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The **WITNESS**

CHICAGO, DECEMBER 20, 1928



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ESTABLISHED: 1905.

THE WITNESS

A National Paper of the Episcopal Church

Vol. XIII. No. 18

Five Cents a Copy

\$2.00 a Year

EDITOR, RT. REV. IRVING P. JOHNSON; MANAGING EDITOR, REV. WILLIAM B. SPOFFORD; ASSOCIATE EDITORS, REV. GEO. P. ATWATER, REV. FRANK E. WILSON, REV. A. MANBY LLOYD, REV. IRWIN ST. JOHN TUCKER.

Entered as Second Class Matter April 3, 1919, at the postoffice at Chicago, Illinois, under Act of March 3, 1879.
Published Every Week EPISCOPAL CHURCH PUBLISHING CO. 6140 Cottage Grove Ave., Chicago

Peace and Good Will

By

BISHOP JOHNSON

INTO a world full of wars and warriors came a babe whose mission was to preach peace, whose forces were to be unarmed; and yet whose conquests were to be greater than those of any warrior.

It seemed utterly futile in the days of the Caesars to assert, "Blessed are the meek, for they shall inherit the earth," for the Roman Emperors were anything but meek and they owned it all, and they had won it by their wars and warriors.

Surely Rome was no place for a man who relied on meekness for his victories, for Rome was the very embodiment of militarism.

And yet it is a curious thing in the progress of living things that meekness has outlived warfare.

Time was when wolves and lions held high carnival; today they are well nigh extinct while sheep and cattle feed unmolested on a thousand hills.

"The meek have inherited the earth." Time was, when the warrior was the lord of the manor and dominated the whole landscape of human endeavor. Today, except in unusual emergencies, he is merely a part of the national police force with a civilian overlord in the cabinet. Whereas, in the time of our Savior's birth militarism was in the saddle and had the right of way, we now live in an age when the great captains are those of industry and warriors form a negligible portion of the population.

"Again the meek have inherited the earth."

GREAT BRITAIN AND AMERICA

Among the nations today, Great Britain and America are in the ascendant and neither of them are militaristically controlled and where Jesus Christ is more truly revered and respected than He has ever been in any other age or by any other people.

It is exactly true, as voiced by G. Bernard Shaw, that the one man who has "come out of the great war with an enhanced reputation for common sense is Jesus Christ."

Those who took up the sword seem to have perished

thereby and militarism has never been so dead in the world's history as it is today, following the greatest war of all time.

In short, the Gospel of peace has made tremendous headway in the world since the angelic song of peace and good-will welcomed the Child of Bethlehem.

It is this very thing that characterizes the whole gospel of Christ; the slow and gradual demonstration of that which seemed so visionary and impossible when it was first proclaimed.

That one who never bore arms would conquer a Roman world.

That twelve peasants would prevail over the Roman eagles.

That a gospel of peace would ever commend itself to an empire built entirely on force.

That the Gospel of Christ and not the legions of the Caesars would possess a universal supremacy and a perpetual sovereignty.

To appreciate the work of Jesus Christ, we must stop comparing contemporaneous society with some mythical millenium which our fancy weaves and instead place it alongside of the warp and woof which was the pattern in the days of Nero.

Most of the evils of society are due more to the fallacy of its first premise than to the accidents of personalities in high places.

Until men learned that the sun and not the earth was the center of our solar system, there could be no real science, because the first premise of science was wrong. Copernicus was the real father of modern science.

THE FIRST COMMANDMENT

Until men accept the first and great commandment of life, they will never properly regimentate social relationships.

It was the statement of the profound basis of all moral action when the Master told us that the first

and great commandment was this, "Hear, O Israel, the Lord our God is one Lord."

After all this first commandment is really a dogma which lies at the basis of an ordered world.

Until men orientate themselves to the one God who is the source of unity and the author of harmony, there can be no universal denominator of human action.

It makes only a temporary influence whether Italy is governed by Nero, Napoleon or Mussolini; it makes a permanent condition when the people of Italy really believe that there is one Lord who is the author and finisher of human action.

It is futile to create a spiritual solar system until we find the center around which it revolves and as we find that center we discover all the other harmonies of life.

When we compare the world of today with that of Napoleon, or Charlemagne, or Caesar, we will note that universal harmony is on the increase, but not in a straight upward tangent; rather in an ascending line which looks like the plotting of the stock market.

The financial values of the United States are a thousand times greater than they were under the very prosperous presidency of Monroe, even though we may be temporarily suffering from a financial depression.

So the spiritual values of our present international relations are infinitely greater than they were in the olden times, even if we are still suffering from the horrors of a great war.

OUR DIVISIONS

One third of the world today is nominally Christian, which means that it has accepted the fundamental principles enunciated by Jesus Christ, though ridiculed by Greeks and Romans.

One third of the world today follows Budha, Confucius or Mahomet, in none of which religions is there the slightest chance of any universal orientation.

The other third is divided into innumerable theories and vacuums.

It is a tremendously significant factor that one third of the world believes in this primary dogma of human action, that there is one Lord in Heaven, who is the author of moral action and the end of spiritual aspirations.

Not over one-third of the world realizes that the sun is the center of our solar system.

Put to a referendum, the vote would probably decide adversely to this proposition, but the opposition would be impotent to give us any other basis for intelligent thought.

Human nature is like the soil and the pioneer has been the man who persistently and slowly has changed the wilderness into the granaries of the world.

One thousand years ago our ancestors were ignorant savages and they would have remained so if the pioneers of missionary activity had not sown the seed which is the word of God into the rich but uncultivated soil of the Anglo-Saxon race.

China, Japan and Africa are still under the delusion that they are the center of the universe.

A REAL INTERNATIONALE

There is no other hope of a real internationale until these kingdoms of the world become the kingdoms of the Lord and of His Christ.

It is your privilege and duty to do your share to spread the seed into this virgin soil, regardless of the temporary difficulties that face us and regardless of the occasional failures that baffle us.

It is through much tribulation that the pioneers of life establish their kingdoms, but by grit and grace these things have been and can be established.

It is only when the world believes in the unity and holiness of God that the world will enter into its Kingdom of peace and good will. Until then we must pray and fight without any illusions as to the hardships and difficulties that await us; but these difficulties before us are no greater than those which have been overcome, if we have the same faith and patience that our fathers did.

The flotsam and jetsam will always impede our navigation, but the stream flows on and the superficial rubbish goes out to sea.

Peace and Good Will are dependent upon right thinking and courageous action in our own day.

Cheerful Confidences

By

GEORGE PARKIN ATWATER
ONCE MORE

LAST week I made an appeal to vestrymen to raise their rector's salary each year. I referred to one very important consideration but did not have space to treat it fully. I wish to supplement today what I said last week.

I spoke of the financial embarrassment that sometimes overtakes a rector with a stationary salary and an increasing expense. It is not often remembered that a rector's increasing acquaintance with a community, very valuable to the Church, involves him in additional expense. He is asked to contribute to more funds, to buy more tickets, to join more clubs, to participate more and more in the affairs of the city. All this means a strain upon his purse.

But even more menacing than these mundane considerations is the harm that may slowly creep upon his spirit, like a cloud that almost unperceived at first, eventually darkens the sky.

For a rector is a human being. His ordination has not reversed his psychological structure. He becomes effective for the same reasons that other men grow in effectiveness. And the three things that stimulate men to their best are

- (1) Relief from unnatural handicaps
- (2) Increased resources to help bear the strain of increased responsibilities, and
- (3) Appreciation.

The man in business who works hard all year and

does not have the stimulus of these things becomes eventually a drudge.

The rector who works hard to upbuild his parish and who toils to serve his people, and who fails to have these encouragements soon becomes a drudge.

Now I am far from saying that he may not in part have the stimulus of these three things without salary consideration. He may, and often does, love his work and his people with such earnestness that he faces cheerfully the handicaps. Nevertheless the persistent attack of discouraged moods will eventually break him down. They will do so the more quickly when others of his family have to share his burden, without being supported by the joy of the ministry. And that reacts upon him.

An increase of salary each year will assist to remove the handicaps. It will fortify him the more for increasing burdens. And chief of all it will show appreciation and make life more buoyant. I am confident that many a dragging ministry in a parish would be changed into a successful one when the rector has some prospects of substantial appreciation before him.

And now a word to you good people who are not on vestries. Do you know how much salary your rector is receiving? You should know. Ask a vestryman. It is really your business to know. And then have a heart. Say to the vestryman "I'll increase my pledge, if you will increase the rector's salary each year." It will give you a thrill of joy in such an effort for the increase of the power of the ministry.

The laity are generous, but largely unaware of the seriousness of the situation. Try a little substantial appreciation and some kind words, and watch, (not a new rector, as the custom is) but the old one filled with new life and vigor.

A Christmas Chord

By

REV. HOPE HENRY LUMPKIN

METHOUGHT I stood on Judea's silvered hills so long ago, and harkened to the mystery of that wondrous morn. The stars in the empurpled heavens, looked down in quiet amaze upon that hour.

There, in the shadow of the encircling hills, Bethlehem's rambling khan, low and silent, lay. No bleating sheep, no lowing cattle sounded through that silence. Then suddenly, wondrously, a mother's low, joyous cry, and the first note of a new-born babe broke the enfolding stillness of the morn.

As if in answer, the very skies tumultuously acclaimed. Downwinging through the azured interval, angelic hosts thronged to welcome the wondrous birth. "Peace, peace," they cried, as with silvered wings besprent, they paced the steepened heights of space in glad rivalry of acclaim. "Unto you is born this day in the city of David, a Savior which is Christ the Lord. Peace, peace on earth!"

And as the angelic minstrelsy, low-circling, chanted the wonder of the Christmas-tide, methought the hills around gave back the echo of their ecstatic heraldry.

Then, as I stood, merged into the marvelous magic of that minstrelsy, methought I heard another echo, and yet another, spring back from those encircling hills.

Faint, and yet ever insistent, sometimes above the proud paeans of that welcoming throng, the echo came ringing back to mingle with the Song of Peace. An echo burdened with the sadness of the ages, thronged with passionate pleadings for the souls of men.

At first again triumphant, strange blending—yet laden with crass hopes and carnal desires of the sons of men. "Blessed," rang out that echo,—“Blessed is He that cometh in the name of the Lord. Hosanna in the highest!” How strong and true and sweet, as childish trebles lisped their sweet surmisings; now fading and darkening as older voices blended their own worldly hopes with the welcome of the King.

And ever and anon, sometimes stridently suggestive, then sinking back to muttered moanings, freighted with unutterable grief and pain, I seemed to catch so fearful an echo, that my heart seemed well nigh breaking under the shadow of it all. Aye, even as the bright heraldry of the heavens paeaned their praises above Bethlehem's hills, and the hosannas blended triumphant with the angelic song,—like angry surf upon a low and rockbound shore, I heard beneath it all, raucous, harsh, bitter and menacing, the low, insistent, ever strengthening tumult, "We have no King but Caesar! Crucify Him!"

* * * * *

O Christian Soul, as thou dost harken today to the triumph song of the ages, dost thou keep, clear and untrammelled, the angelic message ringing?

Is that song of peace, burgeoned by seraphic minstrelsy, unhampered by no lesser chord? Dost thou, as thou leavest the Altar on this Christmas morn, take with thee only the message of the skies?

For, O my soul, know this. That like as from Bethlehem's hills, there rose that undertone of tragic prophecy, so may the undertone of deep disquietude, shatter the peace which should be thine today.

That wondrous chord of all compelling peace, sublime, sincere and strong, can only come where hearts are open to its majestic music. No distrust, no bitter and unquiet thoughts, harbored and dwelt upon, but will wreck the mystery of the Natal morn. But let the undertone of misery and of doubt creep in, of distrust and of immemorial pain, and all life's chords ring janglingly and unattuned.

Then, O my soul, the misery, the want, the waste, which lie so heavily upon us, join their sad, solemn tragedy in the vast undertone of woe which echoed from Judean hills. Echoing even on that natal night to find its culminating crescendo around a Cross raised starkly on a hill so long ago.

Fling wide the portals of thy heart then, O my soul! Fling wide the portals, and let the music of the skies sweep through every inner chamber of thy

life! Let no hidden hold, no darkened dungeon, withhold itself from the healing harmonies of the song of peace. Purge, purge thy life, till all thy being joins in that wondrous song of glad acclaim, "Peace, peace, to all the hearts of men!"

Hearts and Spades

By

CAPTAIN B. F. MOUNTFORD

Head of American Church Army

THE American's a hustler for he says so, and surely the American must know; he will prove it to you with figures why it pays so, beginning with his boyhood long ago.

He is never know to loiter or malingering, he rushes, for he knows he has "a date"; he is always on the spot and full of ginger which is why he is invariably late. When he guesses that it's getting even later, his vocabulary's vehement and swift, and he yells for what he calls the Elevator, a slang abbreviation, for a lift.

Please do not be cross with me gentlemen for daring to offer the above Mirror.

These wee bit articles are merely an encouragement to a few of us to look in the mirror sometimes and see ourselves.

Some are following the shadow of small things, but this Column is to encourage us not to allow the Spade to dig out the Heart. Life can never be wholly successful when the mind is harassed, and HOME and fire-side and the family have been amongst the saviours in our lives, again and again.

But not every man plays fair to his home and wife and boys. As I write this, there is before me a letter from one who says, "I am the father of a boy of eighteen. I occupy a position in the business world carrying great responsibilities, financial and otherwise, the duties of which require my close attention, not only during business hours, but also for at least three evenings each week, the remaining evenings being required for the fulfilment of social obligations, some of which arise out of my business. Due to the pressure upon me for the last fifteen years I have had practically no time to be a companion of my son, or to supervise his training and care, the burden of which has been carried by his mother, and by private schools and tutors. I am greatly blessed with this world's goods, due to my unremitting efforts in the business world, but I have been seriously troubled of late by the thought that I do not know my son, and he has drifted away so far from me that I have not his confidence. How may I regain my boy's confidence and make up, if possible, the injury which I feel I have done him by not being more closely associated with him during boyhood years?"

Sir, you who read this — HOW MUCH DOES YOUR FAMILY HAVE OF YOUR COMPANY IN AN AVERAGE WEEK? What shall it profit

a man if he gain in business and lose his own boy? When did we last pray with our own folk? When last did we quietly read the Book together? Does our family go *as a family* to Church and *as a family* partake of Holy Communion?

O Home it is a sacred place, or was in olden days before the people learned to chase to moving picture plays; to weird new dances and such things as skating on the floor; and now the youthful laughter, rings within the house no more. An evening spent away from home in olden days was rare, the children hadn't learned to roam for pleasure everywhere; but now your home is but a shell where children sleep and eat. It serves that purpose very well. Their home is on the street.

Let us guard our homes. Let Mother's knee be the first place of worship, and Father's chair the first pulpit our youngsters ever know. Some few of us are trying hard in this. Let us help others too.

"Lord Thou knowest where we are; take us where we ought to be, and abide with us there".

The First Yuletide

By

REV. G. A. STUDDERT-KENNEDY

TWO thousand years ago wellnigh there was born into this world a man. He was born in an out-of-the-way and unimportant corner of the greatest Empire that, up to then, the world had ever seen; an Empire in many ways not unlike our own. The power of Rome was at its height, and under Caesar Augustus, there was a period of peace before it began the long-drawn-out decline to agony and death, the causes of which remain one of the most tragic and fascinating mysteries of all time.

We have a very full and detailed history of those days, and can form a fairly accurate picture of the world as it was then. It was full of great and populous cities with beautiful buildings and busy streets. There were the same bitter contrasts of riches and poverty to which we are accustomed today. The marble palace glittered in the sunshine on the hillside and looked down upon the pigsty hovel in the valley.

There were newspapers with their daily sensations, and a constant round of crude and brutal entertainments for the people. There were many shops and markets. Moneylenders, quack-medicine vendors, slave-dealers, merchants, and business men jostled one another in the overcrowded towns.

There were books to be bought, and much of their poetry and history and their oratory is as well known today as it was then. He was not born into a barbarous savage world, but into a very highly civilized society like our own.

THE ETERNAL STORY

But this busy world knew nothing of His birth, and they would not have been in the least interested if

you had told them. If you read in the "Daily Mail" a small paragraph something like this:

**STRANGE STORY FROM THE EAST.
CHILD REPORTED VIRGIN BORN.**

In a small village in the province of Assam, N. India, a child has been born, and there is a rumour among the natives that his birth was miraculous, and that his mother is a virgin. Some native shepherds who were watching their flocks on the hills swear that on the night of his birth they heard angelic voices singing, and that they proclaimed him to be the Messiah, the Saviour of the world:

you would probably turn over to see the latest murder or divorce case, or to find who won the football game, thinking to yourself: "There are some queer folks in this world. What a silly tale!" That is how you would feel, and that doubtless is how the ordinary man of the world felt then, if any whisper of the Christmas story came to his ears. It was not worth bothering about. It would probably be a ten-days' wonder in the place itself, and then be forgotten in the limbo where all queer stories go when they are dead.

But the man of the world was wrong, as he often is. There are more things in heaven and earth than are dreamed of in his philosophy. It was not a ten-days' wonder, it was a wonder that was destined to grow more wonderful as the centuries piled themselves up on a thousand years.

It was a story that was to be told a million times in a million different ways. It was to be told in perfect poetry and painted in the sublimest pictures the art of man has ever made. It was to be carved in wood and carved in stone, and sung to gorgeous music by a multitude of voices still unborn. It was to bring the heart of the ages to worship a new-born babe.

I do not blame the Roman gentleman or man in the street for thinking there was nothing in it at the time. Who would possibly have foreseen what was going to be the result of that birth? No fairy tale has ever sounded so fantastic and wildly improbable as the story of what has actually happened would have sounded in the ears of those who were living then.

THE CHARACTER OF CHRIST

Truth is stranger than fiction, and doubtless there are still in store for the sons of men wonders that

we would laugh at as incredible. But in the light of what we know has been the result of this story, are we not bound to ask ourselves who and what this child was who was born in Bethlehem while Augustus reigned in Rome? What is the secret of this hold upon the hearts of men? How has He been able to force a man possessed of a critical mind as fine as the late Mr. Clutton Brock's to write:

"Jesus is the greatest figure in history as Hamlet is the greatest figure in art, because of his reality; and He still has the power because of this reality to make men fall in love with Him in spite of all their prejudices. A Christian is one who has fallen in love with Christ."

The power of the Man Christ Jesus is due, not to anything that He had, for He had nothing, nor to any great thing that He did, for during His short life on earth He did nothing, as the world counts deeds. It is due to something that He was. His triumph is the triumph of character. That fact sends us back to the beginning of things. All the real and lasting achievements of men and nations are the results of character.

Reprinted by arrangement from THE TORCH, organ of the Industrial Christian Fellowship.

THE WITNESS

"For Christ and His Church"

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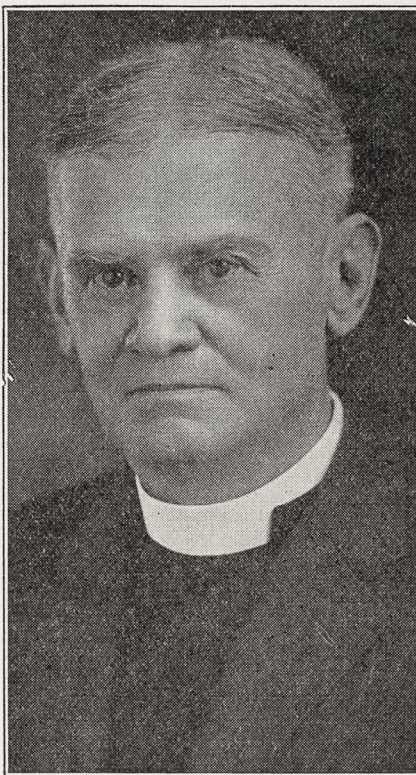
NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

IN another week we shall hope to have an account of the quadrennial meeting of the Federal Council of Churches, which recently met in Rochester, New York, written by an official delegate of our Church. Meanwhile, suppose we jot down here just a few of the high spots of that convention which lasted for over a week. First of all the new president, who will serve for the next four years, is Bishop Francis J. McConnell, Methodist, one of America's most distinguished churchmen. It is a significant fact that Bishop McConnell is also the chairman of the social service department of the Council and is an outspoken champion for social and industrial changes, as well as a leader for the unity of the churches. He was perhaps the outstanding personality at the Jerusalem Conference last year. He succeeds the Rev. S. Parkes Cadman to the presidency.

The Council endorsed the Kellogg Peace Pact and went on record as favoring a general and drastic reduction of armaments, both land and sea. The conviction was also expressed that "the United States should promptly accept membership in the League of Nations and in the Permanent Court of International Justice." The Council also deplored discrimination against Asiatics in our laws governing immigration.

On the matter of law enforcement the Convention called upon the nation "scrupulously to obey" the mandates of the prohibition law and to co-operate in its enforcement, and upon the churches to make studies of courts and crime "with particular attention to the alleged fact that a certain amount of crime among Negroes is due, in certain communities, to the lack of justice accorded them in the lower courts." As a supplement the council joined with the Commissions on Church and Race Relations in indorsing increased efforts "to secure economic justice to Negroes in agriculture, industry and trade." Important social service resolutions and statement on industrial matters were presented to the convention by the Rev. Worth M. Tippy, secretary, also an important pronouncement on Marriage and the Home, the result of a careful study of the subject by a large and distinguished committee. All of these reports were referred to the Administrative Committee of the Council which is to meet in January.



REV. MERCER P. LOGAN
A Great Churchman Passes

The Convention was attended by 600 delegates, representing twenty-nine denominations, with a combined membership of over twenty million communicants. The Episcopal Church was represented through the department of Christian Social Service by Miss Caroline B. LaMonte, Miss Vida Scudder, the Rev. Charles K. Gilbert, and the Rev. Norman B. Nash.

* * *

We are indebted to the Rev. James Myers, industrial secretary of the Federal Council of Churches, for the following account of the part the churches had played in the American Federation of Labor Convention which met the latter part of November in New Orleans. Writes Mr. Myers:

The outstanding address of the convention was made by a Roman Catholic priest, Father J. W. McGuire, who has long been known as one of labor's best friends. For the past few years Father McGuire has worked effectively with the Illinois State Federation of Labor to secure the passage of a law in that state limiting the use of injunctions in labor disputes. These efforts were finally successful and Illinois has

passed the first law of this kind in the United States.

Father McGuire delivered a lucid address, describing the history of courts of equity from their beginning in England, analyzing the proper use of injunctions, describing their abuse by American courts, and declaring that the liberties of the entire people are at stake in the solution of the injunction evil. After paying a glowing tribute to the honesty, integrity, fearlessness, and fairness of national and state labor leaders with whom he had worked for years, he delivered also a moving admonition to the unions to clean house, to get rid of certain elements and certain leadership which, by resorting to violence, gangsterism, graft, corruption, and crime, is in some places dishonoring the fair name of labor and retarding the progress of the labor movement among many who would otherwise be sympathetic.

All true friends of the labor movement will recognize the need and value of such friendly warning and moral advice. But it was a courageous thing to do. Only a tried and true friend of the unions could have rendered this service. It was a great tribute to this man of God that the convention rose to its feet in prolonged applause. It did him also the special honor of appointing a committee to escort him to his hotel and urged him to come often and speak to them again. In acknowledging these sincere expressions of appreciation, Father McGuire said, "I would rather have the love and affection of the great mass of working people than all the money in the world."

Through the courtesy of a local committee of ministers, in co-operation with the Federal Council of Churches, eighteen appointments were filled by labor leaders and social service secretaries in the churches and synagogues of New Orleans during the convention. On Sunday morning, November 25, President Green spoke in the First (Southern) Baptist Church before a huge audience. Secretary Morrison spoke in the First Unitarian Church, and Victor Olander, Secretary of the Illinois State Federation of Labor, spoke in Christ Church Cathedral and also in Trinity Church. Other labor representatives spoke at church services of various denominations, including Presbyterian, Baptist,

Evangelical, Christian, Methodist (South), Methodist Episcopal, and Jewish. The Y. W. C. A. gave a reception to women delegates and the wives of delegates, at which addresses were made by two women leaders in the labor movement. The Catholic Cathedral also held a special Mass for delegates and guests, the sermon being preached by Father McGuire.

Certainly New Orleans made the American Federation of Labor very welcome. Labor speakers were invited to address not only churches, but the Association of Commerce, the Advertising Club, the Baptist Bible Institute, and Tulane University. The convention became an occasion for wide contacts between labor representatives and groups in the community, which constituted perhaps one of its most valuable by-products. Such contacts established and maintained in every community would go far towards promoting understanding between labor, the churches, and the community, and opening the way for constructive co-operation for the common good.

* * *

The Church has lost one of her most picturesque Churchmen in the death of Mercer P. Logan, the head and founder of the DuBose Memorial Training School in Tennessee. Dr. Logan died suddenly on December first while traveling from Nashville to the school at Monteagle. Dr. Logan was beloved by all who knew him, his influence upon young men being particularly marked. He had the rare gift of being genuinely interested in the other fellow's job; a sympathetic listener, no matter how commonplace the conversation must have been to a man of his wide experiences. I was talking with a young priest of less than thirty in the lobby of the Willard Hotel during the General Convention when he spotted Dr. Logan: "Ah, Mercer Logan," he exclaimed, "I shall be right back, but I must see him. He is a chum of mine." It speaks volumes for the character of a man in his seventies when a man in his twenties refers to him enthusiastically as "my chum." Dr. Logan was just that to hundreds of priests and to thousands of lay communicants.

* * *

Bishop Burleson of South Dakota recently completed a mission at St. John's, Linden Hills, Minneapolis, the purpose of which was to deepen the convictions and renew and increase the inspiration of the congregation. It was very successful.

* * *

This matter of what sort of Christmas cards you are to send to your friends this year again becomes a

On the Cover

THE picture of the Madonna and Christ Child on the cover of this issue is from a model made in the studios of Irving & Casson—A. H. Davenport Co., of New York and Boston, after the famous bas-relief of Luca della Robbia which adorns the Cathedral at Prato. This famous artist, who worked in the fifteenth century with other members of his family, was one of the greatest of the Florentine sculptors and was one of the sources of Raphael's inspiration. The model was made by Irving & Casson—A. H. Davenport for the organ case for a Church in Providence.

"burning issue". Annually in the first mail on the morning of December 10th there are communications from readers and various agencies deploring the fact that most Christmas cards have nothing to do with Christ. Yule logs, holly, mistletoe, stage coaches and fat inn keepers, and banal verses are the usual thing; sometimes flippant jokes about the difficulty of getting good gin and rum. Recently a representative of the Federal Council of Churches interviewed officials of the Greeting Card Association on this subject and was politely informed that they "gave the public what it wanted." They did say however that this year there were a few cards offered of a distinctly Christian character but were of the opinion that they would be stuck with most of them on their shelves after the holidays. This paper is now requested to urge readers to buy Christian Christmas cards. Therefore hereby we urge. It may be a bit difficult to find them, though Morehouse in Milwaukee has a tip-top supply if you have time to send there. Each year at about this time we resolve to put in a line of cards "next year" and then promptly forget it until it is again too late. Anyhow do your best, won't you.

* * *

The minister of the Netherlands to this country presented to the Cathedral of St. John the Divine, New York, a Dutch Bible on Sunday last. It is a copy of the original "Staten Bijbel" published in 1627. It was a very grand service with uniformed guards in scarlet capes acting as a guard of honor for the Bible, many dignitaries, and brief addresses appropriate for the occasion.

* * *

A memorial chapel in St. John's, Fall River, Mass., was dedicated last

Sunday by the rector, the Rev. Harold I. Fair.

* * *

The Rev. William C. Knowles, rector of St. James', Ponset, Connecticut, last Sunday celebrated the completion of his sixty-seventh year of Church work. Mr. Knowles is eighty-nine years of age.

* * *

The twentieth anniversary of the rectorate of the Rev. Thomas C. Campbell was celebrated last week at St. John's, Jamaica Plain. Bishop Lawrence was the preacher at the service on Sunday morning, and a reception was held the Friday previous. Mr. Campbell has not only built a strong parish, but is recognized as an outstanding leader of the community.

* * *

Three Protestant Churches of Lancaster, New Hampshire, joined forces last week for a series of services held in the Congregational Church, and conducted by Bishop John Dallas.

* * *

Canon A. P. Shatford of Montreal was the speaker at the annual dinner of the social service department of the diocese of Rhode Island, held in Providence last week. His subject was World Peace.

* * *

The Rev. H. L. Cawthorne on the first Sunday in Advent completed thirty years as the rector of St. Luke's, Chicago. The story of how he saved the church, which had a "For Sale" sign hung upon it, was related at a dinner attended by scores of former parishioners.

* * *

Bishop Webb of Milwaukee was the speaker at the December meeting of the Catholic Club of Chicago which met on the 11th.

* * *

Mr. Franklin, treasurer, announces that the National Council must collect \$805,782 before the final closing of the books for 1928 if they are to receive what the dioceses told them to expect. He wishes you all a Merry Christmas and a 100% New Year.

* * *

The corner stone of the new All Saints', Wilmington, Ohio, was laid on Sunday, December 2nd. The church, in charge of the Rev. Donald C. Ellwood, is located in a college community and in the heart of rural Ohio. The corner stone for this new \$16,000 church was laid by the Rev. Gilbert Symons of Glendale, Ohio, who also gave the address. Moving pictures of the event were taken by Archdeacon Reinheimer.

* * *

The men's club of St. Luke's, Evanston, has been changed into an open forum. They meet for a meal, have

no set speeches, but instead a topic which is debated by the group. The last question discussed was, "Is the Present 'Bull' market a Peril to Prosperity?" The chances are the subjects will improve as the idea gets a better hold. Following the forum the rector gives a brief instruction on the history and teachings of the Church.

* * *

Our in Joplin, Missouri, St. Philip's Church collected a whole truckload of food from members of the congregation. This was turned over to the Health and Welfare association and distributed by them among the poor on Thanksgiving morning.

* * *

Grace Church, Galesburg, Illinois, started an endowment fund the other day. The plan is to have an offering for the Fund each year on All Saints Day.

* * *

An interracial conference is being held this week in Washington between whites and negroes, under the auspices of about a dozen organizations. Miss Mary Van Kleeck, churchwoman, is chairman.

* * *

The 151st anniversary of the winter encampment of the Revolutionary Army under command of George Washington was celebrated on December 9th at St. James' Church, Philadelphia. Prayers for King George of England were offered.

* * *

Solve the problem of unity or the Churches will die, declared the Rev. J. G. H. Barry, rector of St. Mary the Virgin's, New York City, last Sunday.

Dr. Barry, returning to the pulpit of his church after an absence of two years caused by illness, urged the necessity of unity in order to provide an "authoritative leadership in moral teaching," the lack of which he said was the church's greatest weakness today. Dr. Barry's return coincided with the observance of the sixtieth anniversary of the church.

Washington Cathedral

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"Our civilization is showing the same stupidity that it exhibited before the war, and the only thing that can save it is the authoritative moral teaching of the church," Dr. Barry said. "Because the church is divided it cannot formulate authoritative principles. Hence church unity is our most vital problem. Many tell us that it is impossible, but it is only impossible because we think it is."

On moral questions, such as divorce and prohibition, Dr. Barry said, the church is "fumbling." "Although society changes," he said, "human nature remains the same, and no new sins have been invented, in spite of our progress."

* * *

Bishop Gray of Northern Indiana was one of the speakers at the annual dinner of St. Andrew's Greek Orthodox parish, South Bend, on December 2nd. This parish, which is one of the strongest Greek congregations in the country, has made plans for an extensive building program for next year.

* * *

An entirely new personnel is now in charge of Christ Church, Corning, New York. The Rev. J. S. William-

son is the new rector, the Rev. J. E. Wilkinson is the curate and Miss Frances Kivelle has just been appointed director of religious education.

* * *

A new parish house is under construction for Christ Church, Little Rock, Arkansas.

* * *

Rev. R. W. D. Smith, St. Matthew's, Hollowell, Maine, has resigned to take charge of St. Paul's, Gardner, Massachusetts. Rev. Clarke Trumbore, assistant at Bala, Penna., is now the assistant at Christ Church,

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Fitchburg, Mass., and Rev. F. L. Bradley of Yonkers, N. Y. is assistant of Trinity, Lenox and vicar of St. Helena's, New Lenox.

* * *

The Rev. W. Brooks Stabler, recent graduate of Virginia Seminary, is now a member of the staff of All Saints, Worcester, Mass. Part of his duties will be to minister to the students of New England colleges.

* * *

Emmanuel Church, Winchester, Mass., was dedicated recently by Bishop Davies A contract has been signed for the building of the Church of the Good Shepherd, Springfield, Mass.

* * *

Bishop Burton of Lexington was presented with a purse of gold by the congregation of Trinity, Covington, when he visited there recently for confirmation.

* * *

Canon Reade of Cincinnati delivered the dedicatory address at the opening of the new parish house for St. Paul's, Newport, Ky., on November 25th.

* * *

Dean Fosbroke of the General had interesting remarks to offer last Sunday, when he preached at the Cathedral in New York.

"If that writer could take that

strange mass of material," he said, speaking of the first chapter of Genesis, "and weave it into that wonderful story of the creation, think what would happen if he had lived in our day and the story of evolution had been laid before him.

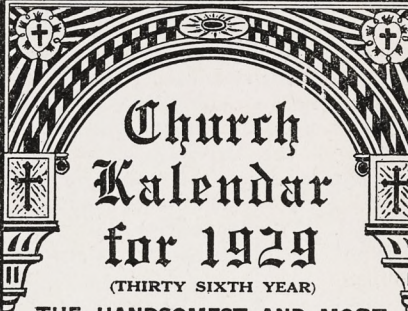
"He would not have shrunk back, he would have rejoiced to find this material. He would have taken some of those great phrases—the struggle for existence, for example—and seen the thrust for divine energy ceaselessly striving forward. And in that variation, upon which so much insistence is laid, he would have seen the inexhaustible richness and variety of the divine love of the one God."

* * *

The every member annual canvass of St. Luke's Church, Evanston, has employed a technique, which changes the success of the canvass from the realm of the possible into that of the probable. As this is a vital matter to every parish, a brief resume of the methods followed may well be presented by way of suggestion.

A letter was sent to every potential worker among the men, inviting him to a dinner at a local hotel, after which spirited singing warmed up the general atmosphere. Dr. George Craig Stewart, the rector, gave a period of instruction. Then the captains of each of the eleven zones,

into which the parish had been divided, were introduced by the singing of a limerick, especially adapted to him. The captains added their own ideas on the subject, as did others present, in an endeavor to meet beforehand every possible angle of the proposition. The men then left the banquet table to meet with their respective captains, who as-



Church Kalendar for 1929

(THIRTY SIXTH YEAR)

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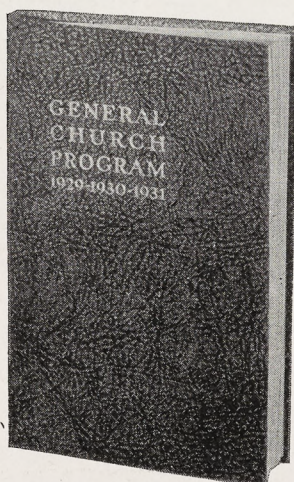
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signed the work to be done. Letters had already gone out notifying the congregation of the canvass. On Sunday morning, following the canvass dinner of Friday night, the rector preached a sermon on the work of the Church, and urged the people to sign the pledge cards in the pews, thus saving the time of the canvassers. All of the men who were to work, then came forward for prayers and the blessing of the Church upon the task, which they were to begin in the afternoon. They reported to the Church on Sunday, Monday, Tuesday, and Wednesday nights at 9:30, giving the results of their solicitation. Large charts had been placed in the dining room, where the results of the drive in each zone were painted in as the totals for the parish and for missions gradually mounted. This engendered a spirit of rivalry between the various zone groups.

* * *

The first conference of Sisters held in our Church will take place December 29th and 30th at Peekskill, New York. Members of all the Sisterhoods have been invited to meet and discuss problems common to those who are in social work. The Sisters will live for two days in the rooms of St. Mary's School, and the regular routine of community life will be maintained. The program includes the following discussions: The Purpose of the Conference, presented by the Rev. Shirley Hughson, O. H. C., and the Rev. Harold Holt, assistant Executive Secretary of the Department of Social Service; Behavior Problems of Children, presented by Miss Sarah Ivins; Knowing Your Children, presented by Miss Gordon

Hamilton; Religious Training of the Child.

It is hoped that out of this conference will emerge a permanent organization, providing yearly conference for all the Sisters of our Church.

* * *

Last month there entered into the rest of Paradise Mrs. Eliza Kah-o-Sed, mother of the Rev. E. C. Kah-o-Sed, Indian Missionary at White Earth, Minnesota, in the diocese of Duluth.

Mrs. Kah-o-Sed's Indian name was Shawnebinese qua—meaning Southern Bird Woman. She was born on July 4th, 1833.

As a young woman Mrs. Kah-o-Sed passed all the degrees of the Indian's Sacred Lodge, and knew all of the secrets of the Indian Grand Medicine—but never divulged one of them. After her marriage and the birth of her first child, she was baptized and confirmed in the Church of England on Walpole Island, Ontario—where

she died. The Indian funeral service of the Episcopal Church in America was read by her son, the Rev. Mr. Kah-o-Sed.

A few months previous to her death the aged Shawnebinese qua had the pleasure of a visit from her Minnesota relatives—her son and his wife, the Rev. and Mrs. Kah-o-Sed, her grandson, the Rev. W. K. Boyle and his wife, and four great grand children—Robert, Alice, Martha and Jean Boyle. The Rev. Mr. Boyle is general missionary to the Indians in the Diocese of Duluth.

Mr. Kah-o-Sed relates this interesting bit of family history: "During Revolutionary war times a band of

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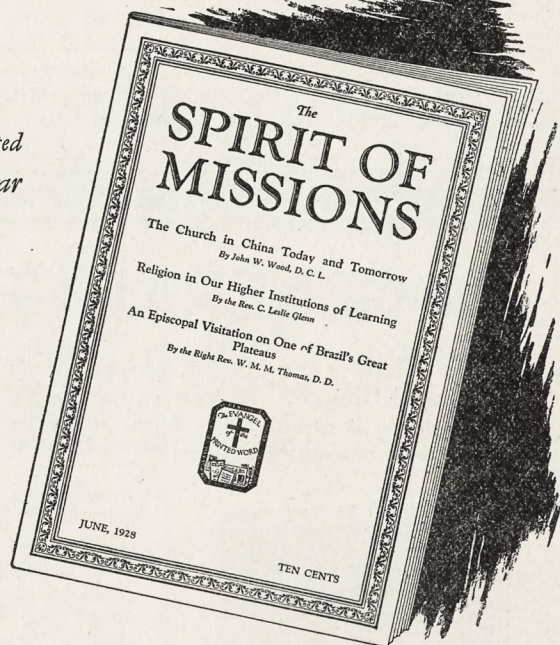
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Indian warriors came upon a little village and killed all of the people except two little white girls who were found under some debris. The warriors wanted to take the lives of the little girls, but the chief would not permit it, and said he would take them to his home and bring them up as his own daughters. After much argument the chief prevailed and took the two children home to his wigwam where they were raised according to the custom of the Indians. One of these little girls was my great grandmother and my mother never tired of telling of her noble useful life and her great influence for good upon those with whom she came in contact."

* * *

A cable from Shanghai informs the Department of Missions that the Rev. P. Lindel T'sen has been elected Bishop-coadjutor of Honan at a special session of the Diocesan Synod. Honan is the one diocese for the development of which the Church of England in Canada has been responsible. It lies immediately north of the Province of Hupeh, of which Hankow is the see city. During the past five years especially, the Province has been one of the battle fields of China. Moreover, its people have suffered enormously from brigands and fanatical societies, such as the Red Spears.

* * *

The only Anglican Church in Austria is Christ Church, Vienna. Vienna's population of 2,000,000 includes not only many British people but great numbers of students of art, music, science, etc. The Church has

a branch of the Girls' Friendly Society.

The Church has been seriously inconvenienced by the fact that in the riots of July, 1927, when the Palace of Justice was burned all its property and records were destroyed.

* * *

When the Mayor of Newark, N. J., Thomas L. Raymond, died recently, Armenians of the city held a memorial service at Grace Church, with Archbishop Tirayre presiding, assisted by the Rev. Charles L. Gomph, rector of the Church, Canon Leslie,

missioner for the Foreign-Born, and the Rev. Bedros Vartanian, Armenian rector. The new mayor and the president of the board of education made addresses. The former mayor was a good friend of the Armenian race, and also "a devoted Churchman . . . a generous supporter of the work of the Church at large as well as of his own parish."

* * *

In a big city church which attempts little if any pastoral work, a visiting bishop recently preached a simple sermon from a pastoral point



Carved Panel, The Ascension, in Reredos,
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St. Paul's Cathedral, Buffalo
Rev. Charles A. Jessup, D. D.
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 Newbery
5749 Kenmore Avenue
Sundays: 7:30, 9:30, 11 and 5.
Daily: 7:30, 9 and 5:30. Also Friday, 10:30.

St. Chrysostom's, Chicago
Rev. Norman Hutton, S.T.D.
Rev. Taylor Willis
Sunday, 8, 10, and 11 A. M.
Sunday, 4 P. M. Carillon Recital.

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

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

Christ Church, Cincinnati
Rev. F. H. Nelson and Rev. W. C. Herrick
Sundays, 8:45, 11, and 7:45. Daily, 12:10.
Holy Days, Holy Communion, 10.
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 Cathedral
Eau Claire, Wisconsin
Rev. F. E. Wilson, Rector.
Sundays: 8 9:30, and 11:00 A. M.
Holy Days: 10:00 A. M.

St. Mark's, Berkeley, California
Bancroft Way and Ellsworth Street
Near the University of California.
Sundays: 7:30, 11:00 A. M., 5:00 P. M.
Tuesdays: 10:00 A. M.

of view. It at once called forth a letter of appreciation which said, in part, "The clergy do not always recognize the spiritual needs of the people. We are advised to know God, to have faith and to pray, but are very rarely shown how to do this."

* * *

The Bishop Payne Divinity School, Petersburg, Virginia, which has trained most of our Negro clergy, has recently observed its fiftieth anniversary. In 1878 it was opened as a "branch" school of the Virginia Theological Seminary. There were six students, three of "our own," two Methodist preachers and one Baptist.

* * *

A few weeks back I offered the suggestion that rectors be allowed a year off about once in ten years, to enable them to return to the seminary or university to catch up a bit on modern scholarship. A few days after writing that paragraph I ran into a jovial parson in the New York subway whom I did not recognize at once as the rector of a strong parish in the metropolitan area since he was flashing a very handsome necktie. The school books under his arm prompted me to inquire what it was all about, and I discovered that this clergyman has enrolled at the General Seminary for the sole purpose of keeping himself up to date. He is not a man with a small charge upon whose hands time hangs heavily. Indeed he is the rector of a large city parish where there is much more to be done than he can ever do alone. And yet, to his credit, he realizes that he can never serve his parishioners as they should be served without keeping abreast of modern scholarship. Hence three mornings of the week are spent in the class rooms of the General Seminary.

* * *

Of the \$2,219,700,000 contributed to philanthropy in the United States in 1927, by far the largest share—\$1,079,000,000—or 48 per cent, was received by religion. Medical research, public health institutions, health education and hospitals received only 9 per cent, of the total.

The fine arts got slightly more than 1 per cent. Gifts to organized chari-

About Books

THE ROAD TO BETHLEHEM: By Ethel Bain. New York, N. Y., The Avondale Press. 50 cents.

This is an attractive Christmas play for the Church School, and exceptionally easy to learn in a short time. The setting is simple, and the carols used are all familiar.

W. W. Stewart.

Services

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

The Incarnation, New York
Madison Ave. and 35th Street
Rev. H. Percy Silver, S.T.D., LL.D., Rector
Sundays, 8, 10, and 11 A. M., 4 P. M.
Daily, 12:30.

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

The Heavenly Rest and Beloved Disciples, New York
67 East 89th Street
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 Communion, 11:45.

All Saints' Church, New York
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