

# *The* **WITNESS**

CHICAGO, JANUARY 3, 1929



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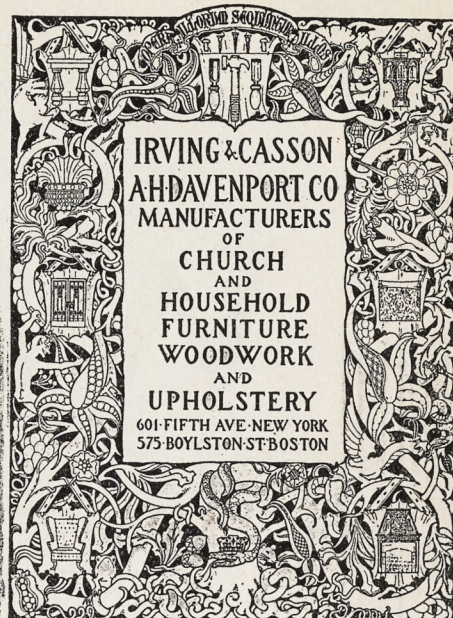


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## WHY THIS MILITARY TRAINING?

By

REV. JOHN NEVIN SAYRE

THE Episcopal Church which has a number of schools giving military training and which has not yet declared itself as have many other Protestant communions on the question of military training and education of youth for peace, will do well to take note of the rising tide of criticism of the military idea which has been agitating educational opinion throughout the country, especially in the last three years. Where does this agitation come from, and what charges does it lay against the present working of the Reserve Officers' Training Corps conducted by the Government in non-military educational institutions?

### WHO ARE OBJECTING?

Some of the best known and most influential educators of the country, as well as younger men on many University faculties are vigorously criticizing the supposed educational value of military drill. Many students are protesting; in less than two years student objection has burst into public agitation in more than a score of prominent institutions, clear across the country from Massachusetts to Oregon and Hawaii. "A conscript army—in time of peace" is the characterization of compulsory military training that was given by an editorial in the college paper at Ohio State University. "Assininely useless" was the verdict voted by the Senior Class at the College of the City of New York.

Besides such student and growing faculty objection there is the criticism by peace groups. They feel that it is illogical to draw up treaties to outlaw war and at the same time turn over to the Department of War educational control of hundreds of high school and college courses. So peace propaganda is directing its shafts against militarism in education. However, it is not the originating or most potent cause of the agitation; this was well under way before the peace societies got busy.

By far the most influential objection proceeds from the ripening judgment of middle-of-the-road non-

radical groups, that the principle of compulsory military training in education is un-American and unwise. Among the important national organizations which have passed resolutions to this effect are the American Federation of Labor, the Federal Council of Churches, the Federation of Women's Boards of Foreign Missions of North America, the General Assembly of the Presbyterian Church, the General Assembly of the Methodist Church, the International Woman's Trade Union League, the National Education Association, the Northern Baptist Convention, the National Council of the Congregational Church, the National Convention of the Disciples of Christ, the National Student Council of the Y. M. C. A., the National Council of Jewish Women, the National Federation of Temple Sisterhoods, the Rabbinical Assembly of the Jewish Theological Seminary of America, the National Study Conference of the Churches and World Peace, and the World Alliance for International Friendship thru the Churches.

### DOUBTFUL EDUCATIONAL VALUE

A number of newspapers and influential periodicals have declared themselves against compulsory drill. From such a conservative source as the editorial columns of the Commercial and Financial Chronicle of New York comes the assertion: "No more sinister menace has arisen than the drive to get possession of our schools through the establishment of a national department of education, aided and abetted by the army in its attempt to militarize the schools. Even in the worst days of militaristic Prussia no army training was allowed in the schools of Germany, and yet we, who claim to have made the world safe for democracy, are planning a drive on the centres of liberal and independent thinking through army bureaucracy and dictation."

The Rotarian for September, 1928, has an article in similar vein.

As already noted, many prominent educators dispute



the educational value of military drill and military courses.

Professor Jesse F. Williams, Dept. of Physical Education at Teachers' College, Columbia University, in a letter to the Military Affairs Committee of the House of Representatives, says: "Military drill in colleges never has provided and in my judgment never can provide the kind of developmental activity essential in the organic development of young men. If it is conceived that health, strength and vitality are essential conditions for war, it would appear that the most desirable training during college would be that which laid the foundations for organic and muscular development.

"The common practice and constant tendency to substitute military drill for the developmental requirement of physical education mean not only a loss in potential power for military service, but a distinct handicap for the development of sources of strength for the whole of life."

Dr. Clark W. Hetherington, Professor of Physical Education and Recreation of the University of Wisconsin, in Senate Document number 22, 65th Congress, 1st session, says, "In a word experience has shown that military training is the poorest kind of physical training and that *there is no gain in vital vigor, strength, or skill that is not given in a vastly higher degree in the gymnastics, games, and athletics natural to youth.* The vitality and skill required by the soldiers are developed best, not by a military training, in youth, but by a pre-military physical training. And this applies equally to the other duties of citizenship."

Captain H. J. Koehler, who was for many years teacher of physical training at West Point Military Academy, asserts: "The use of the musket as a means of physical development for any one, be he man or boy, is more than worthless. It is, in my opinion, positively injurious. I deny absolutely that military drill contains one worth while feature which can not be duplicated in every well-regulated gymnasium in the country today. A thorough physical training develops all the necessary soldierly qualities to the greatest degree and it does it without injury. If we have athletes we shall never be without soldiers."

So also, many educators are skeptical with regard to the supposed disciplinary value and training in morals and citizenship of military courses. Typical is the statement by Professor William H. Kilpatrick, professor of Education at Teachers' College, Columbia: "As for morals and citizenship, these in order to be learned at all have to be learned by practice in situations much like those in which they are to be applied, and with much the same spirit and intent. The conditions of such practice the training camp supplies most inadequately, the drill ground practically not at all. One might learn perfect obedience to the drill master, but this would not as a rule bring with it obedience to the laws of our country. We now know enough about how learning takes place to assert this with assurance. Whether military drill helps prepare for war is a

matter about which I am not prepared to give an opinion, but apart from this I do not see how military training in our schools and colleges can be defended at all."

This skepticism of educators as to the value of military units for character training is still further increased by the emphasis which military officers place on the uniform and other extrinsic features. General Summerall, Chief of Staff of the Army, has publicly stated: "We feel that a proper uniform will go further than any one other thing toward popularizing the R. O. T. C., raising the morale and cultivating the pride of the students."

#### COMPULSORY FEATURE

The *compulsory feature* of military training is perhaps where most objection centers. The predominant objection is not to all compulsion or all compulsory courses; but objection to compulsory military training is made on specific points not attaching to other required courses.

For instance, experts are not agreed on the value of military training and it is felt to be wrong to *force on all students a course, whose educational worth is open to serious question.* Greek, Latin, and the Classics are no longer compulsory in most institutions. On the other hand, English is, and the necessity for it is unquestioned. Military training, however, falls in the class of Latin or Greek. It should not be made compulsory when there is so much doubt among educators as to its usefulness.

Again, military courses in Land Grant institutions are paid for and essentially controlled by the Department of War. In view of the known history of the growth of militarism in various European countries, there is a very general suspicion in our country that it is not a good thing to have the military arm of our government reaching into our civil colleges and conducting compulsory courses there. Even though the president of any such institution may have a voice in the selection of the military officers sent to his institution, the courses given are those officially approved by the Department of War and this military agency undoubtedly assumes the chief responsibility for what goes on in the R. O. T. C. While there might be objection on the part of some to a course similarly linked up to the Department of Agriculture, the objection here would not be nearly as strong. There is no danger of "Agriculturalism" corresponding to the danger of "Militarism."

Compulsory military training run by the Department of War in a civil educational institution is only a step removed from conscription or universal military training. But this has been emphatically rejected by America. Why then should our schools and colleges be singled out as centers for conscript drill?

Dr. S. Parkes Cadman, until recently the president of the Federal Council of Churches, says . . . "Take the War Department out of the public schools of the United States and keep it out. It is unwise and in the real sense unpatriotic to introduce in these schools the



very things we denounced so bitterly in our adversaries of 1918. It is entirely adverse to the spirit and the principle of the Constitution and the Declaration of Independence. Ex-President Eliot, Dr. John H. Finley, President Garfield, Dean Shailer Mathews, President Morgan, President Faunce and President King are typical educators who have registered their opposition to this measure. I stand with them, and I believe I represent the majority of Protestant leaders on this issue. At the very least, I repeat the request and ask you to consider it, that the War Department be taken out of the public schools of the United States of America. We have refused compulsory military training for ourselves. Why should it be forced on our sons as part of the price for their education?"

The same point is driven home by David Starr Jordan, President Emeritus of Leland Stanford University. He speaks for hosts of Americans when he says: "Almost all of us in this country have been opposed to any form of domination of the public schools on the part of any religious organization. The attempted domination of the public schools, from the high schools upward, by the Department of War, is a far more dangerous matter although of the same general nature. It seems to me that a fight could be made against militarism in education on this basis which would be very effective because true."

#### INTERFERENCE WITH FREEDOM OF DISCUSSION

Finally, objection is made to the R. O. T. C. because it is becoming evident in a number of places that the presence of strong military units, and especially compulsory units, tends to interfere with freedom of discussion on the vital problem of war. There is hardly any other question the solution of which is more a life-and-death matter to students in our colleges. It would seem also that a university should be the most appropriate of all places in which young people should discuss to the full, the pro and con of this problem. Such discussions will necessarily involve a certain amount of criticism of the military idea of preparedness, including, it may be, criticism of the R. O. T. C. Pacifists and peace proposals should be open to criticism also. What is objected to in the present situation is that in a number of places only the military side is adequately presented, and that the military group often resents, and sometimes prevents, the coming to a campus of a speaker whose point of view is opposed to theirs. Sometimes also their displeasure is visited through the Dean or President of an institution upon a member of the resident faculty who takes issue with the military view of preparedness or raises questions concerning the effect of the Government's policy in international affairs—Nicaragua, or Haiti, for instance.

The limits of this article preclude going into specific instances. Recently the New York World cited twenty cases of interference with teachers or speakers by military groups. I have had personal experience of interference with my own work on more than one occasion. But in this brief statement I am not heaping up evi-

dence; I am simply saying that there is a belief abroad that there has been in recent years a dangerous tendency on the part of military officials and college heads to restrict discussion on the issues of war, preparedness and peace. It is felt too that much of this repression is covert and that a subtle atmosphere of fear is created which is thoroughly unwholesome.

Another important point is that in general the most serious interferences with free speech seem to have occurred in those institutions having compulsory drill. Where military training is optional, the military authorities are not so sure of their hold and there is less use of the big stick to keep down free discussion.

## *Let's Know*

By

REV. FRANK E. WILSON

LIMBO

"THEY seem to be able to tell you just exactly about everything," said a woman to me one day with a smile. She had been talking to some sisters in a Roman Catholic hospital and they had been discussing the future life. Apparently there were no uncertainties about it. To some people there is a certain comfort in securing specific answers to every question on religious matters. But one might well wonder if we are really meant to know so much. If religion had no touch of mystery in it, that religion is in danger of becoming rigidly stereotyped. If the human mind is capable of grasping all there is to it, then men are likely to know as much as God.

For instance, there is the doctrine of "limbo." Literally the word means a border and, theologically speaking, it means the border-state of souls which are not qualified for the beautiful vision. There is the "limbus patrum" and the "limbus infantium." The first of these refers to the temporary place or state of life of righteous persons who lived before the historical event of the Incarnation of our Blessed Lord. The theory is that these just persons had earned the full blessings of eternal life but could not receive them until Christ made them available through His death, resurrection, and ascension. Meanwhile they waited happily in the "limbus patrum" or the limbo or border-state of the fathers.

Then there is the further question of unbaptized infants. Our Lord commanded all to be baptized. In those who are unbaptized there is, therefore, something lacking. There may be no guilt attaching to them for sin committed in this world—as in the case of infants who have died before attaining the point of moral responsibility—but they are, nevertheless, without the grace of Holy Baptism. In the future life they must stand in a different position from that of baptized Christians. For them is provided the "limbus infantium" or the border-state of unbaptized infants. Being unregenerate, they are eternally



excluded from the supernatural happiness of the beatific vision. These souls will be taken care of where they "will eternally enjoy a state of perfect natural happiness," but it will be something distinctly less than the full measure of eternal bliss.

This, in a word, is the Roman Catholic doctrine of "the children's limbo." By logical reasoning a case may be made out for it but is it irrelevant to ask whether God is necessarily bound by human logic? Our Lord told us very little of any of the details of the future life; practically everything He said about it was in the form of parables. Probably most of us feel easier to be able to say that we don't know but that God can be trusted to do all things better than our little judgment might ever dictate. Our Lord certainly expects us all to be baptized. In the case of infants the responsibility rests upon the parents. If anyone is to suffer a loss for the neglect of the baptism of infants, one would suspect that it would be the parents rather than the infants. Beyond that—why should we try to know everything? Faith is too precious a possession to be faded out by such a coldly unsympathetic thing as logic, even if the logic could be made water-tight—which it never is.

## Cheerful Confidences

By

GEORGE PARKIN ATWATER

### BIG BROTHER PARISHES II

**L**AST week I suggested the idea that every mission and small parish ought to have a "Big Brother" parish which will help to keep enthusiastic the spirit of the smaller place.

Our Lord sent out his disciples two by two. Why not link parishes and missions in the same friendly bond.

Let me suggest a concrete example. Assume a big parish, with an experienced rector, and a fine group of people. A mile or two away is a mission with an inexperienced deacon and a perennial struggle.

The parish folks know, perhaps, that somewhere near is a mission. They do not know the name of the deacon, nor would they recognize any of the people. They have learned a good deal about Liberia and Japan and Alaska, but the mission nearby is "just a little—that is to say—quite right in its way—but you know what I mean."

So the deacon struggles along, and makes unnecessary mistakes, possibly, and is lonely and discouraged and feels that no one cares. And the people struggle too, and win small victories, all of which are apt to be overlooked by everyone.

But imagine that the parish and the mission enter into friendly cooperation. Rector and deacon get together to have a good long talk about mutual problems. One Sunday morning the rector appears at the mission, and the deacon appears in the parish to tell what he is

doing. (Do you realize that to give a man a chance to tell what he is doing always strengthens his determination to do it.)

Then perhaps a committee from the vestry of the parish meets with the Mission committee, in an advisory way. Six men get acquainted. Then the mission has its annual sale, and a few people from the parish drop in and become friendly. Later the parish has some occasion and the people from the mission are invited, and they come and begin to feel a part of a larger whole.

So the process continues, until the mission has become a vital concern of the parish. In a score of ways they help each other. The deacon has a friend, advisor and friendly critic in the experienced rector. And if the rector had the faculty of appreciation and encouragement, the deacon and the mission would have some one to report to, who would do more than give a formal word of approval.

Such a partnership need not be confined to missions. They might exist between parishes. Nor need the parishes be contiguous. They should be within reasonably easy reach of each other.

This partnership would give no power to either, to interfere, or to control or direct. It would be merely friendly cooperation.

I am confident that many a small parish, or mission, would go forward with new enthusiasm and zeal, if it had such a partner in its work.

You do not have to wait for canons, conventions, rubrics, or the smile of local authorities to try this out. Mutual approach by the two clergymen, is all that is needed to initiate it. The rest will follow. And it will please the bishop.

## Hearts and Spades

By

CAPTAIN B. F. MOUNTFORD

*Head of the American Church Army*

**A**NOTHER way to solve the traffic problem would be to put in jail all non-churchgoers! The streets would be agreeably free of machines. Three hundred years ago there was born near Bedford in England, the writer of "The Pilgrim's Progress." Early in January, 1661, John Bunyan was indicted for "devilishly and perniciously abstaining from coming to church to hear Divine Service and for being a common upholder of several unlawful meetings and conventicles." We certainly do not wish for a return to those days. Abstaining from public worship and churchgoing is not now penalised by kings and courts, but there is a penalty to be paid: we pay for it in a shrinking soul. Religion always has attracted women more than men. There were three women at the Cross, but only one man. Our women are the salt of the Church and if ever the day comes that we men qualify to put M. A., in a churchly and missionary



sense, after our names, than the Protestant Episcopal Church of America need fear nothing. If ever we get the M. A., (Men's Auxiliary) functioning with anything like the devotion and efficiency of the Woman's Auxiliary, then the Protestant Episcopal Church of America will really become the Church Militant, instead of the Church Somnolent.

What's the value of Church Worship anyway? One of the Psalmists said it did him good to go to the House of the Lord, for it brought *gladness* into his life. "There," said he, "are set the standards of judgment." In the House of God our *thinking* is corrected. Men and women absorbed for five or six days in business or domestic affairs, are in danger of seeing life out of focus, and even thinking crookedly on many things. Without worship the mind tends to grovel. *Conduct* too is tested in the services of the Church. We are all in danger of becoming coarse and vulgar if we absent ourselves from the uplifting and purifying influences of worship. There are habits and tendencies in our characters which bother us. Bad streaks, some of us have, in our make-up. Speaking for myself, it takes me all my time to live a life of which I am not too much ashamed, and I have a notion that I am not alone in this. It is so easy to get the conscience desensitized; easy to call evil good, and black, white. Worship helps to keep conscience tender and directed. Where Church attendance is nil or only occasional, men do not behold the land of far distances. Life grows small and local and the finer things in us succumb to the law of atrophy. There can be no really great life without the glory of heaven pervading the soul.

Nothing has here been said about the negative influence some of us are exerting upon our family. Maybe we can each think that out for ourselves. Reach down your copy of *The Hymnal* and read over again William Bullock's assertion in Number 465. *It used to be your language too.* Far back in the dawn of the dear young years, when I knew not sorrow, nor care nor tears, I sought for someone to guide my feet, for the way was long and the hours were fleet. Then One drew nigh my steps to meet, with a face so noble, pure and fine. He smiled as He bid me rise and come and share with Him the Church our Home. I placed my hand in the hand of Christ and pledged to Him my soul and trust. If we are wise we shall quite regularly make the church of our choice, one of our trysting places.

## THE WITNESS

"For Christ and His Church"

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## Pen Portrait

CHARLES JARVIS HARRIMAN is the rector of St. James the Less, Philadelphia. He was born in Portland, Connecticut in 1884, the son of the Rev. Frederick W. Harriman, a venerated clergyman of the diocese of Connecticut. In 1905 he graduated from Trinity College and from the Berkeley Divinity School three years later. He served as an assistant at All Saints, Worcester, Massachusetts, for a year after which he returned to Trinity for post-graduate work. From 1912 to 1917 he was the rector of St. Phillip's in Putnam, Connecticut, going from there to St. Stephen's, Providence, as an assistant. After serving in the army as a First Lieutenant, he returned to St. Stephen's, being called from there to St. Paul's, Portsmouth, R. I., where he remained until 1924 when called to his present parish.

## Comments and Observations

### OF DISTINGUISHED PEOPLE

THE REV. REINHOLD NIEBUHR, author and professor at Union Seminary:

"Some religion is man's quest for absolute values, his longing for emancipation from prejudice and passion and the parochialism of time and place. But there is also a type of religion which is little more than a sorry sanctification of prejudices and passions and particular parochialisms. The strong man seeks to discover God's will and to conform his own purpose to a higher one. The weak man merely tries to find some romance by which the worse may be made to appear the better reason, some technique by which his sins and limitations may be obscured."

\* \* \*

THE REV. HARRY EMERSON FOSDICK, noted preacher: "Any one who pretends that he has grasped this sorry scheme of things and comprehensively can explain it, is a quack. Even Jesus Himself said on the cross, 'My God, My God, why hast thou forsaken me?' The more a man knows about the world and human life, the more mysterious it grows. Religion is like science. What is electricity? You ask the scientist and he tells you he does not know; what is more, he sometimes thinks that nobody ever will know. But one thing he does know; he has hold of a power that can overcome darkness with light and weakness with strength. So with religion; it enables a man to say, 'I have overcome the world.' It makes him a transcendent soul and begets in him a victorious life."

\* \* \*

MR ROGER BABSON, economist: "Among the economic causes of war you will find the volume and character of imports and exports. When we have a map showing colonization and the interconnecting trade routes we shall have in our hands a large part of the story of why wars arise."



# NEWS OF THE EPISCOPAL CHURCH

Edited by  
WILLIAM B. SPOFFORD

CHRISTMAS, at least in the East, was about perfect. The day ideal, the churches reported full everywhere, beautiful chimes on your radio at midnight, if you were up that late; everything about as it should be, with most sermons on which reports have been gathered in this office, urging Peace on Earth, with the preachers talking rather definitely against cruiser bills and for peace pacts.

\* \* \*

By the way, a protest against the cruiser bill, signed by something like a half a thousand prominent folks, has been presented to the senate. Among them are the following Episcopalians, most of whom certainly have never been denounced as either violent Reds or weak-kneed pacifists: Bishops Oldham, Parsons, Brewster of Connecticut, Cook, McElwain, Tyler, Hall, Huston and Paul Jones; and the following rectors: Robert Norwood, George Craig Stewart, Henry Sherrill; also Dean Gildersleeve of Barnard College, Mrs. Mary Simkhovitch of Greenwich House and Professor Gertrude Bussey of Goucher College.

\* \* \*

Maybe if we all take it upon ourselves to howl a bit we can keep the country from being placed in the silly position of signing an Outlawry of War Pact with one hand and building fifteen nice new gunboats with the other. Apparently, there is a "deal" on in Washington between the big navy people and the advocates of the Peace Pact, the navy folks having threatened to block the Pact unless they get their ships, and the peace people, led by Borah, agreeing to vote for the ships in order to save their child. Protests are in order. Write or wire your senator. It really does count, so I am told.

\* \* \*

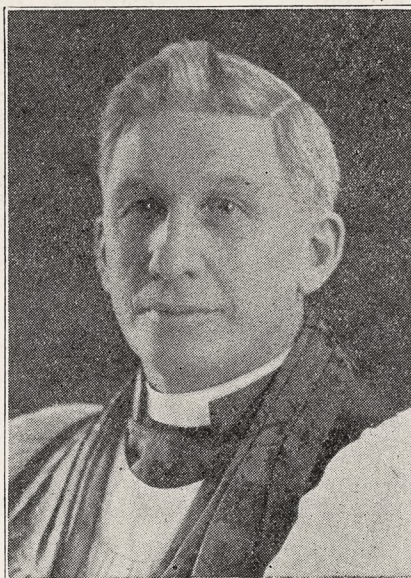
Hundreds attended services at Trinity Church and St. Paul's Chapel, down-town New York, on the day before Christmas.

\* \* \*

"The Feast of Lights" was held at the Intercession, New York, on the Monday before Christmas. Hundreds of children with lanterns and flares visited the graves of Clement Moore, the author of "The Night Before Christmas," and of Alfred Tennyson Dickens, son of Charles Dickens, author of "The Bird's Christmas Carol," where carols were sung.

\* \* \*

A new Church School for boys is to open in Delaware, the gift of A.



BISHOP BURLESON  
*Sails for Honolulu*

Felix du Pont. It is to be located two miles from Middletown on a tract of 350 acres, where a half million dollar building is soon to be erected. Bishop Cook is one of three directing the plans for the school.

\* \* \*

Over \$5,000 in cash was found in an obscure corner of Holyrood Church, New York City, the other day. The rector, the Rev. Arthur Hyde stated that he believed some anonymous donor had left it there; others thought it placed there by a thief who planned to return for it.

\* \* \*

The Young People's Society of St. Stephen's Church, Chicago, held a Christmas party in the true spirit of St. Stephen. Each member of the society adopted for the day an orphan or semi-orphan from the Home for the Friendless, and gave a Christmas party for their little wards. A Christmas tree was decked in the church basement, with gifts for each of the orphans, and a bountiful Christmas dinner was served. The young people say they had as much fun as the orphans.

\* \* \*

Bishop Darlington of Harrisburg has asked for a Suffragan Bishop, and if all goes well one will be elected at a special convention to be held in Harrisburg on February fifth.

\* \* \*

*The Sewanee Messenger* is the latest of the publications of the Church;

a little bi-monthly published by the Negro Church women of the province of the south.

\* \* \*

In many of the larger communities of Massachusetts the Protestant Churches joined forces for a Christmas service in a theater on Christmas.

\* \* \*

A guild of the Nazarene Society has been organized in Grace Church, Lawrence, Massachusetts.

\* \* \*

Bishop Burleson, assistant to the Presiding Bishop as well as diocesan of South Dakota, has sailed for the Hawaiian Islands where he is to make a survey of the work there.

\* \* \*

An unique service was held in St. Paul's Church, Wallingford, Conn., on a recent Sunday morning. The rector, the Rev. Donald W. Greene, invited the Berkeley Divinity School to take full charge of the service. He announced to his organist and choir that they would have a Sunday off. He himself enjoyed the unusual privilege of sitting in a pew among his people.

The Dean of Berkeley, the Very Rev. Dr. Ladd, officiated, Professor Cline intoned the service, Professors Hedrick and James were in the chancel. The choir was composed of twelve Berkeley students under the leadership of Mr. William Loane, who is in charge of the music of the school. The students sang the Gregorian chants and psalmody unaccompanied as they are accustomed to do in their daily chapel service. Two ten-minute addresses were given by students, Mr. Henry Mattocks of the senior class and Mr. Donald J. Campbell of the junior class. The Dean gave the notices and as it happened to be the Sunday before Thanksgiving day he read the governor's proclamation. His twelve-year-old son, John, carried the cross.

There was a large congregation present. That the service was found helpful is evidenced by the fact that the people have expressed the desire that this Berkeley service be an annual event. The Rector appeared before the New Haven Clericus recently to tell the members about the service and recommended its repetition in other churches. Berkeley has since received a number of invitations. Bishop Acheson has given his strong endorsement.

\* \* \*

The department of publicity of the



National Council issues twice a month mimeographed notes of news of the Church and other interesting bits which may be had by a large number of qualified persons for the asking. By "qualified" I mean editors of parish papers, study class leaders, rural workers and others who could use it to advantage. It is the work of Miss Gladys Barnes and I must say that if she sent them out just twice as often, and three or four times as long, I wouldn't have anything to do but be a big business man sitting behind a mahogany desk; except my desk is oak and I am not big. Anyhow, she does a splendid job and I commend the service to you. There are cuts available also. Might as well make your parish and diocesan papers as interesting as possible. Then people can read them instead of THE WITNESS; then after a while we won't have any subscribers at all; then after a while, you see, we can be put to useful work, to the profit of all concerned, most of all ourselves. By the way: Happy New Year.

\* \* \*

Dean Massie of Christ Church Cathedral, Lexington, Kentucky, has resigned because of ill health. He has served the Cathedral as Dean for exactly sixteen years.

\* \* \*

The central convocation of the diocese of Atlanta met in Macon on December 12th to consider, chiefly, the rural problem.

\* \* \*

Among the Sunday evening speakers at the Berkeley Divinity School so far this year have been, Rev. Elmore McKee, student pastor of Yale; Mr. Theodore Sizer of the Yale Art department; Professor Lull, curator and director of the Peabody Art Museum; Dean Mendel of Yale College; Mr. Maurice Reckitt, Englishman, lecturing here recently for the Church League for Industrial Democracy; Captain Gilbert of the New Haven Police department, and Lady Beecham of England, who told the students and their guests about Buchmanism.

\* \* \*

Now here is a new one that strikes me favorably; a very beautiful Christmas card, showering a blessing upon me, and then this little message: "In your name this card is providing milk for a day for a baby under the care of the Church Mission of Help in the Diocese of Tennessee." That is, the donor of the card sent to the diocesan CMH cash enough to provide milk for a child for a day, doing it in my name. So I have the satisfaction of knowing that a wee tot over in Tennessee is getting enough to eat at least one day this coming year because of my existence.



BISHOP DARLINGTON  
*Asks for a Suffragan*

And I can testify that the thought added considerably to my Christmas. It's an idea for you to jot down for next year.

\* \* \*

The Rev. Morgan Cilley, advanced to the priesthood in St. Stephen's Church, Romney, W. Va. on December 16, is one of 187 men who formed a voluntary force of Christian workers in New York city since 1904. Mr. Cilley belonged in a group numbering 83, and he is the 18th out of the group to enter the Christian

ministry. He is middle aged, an engineer by profession, and in New York served for years as Lay Reader, later going to Virginia Seminary. As deacon he has been serving two churches in the West Virginia Diocese.

The work in question began in small ways in 1904 and was fostered by Bishop Greer, later by Bishop Burch and in Church extension efforts did its work under the Rev. Dr. George F. Nelson, during his ten years as Archdeacon of New York. Churches founded by these volunteers include St. Margaret's, the Advocate, St. Simeon's, Holy Nativity, St. Martha's, Good Shepherd, Emmanuel in the Bronx. Efforts extended to Brooklyn and Westchester county, and New York men, removing to other cities, kept up the work, so that the number of churches growing directly from their efforts is 19. Most of them are now strong parishes.

\* \* \*

Mystery plays were presented in a large number of churches in Brooklyn and New York as a part of the Christmas festival; no doubt in many other places also. In most of them it was presented in the chancel, though some used the parish house. Some use pantomime while the Scripture is read, others, more ambitious have the character speak their parts.

\* \* \*

Ten day mission, conducted by Church Army cadets Greenwood and Gugg, was held at the Resurrection, Richmond Hill, N. Y. The rector, the Rev. Arthur R. Cummings, writes that

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\* \* \*

Special service for deaf mutes held recently at St. Ann's, Brooklyn. By means of the sign language 40 deaf mutes "heard" the sermon and prayers and enjoyed the choir as it rendered several hymns with nimble fingers and quick expressive gestures. It is said that the first service ever held of the kind in Brooklyn was held in this same church forty years ago.

\* \* \*

Synod of the province of New York and New Jersey is to meet in Garden City, January 15, 16 and 17. The meetings for men are to be held in the Garden City Hotel. The meetings for women will be held in the old public school between the hotel and the church.

\* \* \*

The Rev. Moultrie Guerry has accepted his election to be chaplain of Sewanee. At the time of his call he was considering a call to another university town as well as one to a large parish but the pull of birth and tradition brought him to Sewanee.

\* \* \*

In the diocese of Olympia interest continues to center in the wonderful achievement of the aged Rev. John F. Pritchard and the mission congregation of St. Luke's Church, Renton. On the Sunday after Christmas a year ago the veteran priest, who had retired on pension, at the earnest request of the Right Rev. S. Arthur Huston, bishop of the diocese, held a service in the small pastorless church with only six persons in the congregation. On the Sunday after Christmas this year a beautiful brick church was dedicated, costing upwards of \$15,000, with a large and enthusiastic congregation supporting it and the goodwill of the whole community behind it.

\* \* \*

The 75th anniversary of St. Mark's, Palatka, Florida, was celebrated on December 12th and 13th. There was an historic sermon by the rector, the Rev. W. R. Wakefield, and in the

## Washington Cathedral

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evening a sermon by Bishop Juhan, with a class of ten confirmed, the third class presented this year. The following day there was a pageant based upon the history of the parish; a reception in the evening.

\* \* \*

Eleven of the fifteen active Italian priests were at a conference in New York recently, called by the department of Foreign-Born Americans. Most of the time was taken up with the exchange of experiences.

\* \* \*

Bishop Overs confirmed a class in the mission of the Good Shepherd, Canajoharie, New York, which was the first confirmation there in twenty-four years. Then he confirmed a class at Holy Cross mission, Fort Plain, N. Y., the first in five years.

\* \* \*

Bishop Bennett blessed a new communion set at the Cathedral, Laramie, Wyoming, on the Third Sunday in Advent, a gift of the congregations of Rawlins and Laramie in recognition of the services of Dean Thornberry who was rector in the former place for over five years and has been at the cathedral for nearly sixteen. The set was made at the Gorham Company. On the same day a me-

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morial organ, the gift of Mr. and Mrs. Charles B. Voorhis, took place.

\* \* \*

The 1929 Church Congress is to be held at Ann Arbor, Michigan, from April 30th through May 3rd. The

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program has not as yet been announced.

\* \* \*

The Rev. Francis H. Ball, Trinity Church, Bend, Oregon, has accepted a call to be the assistant at St. Luke's, Long Beach, California. The Rev. Perry Austin is the rector.

\* \* \*

One of the finest Christmas services in New York is the Manger Service at St. James on the Sunday afternoon before Christmas when the children of the Church School lay their gifts for the poor beside the manger. A carol service is held at the same time. On Christmas Eve at the same church there is the "Carols by Candlelight" service.

\* \* \*

The service commencing at 11:30 P. M. and running into Christmas Morn is coming to be the great service of the Christmas Festival. Practically all of the New York parishes made it their big service this Christmas.

\* \* \*

Church Mission of Help wants to make an appeal at this Christmas season in behalf of a girl and a baby who need help to give them each a happy New Year.

First, Peter who is almost four years old. His mother is the daughter of a woman of no morals, and has never known a decent home. Before her child was born she was placed in an institution for unmarried mothers and there came under CMH. direction through a clergyman who was trying to help her. Her story has been the struggle to support her baby, a breaking down in health with threatened tuberculosis, until, with the continued interest of the priest and the help of CMH. she has much improved and is taking a long desired training in a tuberculosis hospital. In another year she will be able to support Peter. Because of her love for her baby and the help it would be to her to have him near her, a boarding home was found for him in the city where she is training. In ten months she will finish her training. She is paying \$5 a month towards Peter's board, out of the little sum she receives from the hospital. Peter loves his foster home and CMH. wants to be able to keep him there until his mother can take full responsibility. Two hundred dollars will pay his board until that time.

This appeal is made to keep our Peter happy this coming year. If anyone wants to help checks sent to THE WITNESS, 931 Tribune Building, New York City, will be forwarded and acknowledged by the Church Mission of help.

\* \* \*

The convocation of the Missionary

District of Oklahoma is to be held in Muskogee, January 23rd and 24th. The wrong dates are given in the Annual; this correction is for the benefit of those planning to attend.

\* \* \*

A meeting of representative Jewish, Catholic and Protestant men and women is planned for the latter part of January at Columbia University, under the auspices of the Federal Council of Churches. Among those who are to speak are Nicholas Murray Butler, president of Columbia, Mr. Martin Conboy, Mr. Louis Marshall, Prof. Harrison Elliot and the Rev. Charles E. Jefferson.

\* \* \*

The Rev. Paul H. Birdsall has been the rector of Grace Church, Albany, New York, for 29 years. He is now listed as a "non-parochial clergyman" in the Annual for 1929, but he writes to inform us that that is not correct. He resigned on November 5th, and the Rev. Walter F. Hayward, Jr., the associate rector, was elected rector. On November 12th Mr. Hayward accepted the election and Mr. Birdsall was elected associate rector. In other words they swapped jobs. Must add that the newspapers of Albany ran big heads praising the work that has been done at Grace Church under Mr. Birdsall's leadership.

\* \* \*

Here is an interesting letter from Judge Joseph Buffington, alumnus of Trinity College and prominent Churchman:

Forty-one years ago a benefactor of Trinity College, Hartford, sent it

several large crates filled with stone, with the suggestion that the contents might be used in some future college building, preferably a chapel. Now the chapel materializes in the munificent gift of William G. Mather, of Cleveland, and is being designed by Philip H. Frohman, the architect-in-chief of the Cathedral at Washington.

On the occasion of Mr. Mather, Mr. Frohman and Dr. Ogilby, the President, meeting on the college campus to fix the site of the chapel, the gift of forty-one years before was recalled. Inspection disclosed the frame and mullions of a window of Whitehall Palace, from the section built by Cardinal Wolsey. Mr. Frohman at once determined to embody this gift of such rich historic interest in his chapel plan.

With those lines which Shakespeare places in Wolsey's mouth, what a lesson to collegiate youth! "Cromwell, I charge thee, fling away ambition; by that sin fell the angels. . . . Let all the ends thou aim'st at be thy Country's, thy God's, and Truth's." And what a strange coincidence that this gift of a Cardinal Wolsey relic should, three centuries later, be carried overseas and find its place in a chapel given by one of the descendants of that sturdy Puritan family

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which in Cotton and Increase Mather and its other members moulded New England's spiritual and intellectual life.

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\* \* \*

The Rev. Louis N. Rocca completed his fifth year as the rector of Trinity Church, Fort Wayne, Indiana, last month. There was a banquet with a couple of hundred present, with speeches from all sorts of people telling of the splendid work that has been done by Mr. Rocca in their city. Bishop Gray was present and spoke on the work done at the General Convention and of the Church's tasks throughout the world.

\* \* \*

The Episcopal Actors' Guild is planning to raise a half million dollars for a convalescent home for members of their profession. The headquarters of the Guild is at the "Little Church Around the Corner," New York.

\* \* \*

A very kind lady in Kentucky sent a note to say that she has received "More churchly training in reading THE WITNESS this past year than from a half dozen different sources. It is giving me valuable help in teaching my husband to be an Episcopalian." Now there is an idea; not that we want to inject the religious issue into domestic affairs, but if it can be done without seeming to put it over on the husband we shall be glad if a copy of the paper is occasionally laid alongside his favorite pipe. He might read a page or two before discovering what it really was, and to his profit.

\* \* \*

Circulating toy libraries for children, as a means for keeping idle children out of mischief, are suggested by one of New York's probation officers in "Probation" for November. These libraries, containing toys of various kinds, durable in construction, loan them, just as books are loaned.

This, says the Social Service Department of the National Council, would be an excellent social service project for many parishes. We are all familiar with the problem which is presented to families of moderate means by sickness, or convalescence,

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The Diocese of Colorado is arranging for Bishop Johnson to broadcast over KFEL, Denver (319 meters, 940 kilocycles), on Thursday evenings during January from 8 to 9 p. m. Mountain Standard Time. The subject of his lectures will be "The What and the Why of Religious Belief."

when a child must be entertained and is tired of all of its familiar playthings. A lending library of interesting things, housed in the parish house, which could be drawn on in such an emergency would be a real blessing. Might it not help solve, also, the strain on poor families, in trying to provide a variety of toys which they can ill afford?

Some one remarked that no toys are sufficiently durable to survive circulation, but a father says yes, some are.

\* \* \*

The English chaplain in Tientsin recently loaned his church to a Greek priest who was on the way from Brisbane to Los Angeles, bearing letters from the Anglican Archbishop in Brisbane. There are sixty or seventy Greeks in that Chinese port, who know little Russian and were grateful for their own Liturgy in their own tongue.

\* \* \*

Some of Bishop Creighton's Mexican missions are in villages with such memorable names, Zoquipan, for example, in the state of Jalisco. Work is going forward there, little by little. Various people from Mezquitan and from La Experiencia have obligingly assisted in building up the services

at Zoquipan, and it is hoped there may in time be a congregation, fervent and faithful ("fervorosa y fiel").

The Woman's Auxiliary at Humini has made a gift toward the building of the church in San Sebastian, a cheering gift as it came when San Sebastian was recovering from its annual epidemic of malaria, unusually severe.

\* \* \*

Very likely the Recording Angel has somewhere a special book for the names of those quiet patient missionary pioneers who have given long hours and years to the work of translating Bible and Prayer Book into remote, almost unheard-of, languages. One such man died recently in England, at the age of 84, the Rev. John Perham, who, working more than thirty years in Borneo, Sarawak and Singapore, carried through the translation of the Prayer Book for the Dyaks. He had first to reduce the Dyak language to writing for there was no written language and no grammar.

\* \* \*

One of the officers in Commander Byrd's Antarctic Expedition, Norman Vaughan, is a member of Christ Church, Hamilton, Mass.

\* \* \*

Gracious! A writer in *The Southwestern Episcopalian* says, "Our National Church in these latter years has built up an organization which can be called almost perfect . . . No one in his right senses would decry that which has welded into something of a unity the conflicting schools of thought in our Church."

\* \* \*

"Our own Church people are past

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being converted," wrote a distinguished clergyman the other day, but the observation came not from pessimism but from poor proof-reading. What he really said was "fast being converted."

\* \* \*

A spontaneous organization on Long Island is called the Bishop's Twelve. It grew out of a study class in a normal school led by Bishop Creighton when he was rector of St. Anne's. When he went to Mexico, twelve of the class banded together promising to pray for his work and to contribute, each one, a special gift of five dollars a year (in addition to their regular contribution), for use in the bishop's discretionary fund or any purpose he may choose. A similar twelve have organized for Bishop Colmore, and a third group is in process of forming, their bishop not as yet adopted.

\* \* \*

The statement is made that President-elect Hoover received over 500 letters protesting against the use of a battleship to take him on his goodwill trip through South America. As Will Rogers said recently: "No wonder Lindbergh is popular as a messenger of good-will. He is the only one who does not go in a battleship."

\* \* \*

An Epiphany candle-light service was held in St. Paul's Cathedral, Hankow, China, on the eve of Epiphany last January, for the first time. The church was full when, in complete darkness except for the light of the full moon through the windows, the vested choir took their places in silence. Still in darkness, the Rev. Graham Liew mounted the pulpit and, after reciting most impressively the terrible list of deeds of darkness recorded in the first chapter of the

Epistle to the Romans, drew a vivid picture of the condition of the civilized world when Christ came into it. He said also that even now such things are the natural and inevitable condition where Christ is not known and honored. Then followed the gradual lighting of the candles in the church, one by one, beginning at the altar and carried by the choir to the lines of worshippers in the pews, till the place blazed with light. The service proceeded; the Three Kings brought their tribute; and then clergy, choir and congregation marched out into the yard singing and carrying the light.

The fine singing by the young people in choir and congregation, the

quiet and reverence made a deep impression. One hopes that the light may indeed be carried by us all as individuals not merely into the safe shelter of our own church yards but out into the dark places which in this, as in all lands, it is so easy to sing about and leave others to illuminate.—*Hankow Newsletter*.

\* \* \*

The long list of missionaries who have gone out from the Diocese of New York and are now at work in many fields was read to the hundreds of women gathered at the Advent meeting of the Woman's Auxiliary of New York and with a rising vote it was decided to send Christmas Greetings to each of them.

## QUALITY

ARTICLES regularly by Bishop Johnson; George Parkin Atwater; Frank E. Wilson; Captain Mountford; Irwin St. John Tucker and G. A. Studdert-Kennedy.

—o—

The news is presented interestingly; there are a few good stories and just enough about books to keep you informed.

—o—

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—o—

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Weekdays, 8 A. M. and Noonday.  
Holy Days and Thursday, 11 A. M.

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

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

**St. Paul's Chicago**  
Rev. George H. Thomas  
Dorchester Ave. at 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.

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## Preacher, Pulpit and Pew

By E. P. Jots

A two-some, comprising a clergyman and a new golf-playing member of his congregation, were making painfully slow progress. The minister sliced a vicious drive and the ball curved tauntingly into a thicket. It was then that his companion, removing a hand that had covered a broad grin, asked: "Under such circumstances, don't you ever cuss?"

The reply was vibrant with repressed emotion:

"No, sir; I never swear. But when something like this occurs, I expectorate" (suiting the action to the word) "and where I expectorate," and his voice fairly rasped, "the grass never grows again!"

\* \* \*

Americans visiting Scotland for the first time, and seeking to play the royal and ancient game of golf on one of the many famous courses there, are usually astonished to find that the caddies are all grownup men, some of them of venerable age.

Last summer an American tourist engaged a caddy to go around St. Andrews with him. He was badly off his game, and in one particularly difficult situation he humorously urged his 70-year-old caddy to "pray for him."

The caddy turned out to be a deeply religious man, and replied quite seriously, "I will, sir."

After topping three successive approach shots, the player turned disgustedly to the old man and said, "I thought you were praying for me!"

"I am, sir," replied the caddy, solemnly and reproachfully, "but you have got to keep your dom head down!"

\* \* \*

Maybe sometime, somewhere, a husband taught his wife to drive the car without any exchange of harsh words. Such was not the case in this family.

After things had been going anything but smoothly for some time the gallant husband turned to his wife in exasperation and said:

"I wonder why the good Lord made you so dumb?"

She sweetly answered, "Probably so you wouldn't have to die an old bachelor."

\* \* \*

"Man's a funny proposition!"

"What now?"

"When he reads a medical book he fancies he has every disease described, but let him read the work of a preacher, and all the sins pointed out he sees not in himself, but in his neighbor."

## Services

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Sundays: 8 and 11 A. M.

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Rev. George P. Atwater, D.D.  
Sundays: 8:00 A. M., 11 A. M., 4:20 P. M.  
Church School: 9:45 A. M.

**Grace Church, New York**  
Rev. W. Russell Bowie, D.D.  
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\* \* \*

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General Convention told the National Council to adjust appropriations yearly to meet expected income. In February, 1928, the National Council reduced appropriations under this "Pay-as-You-Go" Plan by the sum of ..... 237,924

This left the net appropriations at ..... 3,974,446

The National Council estimated that it would be able to save during the year on these appropriations because of vacancies in the staff and other savings, the sum of ..... 250,000

This leaves the estimated expenses of the National Council for the year 1928 at ..... 3,724,446

Toward these expenses the Council will have from interest on its endowment funds and from the United Thank Offering of the women of the Church an amount estimated at ..... \$702,370

The Council appropriated to meet the 1928 expenses the surplus of income from 1926 ..... 62,990

The Council appropriated to meet the 1928 expenses from unused Contingent Fund of 1926 and 1927 ..... 80,000

The Council expects from gifts not applicable to quota and from other sources the sum of ..... 75,000

This gives a total of income other than gifts on the quotas of ..... 920,360

The Council therefore needs from the Dioceses to meet its estimated expenditures ..... 2,804,086

When making reductions in appropriations in February, 1928, the Council provided for an estimated surplus for the year of ..... 5,275

There is thus needed from the Dioceses to balance the Budget for 1928 ..... 2,809,361

**Note: This is the exact amount which the Dioceses told the Council it might expect to receive during the year.**

The Dioceses have paid to December 1st ..... 2,003,578

**To balance the budget there must be paid in December . . \$805,783**

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