung to their position despite heat, rain and vacations. Mr. Franklin is particularly anxious that the October report, which is to be presented to General Convention, be a very good one.

\* \* \*

The Rev. Oscar deWolf Randolph, former rector of St. Mary's, Birmingham, Alabama, on September first became the rector of Virginia Episcopal School at Lynchburg. Mr. Randolph is a graduate of the University of Virginia, of the seminary at Alexandria, and before coming to Birmingham was rector of the Robert E. Lee Memorial Church at Lexington, Virginia. He was a major in the army during the world war. He has been prominent in diocesan affairs, was president of the standing committee and is a deputy to the General Convention.

\* \* \*

St. Luke's, Scranton, Pa., maintains a summer home in the Pocono Mountains, forty-two miles from the city. During the ten weeks of operation, 388 guests were accommodated, 126 adults and 262 children. And—think of this—a total of 797 pounds were gained by these guests during the summer. Among the guests were 29 Roman Catholics, 54 Methodists, 64 Baptists, 19 Greek Catholics, and many from various other Churches, including one who hadn't made up his mind what he was. Of the 288 but 92 were Episcopalians.

\* \* \*

A large delegation to the National Conference on Evangelism at Wash-



ington, D. C., October 5th to 9th, will leave Chicago at 1:10 P. M., Thursday, October 4th, via the Liberty Limited, Pennsylvania Lines, on special Pullmans reserved for them. All men and women planning to attend this Conference or the Convention of the Daughters of the King are cordially invited to join the delegation and enjoy the association to be provided on this train de luxe.

Pullman reservations may be secured through Courtenay Barber, Room 2214, 120 South La Salle Street, Chicago.

\* \* \*

Heber Williamson Weller was ordained priest in the Church of the Redeemer, Cairo, Illinois, on September 9th. He was presented by the Bishop of Springfield, the Ven. Charles K. Weller, his father, preached the sermon, and he was ordained by Bishop Weller of Fond du Lac, his uncle. Six generations of the Weller family have entered the ministry of the Church in this country. Mr. Weller is to take charge of the Redeemer, Sarasota, Florida, October first.

\* \* \*

Bishop Colmore cables from St. Croix, Virgin Islands, that he is safe but unable to communicate with San Juan and we have notified Mrs. Colmore in San Juan of his safety.

Mrs. Colmore has cabled from San Juan:

"All are safe. Nothing has been heard from other mission stations. Situation is very serious. Details will be sent as soon as possible."

Rev. F. A. Saylor has cabled from Mayaguez:

"Personnel is safe. Mission property has been damaged. Estimated loss at present less than \$1,000."

We have assured the members of our American staff that the Department of Missions will stand behind them in meeting their personal emergency needs, and the Red Cross will provide for the Porto Rican people.

It is too early as yet to make any definite plans for repairing or reconstructing the property damaged or destroyed. It is evident, however, that help will be needed for this purpose.

## Washington Cathedral

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### FOR NATIONAL COUNCIL

THE National Council meets in Washington, D. C., October 8th and 9th. At this meeting the special feature will be a conference with the Department of Missions and the Bishops of the Dioceses and Missionary Districts receiving aid from the General Church. October 8th will be given to a conference with the Bishops of the Foreign, Latin American and Extra-Continental Missionary Districts, and October 9th to a conference with the Domestic Missionary Bishops and the Bishops of Dioceses receiving aid from the General Church. These meetings will be of great importance, and I hope I may count on a place in the Prayers of our people that we may be rightly guided in our discussions.

JOHN GARDNER MURRAY,  
*Presiding Bishop and President  
of the National Council.*

As soon as possible, plans will be worked out and made known.

\* \* \*

Judge Florence E. Allen of the Ohio Supreme Court was blacklisted last spring by the Daughters of the American Revolution. In spite of this fact she was a speaker before the Cleveland chapter the other day, being a member of it.

\* \* \*

A memorial window to the late John Drew, now being made in England, is soon to be placed in the

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\* \* \*

Rev. James M. Johnson of Wisconsin Rapids was the chaplain at the annual conference for young people of the diocese of Chicago held at Racine. Other members of the faculty were Rev. LeRoy Burroughs, student chaplain at Ames, Iowa, Rev. George Craig Stewart of

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Evanston, and Rev. Walter C. Bihler of River Forest, Illinois.

\* \* \*

The clergy of the diocese of Duluth are to meet for a clergy conference as a preparation of the Every Member Canvass at Cass Lake next week. Bishop Bennett is to be in charge.

\* \* \*

Forty-five churches of Paterson, New Jersey, have signified their intention of entering upon the home visitation evangelism campaign that is to start in that city on September 23.

\* \* \*

Bishop Casady of Oklahoma in a newspaper interview in Des Moines, Iowa, stated that he had been spit upon and called obscene names while visiting parishes and missions in his diocese. "In my coat and clerical collar I suppose they thought I was a Catholic priest. The Klan is very strong in Oklahoma and these insulting remarks, I suppose, have been made by Klan members."

\* \* \*

Our English correspondent, A. Manby Lloyd, writes of the funeral of the brilliant actress, Ellen Terry, and suggests that it should lead to further reforms. He writes: "A stranger at the memorial service at

St. Paul's, Covent Garden, might well have imagined that he was at some thanksgiving, or perhaps at a marriage service. The church was piled high with bright flowers and the aisle was strewn with rosemary and other herbs which made the whole building fragrant. On the font were laurel wreaths, red roses and carnations. Ellen Terry had bidden her friends to show forth 'no gloom, tears nor black raiment' and Church and stage combined to see that her wish was carried out. Men appeared in light suits with carnations in their lapels, and the dresses were as joyful as the service. The hymns were 'All Things Bright and Beautiful' and her favorite 'Ye Watchers and Ye Holy Ones', while at the close of the service the organist played the Londonderry air. It was a most beautiful service in this church which has always been a pioneer since the regime of the Rev. James Adderley."

\* \* \*

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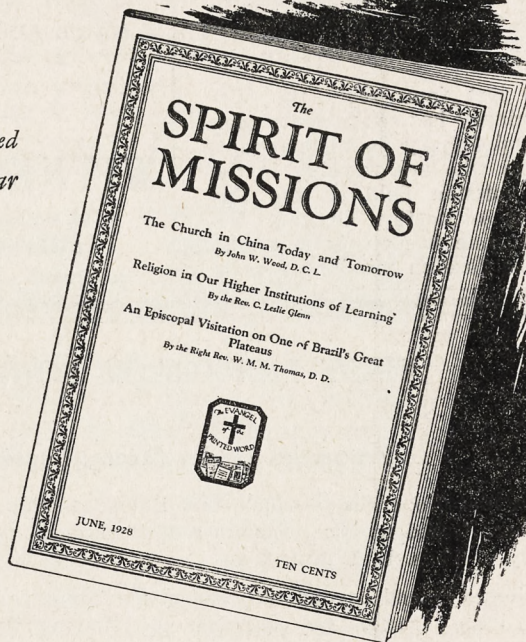
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of St. Andrew opens in Washington on the 5th of October with a dinner in St. Thomas' parish house, Mr. James J. Gunning of Buffalo acting as toastmaster and the speakers including Bishop Freeman, Bishop Wise of Kansas and Mr. John Mitton of Columbia University. The big meeting of the conference will be held in the open-air amphitheatre of the Cathedral when Mr. George Wharton Pepper of Philadelphia and Dr. R. B. Teusler of St. Luke's Hospital, Tokyo, will speak. This will be on Sunday afternoon, another big mass meeting having been planned for the evening at which Bishop Juhan and the Rev. Bernard Iddings Bell will be the speakers. Among those on the program for the daily conferences are Rev. H. H. Lumkin of Madison, Wisconsin, Mr. Samuel Thorne of New York, Mr. F. T. Davison of Washington, Mr. James L. Houghteling of Chicago, Rev. Raimundo De Ovies of Sewanee, Rev. Alfred Newbery of Chicago, Rev. John K. Shryock of Philadelphia, Rev. Gordon Reese of Vicksburg, Mr. Clarence Brickman of New York, Mr. Douglas Turnbull, Jr. of Baltimore, with Bishop Cook of Delaware and Bishop Remington of Eastern Oregon as chaplains. Mr. H. Lawrence Choate of Washington is in charge.

\* \* \*

In the last four years the Virginia Seminary has sent twenty men into the missionary field, not counting several who are working in the domestic mission field of the Far West, such as Eastern Oregon. Besides this some five or six men who applied for foreign missionary serv-

ice could not be accepted because of inadequate physique or on account of disturbed conditions in China. More Virginia Seminary students have gone into the mission fields in the past ten years than in any other decade in its history.

\* \* \*

Here is a word of praise for the Pharisee, uttered by the Rev. Charles W. Frazer of Jacksonville, Florida: "The Pharisee had many good qual-

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ities. He had much divine light in his head but no love in his heart. St. Paul, the Pharisee, knew that they could talk often like an angel, give all they had to the poor, solve mysteries, remove mountains and even give their bodies to be burned. But they were utterly without love.

"Let us take up some of the Pharisee's good points. The better the Pharisee the more solemn the history and character and condemnation to us. If they were out and out bad men as we call men, the end would not be so startling. They had high religious character, they loved their Bible, they knew it by heart. They kept the Sabbath day sacred; they observed fast days. They were the society of the best people in our Lord's day.

"But with all that he was wrong in his heart. He never had a broken heart, therefore nothing was right that was ever said or done. This sounds hard, but it is the simple truth. The characteristic mark of the religion of Christ is a continual confession of sin and a continual prayer for mercy. Confession of sin enters into the idea of the highest saintliness.

"The sense of sins forgiven marks the true worshipper and hero who prays for mercy and gives thanks for pardon, 'I came not to call the righteous but sinners to repentance.'

"The very name Pharisee con-

demns him, for he is a self-selected and separated, man. We must sometimes be alone but we cannot raise a flag and make capital out of it. We have with us now the Pharisee of all ages that is tearing to pieces the church of Christ.

"Whenever you see any man, high or low, great or small, dwelling continually on the superiority of his church to all other churches there speaks the true Pharisee.

"It is our universal and incurable

self-love and self-righteousness that is the real root of all our sectarianisms and controversies. Whether by tongue, pen or sword, it is our pride and self-idolatry. It is our contempt and scorn of other men. It is not our love of truth so much as love for ourselves that is the real cause of all our contentions and controversies.

"Put the chief of sinners and men of broken hearts at the head of our churches and the days of debate and division and separation from that day

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will be reported by

Mrs. George Biller  
Bishop I. P. Johnson  
Rev. Frank E. Wilson

Hon. Geo. W. Wickersham  
Rev. Geo. P. Atwater  
Rev. W. B. Spofford



HERE will be seven numbers, dealing chiefly with Convention matters, the first being the issue of October 4th. The paper may be obtained in bundles, for sale at five cents a copy at the church, at these prices: Ten copies for each of the seven weeks at \$2.80; twenty-five copies at \$7.00; fifty copies at \$13.00; one hundred copies at \$25. In order to obtain copies of the first General Convention number, the order must be received at our Chicago office not later than September 28th.



Our Headquarters in Washington During Convention.

## THE LEE HOUSE

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The Witness will be for sale on Washington Newsstands during the time of the General Convention.

## Going to General Convention?

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## Services

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Daily: 7:30 and 10 A. M. and 5:00 P. M.

### The Incarnation, New York

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Rev. H. Percy Silver, S.T.D., Rector  
Sundays, 8, 10 and 11 a. m.

### Trinity Church, New York

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

### The Heavenly Rest and Beloved Disciples, New York

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Rev. Henry Darlington, D.D.  
Sundays: 8 and 11 A. M.

### 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 Com-  
munion, 12.

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Holy Days, 9:30.  
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is doomed. Let us work together to drive out of our hearts the devils of prepossession, prejudice, party spirit, narrow mindedness and narrow-heartedness."

\* \* \*

This by Bishop Moreland of Sacramento, from his sermon preached in St. Thomas', New York.

"Science, reason and the resurrection of Christ are the foundations of our faith in a future life. Science cannot affirm or deny immortality, but furnishes us with reassuring facts. If matter and force are indestructible why should we imagine that human personality, the force which alone has made the world fit to live in, shall be destroyed? If we could believe that the human spirit, which is God's masterpiece, the crown of evolution, is the only thing to die, we would reduce the process of nature to a nightmare and a farce. Reason argues that we are in a topsy turvy world, therefore unless there is another which will correct the wrongs of this our existence is a hopeless riddle, an enigma that tortures the heart. Cruelty and injustice abound. Prize fighters and movie actors enjoy a fabulous income, while teachers and clergy, who lay foundations of character, struggle for subsistence. Millions of innocent

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## Services

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Sundays, 8, 9:30 and 11 A. M.; 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 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  
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### The Ascension, Atlantic City

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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.  
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Holy Days: 10:00 A. M.

### St. Mark's, Berkeley, California

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### Clerical Changes

BODEL, Chaplain J. Knox, formerly chaplain at Governors Island, N. Y., is now the Executive Officer to the Chief of Chaplains of the Army, his address being 21 W. Madison Avenue, Riverdale, Maryland.

BIGELOW, Rev. N. D., formerly rector of St. Johns, Milwaukee, has accepted a call to the rectorship of Grace Church, Ottawa, Kansas.

BOON, Rev. Harold O., formerly of Mt. Vernon, N. Y., has taken charge of St. Peter's, Paris, Ky., and the Nativity, Maysville, with residence at Paris.

DAVIS, Rev. Franklin of Danville, Ky., has been placed in charge of Christ Church, Somerset, Kentucky.

GWYN, Rev. H. B., Saint Lawrence's Church, Libertyville, Ill., has become priest-in-charge of Holy Trinity, Tiverton, R. I.

GIBSON, Rev. C. J., St. Mary's, Ardmore, Pa., has accepted the rectorship of St. James', Richmond, Va.

HALL, Rev. Francis J., former professor at General Seminary has become a member of the staff of Nashotah House as lecturer on dogmatic and moral theology.

HARRIS, Rev. C., Jr., of Denison, Texas, has been placed in charge of missions at Plainview, Dalhart and Canyon, Texas (District of North Texas).

HANSON, Rev. Alex. Jr., has been placed in charge of the church at Colorado, Texas, (district of North Texas).

HENDRY, Rev. W. J., of Grace Church Mission, North Girard, Pa., has accepted a call to the rectorship of St. Peter's, Pittsburgh, Kansas.

LEVER, Rev. C. M. has taken charge of St. Thomas', Battysville, Kentucky.

MORRIS, Rev. Lewis G., Christ Church, Rochester, N. Y. has accepted the rectorship of Calvary, Germantown, Pa.

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many natural evidences to fall in worship before Christ."

Here is a wise-crack clipped from a daily newspaper printed in California: "Be specific. When you say you abominate religion in politics, say which religion."

A letter has been received from Archdeacon Sykes of the Panama Canal Zone asking us to broadcast his thanks and those of Mrs. Sykes to all of those who aided in the building of the new archdeacon's residence. The building has been completed and the contributions were so generous that it was possible to construct the house of hollow concrete tiles instead of frame, a great blessing since wood ants are very destructive in the tropics. He says; "I want to thank those who made possible the erection of a building which will mean much to the Church's work on the Atlantic side of the Isthmus as well as the rest of this Missionary district."

#### TRAVELING IN ENGLAND

(Continued from page 8)  
my second day in London, while we were temporarily lodged in a convenient hotel and were in search of a permanent one, I walked into the Authors Club, and soon discovered

that I could get accommodations there for myself and family, during our entire stay in London, at a very reasonable rate. So we moved in, and the arrangement has been more than satisfactory. The Club is in the Whitehall Building, with one facade on the Thames embankment, and the other on Whitehall Court, very near Whitehall and the Horse Guards, and of course, but a few minutes' walk from Trafalgar Square.

There is one section of London that all Americans visit sooner or later, and some visit frequently. It is that section bounded where Pall Mall, Cockspur St. and Haymarket come together. Here are the offices of various steamship lines, and right around

the corner is the American Express Co. Right here stands the statue of King George III. Little did the original dream that, one hundred years after his death, swarms of Americans would daily pass his statue in this great center, citizens of a nation that had taken its place among the great powers of the Earth.

One is impressed with the politeness of the English people. The waiters in hotels and restaurants, conductors on busses, attendants in public buildings, policemen and all persons coming into contact with travelers, have a technique of courtesy that is very attractive. They have time for politeness, and it dignifies their work.

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