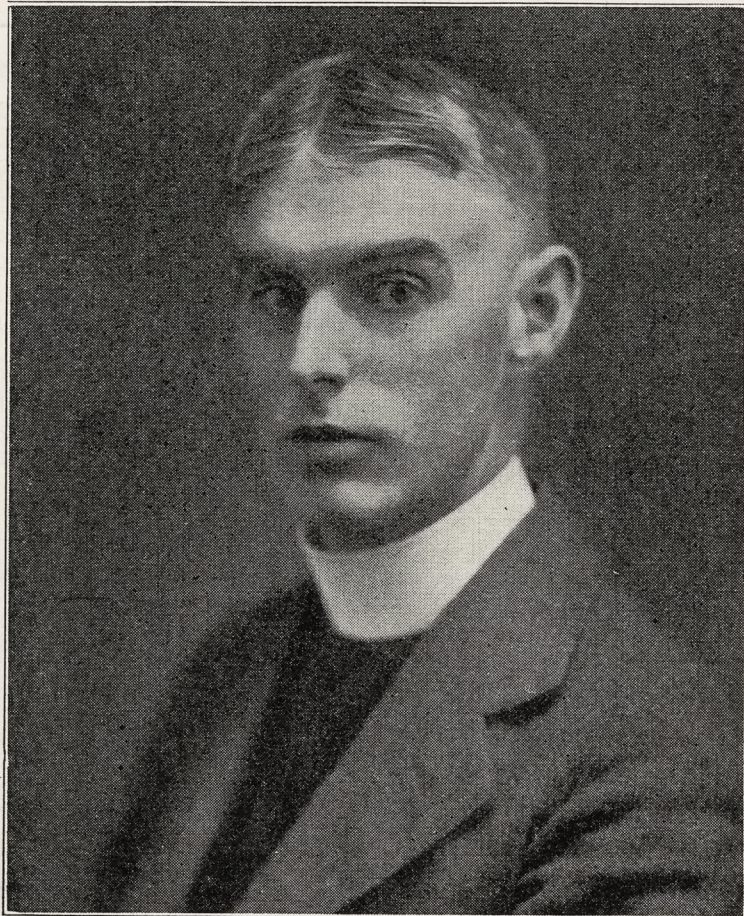


The **WITNESS**

CHICAGO, JANUARY 10, 1929



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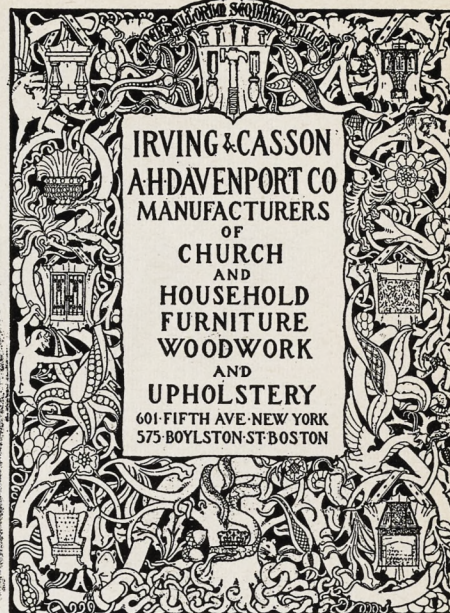
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THIS IS A WONDERFUL WORLD

By

REV. G. A. STUDDERT-KENNEDY

WE ARE clever. There is no denying that. We are as clever as a bag of monkeys. Every day new proofs of how clever we are keep pouring in. We are conquering space and time at an astounding pace. The Commercial Air Service of Queensland, Australia, has flown over 4,000,000 miles without so much as scratching the finger of a passenger, pilot, or mechanic and it boasts of one pilot who has flown for ten years over rough country without a crash.

But flight is only one of our lines. There are many others. Recent tests of wireless telephones between Grimsby, England, and Melbourne, Australia, have given excellent results. Men and women in all parts of the British Empire will soon be able to converse with one another as easily and clearly as I can converse with the grocer or the butcher in our town. That is no flight of the imagination, but a simple, sober fact.

WHERE THE SNAG COMES IN

Moreover, what is done for hearing will also be done for sight, and they will be combined so that we shall be able to see and hear a person talking over thousands of miles.

They have made the weird discovery that pictures can be translated into sounds. They can make a gramophone record of your face, and let it off either as a picture or a song.

I am told that some people's faces make most dreadful sounds, and I am not surprised. In fact, I knew they would. I have seen faces that I could hear.

Then there is this old doctor chap, Dr. Voronoff, who has made old sheep young by an operation, and his surgical sheep breed better lambs, grow better wool, and are stronger than ordinary sheep.

If he starts playing that trick with men and women, we shall be older than our grandfathers before long. When December wants to mate with June he will get himself Voronoffed into April before the wedding day.

But in all seriousness that is where the snag in this

cleverness comes in. When the world was fixed one way up, and we men could not move it, we had to take it as it was, and put up with it. But now that we can turn it round as we please, we must decide which way it is to be. We must agree about it.

There is the snag. We must agree, and that is exactly what we cannot do. We seem to be able to do anything but agree what we are to do.

NEITHER USE NOR ORNAMENT

You can take the submarine as a specimen case. A submarine is clever. It is a monument of concentrated cleverness. It is just cram full from end to end of ingenuity and scientific knowledge. By means of its cleverness we have conquered the depths of the sea, and gone down to join the fish. But unfortunately our fish is a shark. It is a cruel monster with gaping jaws and damnable teeth. It is neither use nor ornament. It lives in order to destroy. It would seem obvious that such things should be smashed and broken into powder, and that no more should be made. No one would hesitate to kill a devil-fish. But we cannot agree to destroy these tame devil-fish that we make for ourselves.

The conquest of the depths looks like being not a blessing but a curse, because we cannot agree. It is the same with the conquest of the heights. We have gone down to the depths and joined the fish, and up to the heights to join the birds. But the fish is a shark or a devil-fish, and the bird is a bird of prey, with sharp curved beak and tearing claws. He is as beautiful as an eagle, and much more terrible.

THE SHADOW OF DEATH

With two or three machine-guns, and a load of bombs and poison gas, he spreads untiring wings, and the shadow of swift flying death falls right across the world.

Thousands of these monsters are being made and trained to do their deadly work in every country. If God had made such obscene and loathsome creatures

as these eagles out of hell we might have combined to destroy them.

But they are our own creations. Out of the hell in human hearts have they emerged, and spread their wings between our children and the sun. We cannot agree to destroy them. No one will hear of it.

They have proposed to kill the sharks, but it is doubtful whether we can agree to do it. They are cheaper and more deadly than the surface monsters of the sea, and the poorer nations claim them as protection against the rich. No one has ever proposed to kill the eagles. We are all making more and more of them. Multitudes of fabulous foul birds with gleaming eyes and bloody beaks are hatching out their filthy eggs, and hatching them at our expense.

We pay the hard-earned wealth of a million working days to keep them while our own babes go short of food.

WHAT IS OUR HEART'S DESIRE?

Can you wonder if I ask myself: "Are we good enough?"

Are we good enough to be as clever as we are, never mind as clever as we may become? We may speak to one another from the ends of the earth, but what good is that if the words we speak are words of war? We may see one another face to face with a thousand miles between, but what is there in that if the face we see is the face of a foe?

We may have power to change the world, but what if we cannot agree which way to change it? We may be able to mould it nearer to our heart's desire, but what if our heart's desire is for evil and not for good?

What if our heart's desires conflict and contradict one another? Shall we not as we grow cleverer produce more and more monstrous things to maim and kill until at last we fly at one another's throats, and in some awful final struggle wreck the world we ought to rule, and die amidst its ruins?

That is of all questions the most urgent and tremendous, for all who think not only for themselves but for their children. Are we good enough?

The root of our trouble lies in our heart's desire. Nothing can help us or deliver us from horror which does not change our heart's desire, and enable us to agree upon the kind of world we want, and which way up it is to stand. Can science do that? Can science tame the savage in us or deliver us from fear and greed? There is no doubt that we have more power to get what we want than men have ever had; but the very power is terrifying unless we can learn to want beauty, to want goodness, and truth.

There standeth One amongst you Whom ye know not.

May it not be that He and He alone, holds the key to the future? It may be child-like, but it may be true.

There is none other good enough,

To pay the price of sin,

He only can unlock the gates

Of Heaven and let us in.

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Let's Know

By

REV. FRANK E. WILSON

MEZUZAH

THE Jews are supposed to be a non-superstitious people. For thousands of years they have taken the commandment concerning "graven images" with the utmost literalness, insisting that God must be worshipped without any outward suggestions of His presence. It was certainly a salutary safeguard in the days of paganism when idols of all kinds were sprinkled about promiscuously. Sometimes they carried it to extravagant extremes. In the period just before the Christian era the Jews were allowed at times to issue their own coinage and contrary to the usual custom, they flatly refused to impress the heads of any of their rulers on their coins. They considered such impressions to be graven images, using seven-branched candle-sticks and similar symbols instead. Once the Emperor Caligula erected a golden eagle before the Temple in Jerusalem and the Jews broke out in bloody riots against this supposed violation of their rules against images. When the armed Titus curiously entered the Holy of Holies to see what was contained in that ultra-sacred place, he found it absolutely empty—a holy vacuum, in marked contrast to the pagan temples with their scores of sculptured inhabitants.

Yet, in spite of all this, the Jews have for many centuries been addicted to the Mezuzah. It is a rectangular piece of parchment enclosed in a wooden or metal case and attached to the upper part of the right-hand door post of a dwelling. On the parchment is inscribed a quotation from Deuteronomy xi, 13-20, which begins as follows: "And it shall come to pass, if ye will harken diligently unto my commandments which I command thee this day, to love the Lord your God, and to serve Him with all your heart and with all your soul, that I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil." The twentieth verse says: "Thou shalt write them upon the door posts of thine house and upon thy gates." The Mezuzah is a very literal response to this last injunction. The writing is done in twenty-two lines, according to the rules for copying the Hebrew Law. The parchment is rolled with the writing inside. On the outside at the upper end is written the divine name "Shaddai," which is left visible through a glass covered opening. Some times a Mezuzah is nailed up on the door post of every room in the house. As the occupant passes in or out, he touches it and then kisses his hand as a reminder that God is his protector.

It is a bit surprising to find people who are so punctilious about such a matter as an engraved head on a coin going in for charms and amulets in the form of scraps of inscribed parchment. Yet such is the perversity of human nature. Once people allow themselves to become literal-minded, they are likely to strain out many a gnat and swallow all sorts of camels.

Doubtless there is no harm in it. If Christian Mezu-zahs would keep Christian people awake to their spiritual responsibilities, it might be worth while to plaster them all over our houses. I scarcely think God would mind.

Washing Our Faces

An Editorial by

BISHOP JOHNSON

THIS season ought to have a joyous note of expectancy for there is nothing that this sad world needs as much as it does the coming of the Master. The Christian message essentially is that God loves us and cares for us and appreciates our efforts to grow into fellowship with Him.

But one of the greatest limitations of the clergy in preaching the message of love and joy and peace is that the congregation all looks so solemn during the sermon. Only recently in greeting a very large congregation I began by saying: "If I were a photographer I would say to this congregation, 'Look pleasant'." The smile which greeted this remark heartened me to go on and establish a natural relationship with them. Solemn visages have their reaction upon those who have to face them every Sunday. It is an atmosphere of restraint.

Of course worship is a solemn function and I am profoundly thankful for the reverence that characterizes our congregations. But when the priest turns from the altar to address his people that is not an act of worship. I hope that no promoter of ritual will determine that it is and demand that the preacher face the altar during the process. Already some of the clergy are so overwhelmed with the solemnity which proceeds the sermon that they manifest a tendency to intone the latter. It is so hard to be natural and yet the transition from tears to laughter is not so great that it is impossible. It is one of the notes of a great actor that he can move an audience from one to the other with little apparent effort.

Ministers have no business to be actors for they are not pretending anything, but they should be natural and they should be able to go from a funeral to a wedding feast without carrying the gloom of the one into the atmosphere of the other.

Preaching the Gospel is telling a story and it is hard to tell a story well unless the faces of the auditors respond to the modulations of the speakers. The greatest foe to an interesting talk is the self consciousness of the speaker and that is brought about by the lack of expression in the faces before him. To spend one's whole life in talking to faces that feel constrained to look solemn under every circumstance is to deprive preaching of the naturalness which ought to be its chief charm. People who say: "I do not enjoy going to church" say it in much the same way as they would say "I do not enjoy going to a funeral."

A continuous atmosphere of gloom is repellant to

children, yet I am very sure that our Heavenly Father misses children from His house more than any one else. But children do not seek places which always wear the habits of mourning. Not that children are averse to reverence in worship. They love lights and vestments and music and color. That doesn't irk them. What they do not enjoy is sitting through a solemn discourse. And why should they be compelled to do so. Prayer is talking to God and should be solemn, but preaching is talking to people and I can't see that solemnity need be the prevalent note. The devil is not the author of good feeling and smiles and joyous laughter. "Every good gift is from above" and I am sure that these are good gifts. Of course they can be abused, but are we going to become a nation that refuses to sanction everything that is liable to abuse.

The Church is not the place for jokes and funny stories which are unrelated to the subject. but I would be inclined to prefer a tendency to err on the side of mirth to the drab monotony of eternal gloom.

What is there for Christians to feel badly about? They are in their Father's House, and I am sure that he wants both preacher and people to be natural.

Everybody is asking what is the matter with the Church and why doesn't it attract young people more? Of course the true answer is, what is the matter with the people that they have lost the appetite for righteousness. Another answer might be that the Church lacks winsomeness due to the fact that the awe of worship is not relieved more by the joyousness of hearing the good news.

We haven't inherited this gloom from our English traditions but from our Puritan ancestors, who were good people but very gloomy about it.

Christ brought the spirit of Christmas into a dreary pagan world; why do we expel that spirit from our Sunday worship.

I do not advocate levity but I do plead that people be as natural in church as they are in the street, and that the restraints of the law be taken away from our Father's House. One feels that people are afraid to smile in church, whereas Christians ought to be able to smile at death, which St. Francis called his very good friend. The Church is our Father's House and I believe that He loves courageous souls who are not so afraid of Him that they dare not smile or look cheerful when they are in His presence. Reverence is not as painful as pious people would make it.

Meditate on this: "Moreover when ye fast be not as the hypocrites of a sad countenance; but anoint thine head with oil and wash thy face that thou appear not unto men to fast."

I think we need to wash the gloom off our faces at such times as we are not looking at our Father's face. In the announcements and in the sermon why not all be natural and permit the human side of life to find expression? I do not believe that the Master ever advocated gloom as a spiritual atmosphere, and I do believe that He wants His children to be of joyous countenance and to be natural under all circumstances.

Hearts and Spades

By

CAPTAIN B. F. MOUNTFORD

Head of the American Church Army

GOOD old-fashioned conversions are not popular these days. We neither preach for them, work for them or expect them. A few folk are daft enough to sing, "O, happy day that fixed my choice on Thee my Saviour and my God," and some others who have been bitten rather badly by the religious bug, dare to sing, "Blessed assurance Jesus is mine;" and in a certain type of service the hymn book will tell us that "heaven above is softer blue, earth around is sweeter green; something lives in every hue, Christless eyes have never been." Say! Isn't it pathetic! One fellow who thinks he has had a change, will tell how, as he walked over the knoll toward his morning train, God, with His gay camaraderie raised His hand to him—five poplars on a hill waved so blithely o'er the sill of His horizon window blue. He laughed and called, "The same to YOU."

And the language of the man sitting next you in the train, maybe is, "I remember, I remember the fir trees dark and high; I used to think their slender tops were close against the sky; it was a childish ignorance, but now 'tis little joy, to know I'm farther off from heaven, than when I was a boy." Which has the finer experience, the guy who sees the fingers of God in five poplar trees, or the wailer after days that are past?

Contact with disillusioned men is leading me to ask myself very seriously—was this old conversion stuff worth while at all? I'm an expert in nothing, but I do enjoy pottering around in my New Testament a bit. The New Testament is the work of men who never ceased to marvel at the wonder that had been wrought in them since they had made contact with Jesus Christ.

The "NOW" for them is always better than the "THEN." For a man like St. Paul, all life was summed up in the happy contrast between "then" and "now." Hear the crazy fellow as he says, "The life I now live, I live by faith, faith in the Son of God, Who loved me and gave Himself for me." Of others he wrote, "Ye in time past were disobedient, but now have obtained mercy." "You, being in time past alienated, now hath He reconciled." "Ye were once far off—having no hope and without God in the world, but now in Christ Jesus ye are made nigh." Sheer crazy the man is, and St. Peter had gotten the same bug. He likewise revels in the better state of things, and writes: "In time past ye were no people, who now are the people of God." Many other like passages could be quoted. What do you make of it all? Do you not think, sir, that something in the nature of a conversion is greatly needed by most of us right now? Are you, sir, satisfied with yourself and with your experience of life? O, how badly some of us need Jesus, need just Jesus.

Go into some quiet place and look at Him—look at

Him until He comes alive, until He becomes real, and then abandon your life once more to Him, trust HIM, believe in Him with your heart.

Conversion is the realest and most instant need for some of us. Let us change the "then" to "now." It's worth it.

Pen Portrait

HENRY CURTIS WHEDON, the rector of St. Paul's Church, Oxford, New York, was born in Stanley, New York in 1883. He graduated from Hobart in 1904 and from the General Theological Seminary in 1908. He has been in charge of a number of parishes in the dioceses of New York state; has been a deputy several times to the provincial synod and was the secretary of the diocese of Central New York. Mr. Whedon served on the faculty of the Geneva Summer School and has been a lecturer at the DeLancey Divinity School.

Comments and Observations

OF DISTINGUISHED PEOPLE

DR. HENRY SLOANE COFFIN, president of the Union Seminary: "Every baby that is born must face a fight within itself against emotions that developed in beasts, savages and cave men, as well as the facts of a complex outer world. The power of religion is the force that holds unruly instincts in place and makes them a means of accomplishments of high ends."

* * *

RT. REV. WILLIAM T. MANNING, Bishop of New York: "Repentance is a great need of Christians. It means giving up things in our lives that we don't want to give up. We must give up if Christ is to become real to us. The true Christians are the ones whose lives have been changed by Christ, so changed that they are noticed by others."

* * *

NICHOLAS MURRAY BUTLER, president of Columbia University: "To insist on naval expansion now, with the ink on the Pact of Paris hardly dry would be worse than a travesty. It would be the most complete confession of national insincerity."

THE WITNESS

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Heroes of the Faith

FATHER DOLLING

FATHER DOLLING was the great priest of the "summered tenth" of London during the latter part of the 19th Century. Born in 1851 he ministered to them day and night until the time of his death in 1902. There are many stories of his marvelous work at St. Agatha's; of lads by the thousands who looked to him not only for spiritual ministrations but for the bare necessities of life as well. Frequently he had parties of poor boys, street scavengers, shoeblacks, newspaper boys, who would come to him in hordes, for a bath, clothing and a hearty meal. There is the story, rather typical of his life, of a father calling him from across Portsmouth Harbor that his little lad would hardly live out the night. Presently Father Dolling appeared at his door, a shawl wrapped around his head and shoulders. Father Dolling had been ill in bed when the message arrived but he crossed the harbor in an open boat during the night in order to baptize the child. He built a great institution that ministered day and night to the poor, the rectory, as well as the other units of the plant, having a wide open door to which came a continuous stream of people wanting something. To quote from one of Father Dolling's reports: "Always people wanting something—kicks or halfpence, as the case may be, both administered with courtesy and yet with force."

he is paid for two weeks past, and two weeks in advance, a fair arrangement.

But on whatever date it is due, it should be paid, even if the vestry must borrow the money to do it. There is no justice, and no kindness, and no consideration, in keeping the rector waiting for his salary. It would not be tolerated for a moment in any business worthy of the name.

The idea that the rector is so unworldly that he thinks it a providential discipline when he shrinks from ordering groceries, because he owes the grocer too much, that idea is, what shall I say, yes, here is the word, bunk. The rector feels that humiliation even more than the average person, because it weakens his valuable asset in the community, his influence. And it reacts upon the parish.

A clergyman may use credit properly, but he should keep it good. And he can do so only if a parish keeps faith with him.

If you do not want a clergyman, if you do not want to have your children baptised or given Christian education, if you do not want him to have Church services, or to be married in a religious manner, or to have Christian burials for your dead, then be consistent, and do not expect others to maintain these things for you. But if you want the Church, then support it. And if you wish to have an effective clergyman, pay him well, and on time!

Cheerful Confidences

By

GEORGE PARKIN ATWATER

A REPORT

ONE parish at least has taken to heart my appeal to vestries to increase their rector's salary each year. A layman from a mid-west parish writes me that my article was "timely and the increase should be the practice of every parish."

The vestry of this Church voluntarily increased the salary of its rector for the year 1929. And the layman adds, "We are very happy and pleased with the efficient, faithful and conscientious services of our priest, who has been with us for three years."

One clergyman writes that the increase should also be applied to the Rector's assistant, if he has one. Quite right.

Lest in the Christmas rush you should have overlooked the article to which I refer, I shall repeat its main statement. "Increase the salary of your rector every year." The reasons for this principle are set forth in THE WITNESS of December 13th and December 20th.

And now, one more suggestion. The salary should be paid on a certain day, without fail. Some parishes pay their rectors a full month's salary on the fifteenth of the month. That is a good practice. It means that

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CHICAGO

IT SEEMS TO BERNARD SHAW

Reported by
A. MANBY LLOYD

I HAVE been listening to Bernard Shaw on the wireless (radio) and if his voice is any criterion he is as vigorous as ever. "You are not listening to London calling the British Isles, but to Bernard Shaw calling the Universe," he began, as he faced a big crowd at the theatre of the Royal Academy of Dramatic Art.

For over an hour alone on the stage he delighted an audience in which were many famous actors and actresses and authors, with typical Shavian epigrams in a lecture on "How It Strikes Me."

Thousands of wireless listeners must have been disappointed, however, for when he reached one of the most interesting parts of his address the wireless was "cut off" as his time had expired.

"I wish to finish the business," protested Mr. Shaw, who continued for over 20 minutes, not forgetting to point out how "horribly tantalising it must be for those unfortunate listeners who would think they missed the best of it."

Mr. Shaw spoke of the lure of the stage, of the old and the new ideas regarding it, the importance of cultivating the artistic senses, and many more aspects of the matter.

"If you bring up children in entire ignorance of Art," he said, "if you say Art is a wicked thing and your children must never go into the National Gallery because there are naughty pictures there, that they must never go into a theatre because it is the gate of Hell, and never listen to music, except bad church music played on a harmonium, then you will find your notion of keeping your children from evil will not work."

"I am certain young women have been prevented from forming connections unfortunate to themselves by the fact that they had in their bedroom an adored photograph of some leading actor."

"Young men may often have the photograph of a leading actress. They have seen her grace, heard her accomplished diction. It is impossible to turn from an ideal of that sort to a baser ideal."

Plenty of good art would get young people safely over a difficult period.

He would like to see a great University of the Arts of Public Life—to include the arts of private life.

"Character actors sometimes went on the stage because of unconquerable shyness. They could then be somebody else!"

"It requires a girl of character to hold her own on the stage."

"If an author were to quarrel with his actresses as often as a man quarrels with his wife, the stage would be entirely and utterly impossible."

* * *

The Bishop of London, in an address at St. Martin's, Ludgate Hill, said that the most serious problems confronting Great Britain were unemployment and overcrowding in the large cities. "These are the two things which depress me. The coal-fields position is really terrible, and I have written to all the clergy in London asking them to do what they can for the miners, many of whom, together with their wives and families, are literally starving." Referring to overcrowding, the bishop said:—"We have had a census taken of such places as Shoreditch, Chelsea, and Hackney. The Hackney figures are astounding. There are 24,859 people living more than two in a room, 3,559 more than three in a room, 521 more than four in a room, 45 more than six in a room, 17 more than seven in a room, and nine more

than eight in a room. Such a state of affairs is too awful for words. I can see no cure for unemployment in this country. The natural cure is to send British stock to the Dominions and Colonies. At the present time, however, more foreigners than British are going to the prairie lands of Canada. I am sorry to say the emigration work has not been backed up by the Church as it should be. It is a Christian work, and the Church should help. There has only been £1,000 subscribed to help so far from the whole of the Church."

The bishop explained the methods of the Church of England Council for Empire Settlement. "We have tried in the first place," he said, "to unify all the Church bodies connected with emigration—the S.P.C.K., the Church Emigration Society and the Church Army, who have already done such splendid work. We have managed to choose such suitable emigrants that out of 900 boys only three have proved unsuitable, two for reasons of health."

BREVITY

AN HUNDRED readers were recently asked if they thought it would improve *The Witness* to increase the number of pages. Without exception they replied that BREVITY was a virtue in a Church weekly. Short articles and the News in brief, lively paragraphs—a paper that you can read thoroughly in half or three quarters of an hour.

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THE WITNESS

QUALITY—BREVITY—PRICE

AND AS A RESULT

LARGEST CIRCULATION OF THE EPISCOPAL
CHURCH WEEKLIES

NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

THE two chief news events in the east, as far as the Church is concerned, is the resignation of Dean Robbins as the dean of the Cathedral of St. John the Divine in New York, and the declining of the election to be the Bishop Coadjutor of Pennsylvania by the Rev. Russell Bowie of Grace Church, New York. Dean Robbins does not like administrative work. The Dean of the Cathedral is expected to do a considerable amount of it. Dr. Robbins wants to do more preaching and more literary work and not so much keeping of books. Hence the resignation. The New York papers and associated press dispatches make out that there is a real head of steam, engendered by Dean Robbins' indignation with Bishop Manning, behind his action. However one can say authoritatively that that can be laughed off. Dean Robbins, with gifts as a preacher, wants to confine his efforts to that. The man placed at the head of the Cathedral organization as dean has other work to do. The resignation will be acted upon by the trustees shortly, there being no doubt that they will accept it, reluctantly, possibly Dr. Robbins being appointed special preacher at Bishop Manning's suggestion.

* * *

As for Dr. Bowie, the third to decline the honor in the diocese of Pennsylvania, he simply says he has a job to complete at Grace Church, New York City. So Pennsylvania will have to elect a fourth. The newspapers are linking Dean Robbins' resignation with the news of Dr. Bowie's refusal, it being pointed out that the former ran second in the recent Pennsylvania election and that Dr. Robbins will as likely as not be elected to the office now that he is free. The fact of course is that there is no connection whatever between the two events, and that the action taken by Dean Robbins in New York will not effect the coming election in Pennsylvania one way or the other.

* * *

The Rev. F. W. Burford, product of the Brotherhood of St. Andrew, was ordained priest in Christ Church, Springfield, Illinois, on December 23rd by Bishop White. Mr. Burford is in charge of three missions in the southern part of the state.

* * *

Bishop Thomas, the last man to have served as Bishop of Wyoming, has been appointed bishop in charge of the churches in Europe for 1929.



REV. NORMAN NASH
Young Man Goes West

At present Bishop Thomas is at Palm Beach. The suggestion comes in that the printing of such news—Palm Beach now with Europe to look forward to—will tempt other missionary bishops to resign.

* * *

Too bad there is not room for the letters that Bishop Murray has received from the former Archbishop of Canterbury; two very nice ones in which Davidson of Lambeth says thank you for the nice gifts handed him by Bishop Brent, the envoy of American Churchmen.

* * *

The Cathedral of the Holy Trinity, Port au Prince, Haiti, was consecrated on January 6th by Presiding Bishop Murray, assisted by Bishop Matthews of New Jersey, Bishop Knight, Coadjutor of New Jersey, Bishop Colmore of Porto Rico and Bishop Carson of Haiti. General John H. Russell, American Commissioner General, his staff and the naval and marine contingent, were also present, thus making it a truly American affair, if you know what I mean. Many churches throughout the United States contributed to the construction of the beautiful building.

* * *

The Bishop-elect of Nevada, the Rev. Thomas Jenkins, is to be consecrated on January 25th at Trinity Church, Portland, Oregon. Bishop

Murray is to be the consecrator and Bishop Sanford of San Joaquin the preacher.

* * *

Dean Woodruff of the Cathedral, Sioux Falls, South Dakota, presented his son, K. Brent, for ordination on December 23rd. The younger Woodruff is at present a fellow at Harvard. In June he is to go to South Dakota to work among the Indians.

* * *

Mr. William C. Sturgis, former educational secretary of the department of missions of the National Council is initiating a series of week-end conferences for laymen at the College of Preachers in Washington. The sessions commence on Friday evenings and last over the week end; two hour sessions in which there is discussion of what the Faith of the Church implies in daily life.

* * *

Vespers in Slavonic according to the rites of the Russian Orthodox Church, with the famous Kedroff quartette singing, was held at the Cathedral of St. John the Divine the Sunday after Christmas.

The four famous Russian singers, the Kedroff Quartette, stood in the center just in front of the altar rails. They faced the altar throughout the service. Not only was their devotion manifested in their voices but in their attitude as well. That four men in tuxedos, standing back to the congregation in the center in front of the sanctuary, could look devotional seems incongruous, and yet many that saw them remarked on this. Such is the simplicity and reality of Russian piety.

* * *

The Rev. Norman Nash, professor at the Episcopal Theological Seminary, Cambridge, has gone to San Francisco where he is to give a course until spring at the Divinity School of the Pacific. The Rev. William Wood of the faculty of the Pacific School is giving a course at the Cambridge School.

* * *

Here is something: Professor Oskar Wetklo of Friends University, Wichita, Kansas, was ordained deacon by Bishop Wise on December 23rd in St. James Church, Wichita, the candidate being presented by the rector, the Rev. Otis E. Gray. Professor Wetklo was a German officer during the war, ending with a captaincy and the highest German decorations. He served for four years on the front. He has studied under some

of the most famous of German Biblical scholars, including Joel, Gunkel, Harnack and Deissmann.

* * *

The Rev. Robert Patton, head of the Institute for Negroes, has gone to Liberia to establish schools there similar to those of the institute in this country.

* * *

Something else needs to be said about the new Church School soon to grace the diocese of Delaware, the gift of Mr. A. Felix duPont. The name has not yet been determined but its purpose has been made quite clear, "A Christian boarding school to train boys for greater efficiency in Christian service." The school is to be beautifully located near Middletown, Delaware, Mr. duPont having already purchased a large tract. A half million dollar building is to be erected at once, another half million dollars as endowment has been provided, and the other needs will be met as they arise. The plan now is to start the school as soon as possible with a small enrollment and a carefully selected faculty. It will be a moderate priced school according to the announcement given out by the committee of which Bishop Cook is the head.

* * *

Three deacons were ordained priests in St. Stephen's, Harrisburg, Pa., on December 19th by Bishop Darlington: Rev. C. L. Stanley of Tyrone; Rev. E. M. Honoman who has charge of a number of missions; and Rev. R. T. Shellenberger, also a man of several towns. The Rev. Hiram R. Bennett of Williamsport preached.

* * *

The paragraph, appearing here a few weeks back, in regard to Christian Christmas Cards and some not quite so Christian, brought in a rather large number of letters, all to the effect that the cards they received this year were really much better than in former years. I even learned of one organization which is very famous in this Church of ours that sent out close to 60,000 cartons of cards, each carton containing a dozen cards—every one of course a truly Chris-

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tian card. It seems to me that there is a real story in this Christmas card business. How many millions of cards go through the mails for example, representing an expenditure of how many thousands of dollars? Most of the profits of course go into private hands—and I have a hunch, without knowing anything about it, that they are not Christian hands either. We all send at least several dollars' worth of cards each year. Maybe we can work it out so that the National Council can go into the Christmas Card business and earn enough that way to take care of a large part of the annual budget. The matter will have to be looked into. More about it later.

* * *

I always have a lot of splendid ideas for next Christmas along about this time, which I jot down on a bit of paper, bury in a file and there they remain until about ten days after Christmas the following year. One of them is this: an article giving the

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Christmas customs and traditions of various countries, together with two or three of the carols of each country. Then the rector, at a carol service, could elaborate on the customs of, say, Germany, after which a couple of German carols could be sung—and so on down the line. Better still, have groups of Church School children sing the carols, dressed in the native costumes. Good idea? Maybe it is an old one; in any case it might be useful if THE WITNESS would act on the suggestion about December first of next year. Perhaps you will make a note in your calendar to write

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the boss of the paper late next fall urging this.

* * *

If you happen to be interested in Church Chimes may I suggest that you send to Deagan Chimes, 161 Deagan Building, Chicago, Illinois, for their very attractive and informing booklet. It may be had for the asking.

* * *

Oh, dear, dear! Here is a letter from Miss Scudder, whose splendid article on the Federal Council Meeting in Rochester appeared in the number for December 27th:

"Editor of THE WITNESS,

"Dear Sir:

"Please, did my typewriter slip? My mind certainly didn't. It NEVER said that Dean Robbins' emphasis on Free Prayer was unpleasant. It said that his emphasis contrasted with Dr. Brown's use of a liturgical form, was pleasant.

"Ruefully yours,

"Vida D. Scudder."

Ruefully mine, is right.

* * *

A beautiful Carol service is held each year at St. Luke's, Scranton, Pa., a service which has come to be a community event. The whole city nearly gathers in this great downtown church to sing a program of ancient traditional carols of all nations.

* * *

A solemn and beautiful memorial service attended by over a thousand people, was held recently in St. Andrew's Cathedral, Honolulu, for Bishop LaMonte, who died the latter part of October while in this country attending General Convention.

* * *

Three hundred prominent citizens of Spokane greeted Bishop Cross upon his return after being in the East for a time following General Convention; a banquet with expressions of love and appreciation for both the Bishop and his wife. Not the least touching was the presenting of roses to Mrs. Cross from the workmen on the new Cathedral.

* * *

St. Thomas' Church, in the District of Columbia, often spoken of as "Washington's Little Westminster Abbey," wiped out its last remaining debt which consisted of \$29,000 due on its parish hall, in a successful financial campaign which closed December 20th. An additional sum of \$4,678 was subscribed for the reconstruction of the Church's organ.

Major Ennalls Waggaman was General Chairman of the effort which was organized by Marts and Lundy of New York City, directors of financial campaigns for philanthropic purposes.

The campaign was the culmination of the Church's interesting history of

37 years' growth from a small beginning with 18 members to a total membership of over 800 today. During this period the property of the Parish has steadily increased, until it now represents a capital investment of \$350,000.

The Rev. C. Ernest Smith, now serving in his 27th year as Rector of the Church, who acted as Honorary Chairman of the campaign, has been instrumental in enlarging and beautifying the Church, paying off the church deficit, building a well-appointed parish hall and an adequate rectory, in addition to completing an endowment fund of \$100,000.

Not only a shrine to Episcopalians

who visit Washington, but receiving attention from thousands of other travelers, St. Thomas' Church is noted for its ecclesiastical architecture, and especially for the Christus Consolator statue in the east quatrefoil of the lantern tower of the church.

* * *

I am sorry I did not discover Mr. Bernard Shaw's comment on the Thirty-Nine Articles while reference to it was hot. It is to be found in his "Intelligent Woman." Can it be that I am the only Episcopalian to have read this book—certainly had others done so they would have sent this quotation to some one of the Church papers. Says Mr. Shaw: "I

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am quite sure that unless you have made a special study of the subject you have no suspicion of the variety and incompatibility of the British religions that come under the general heading of Christian. No government could possibly please them all. Queen Elizabeth, who tried to do it by drawing up Thirty-Nine Articles alternately asserting and denying the disputed doctrines, so that every woman could find her own creed affirmed there and the other woman's creed denounced, has been a complete failure except as a means of keeping tender consciences and scrupulous intellects out of the Church. Ordinary clergymen subscribe to them under duress because they cannot otherwise obtain ordination. Nobody pretends that they are all credible by the same person at the same time; and few people even know what they are or what they mean. They could all be dropped silently without any shock to the real beliefs of most of us."

* * *

The great Parish House of St. Augustine's Chapel, Trinity Parish, New York, is doing a great work for the Russians. Houston House, as it is called, is run as a community center by the New York Protestant Episcopal City Mission Society under the direction of Mr. Raymond E. Cole. One of his main activities is the Russian Department. The Russian Cathedral next door is now a part of St. Augustine's Chapel transformed into a beautiful Russian Church through the munificence of Trinity Parish. Here thousands of Russians on the East Side worship under Metropolitan Platon and his staff.

* * *

The Right Rev. Theophilus Momolu Gardiner, suffragan bishop of

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."

Liberia, made a brief farewell address in the chapel of the Church Missions House on December 20, in which he thanked the Church people in this country for their help and interest in Liberia. "My visit here the second time has been of much interest to myself and to others among whom I have been sent in the southern states. The people have been awakened to a sense of responsibility for Liberia. They were interested before, but an ocular demonstration, seeing me myself, hearing the story of my conversion, awakens them to what is being done in Liberia.

"The Church will be glad to know that we are on the line of taking care of ourselves. We cannot come out at once and do everything but as far as I go into the interior I tell the people to look forward to the day when they shall take over the work.

"I am myself taking care of fifteen

children beside my own family, children who have been sent to me for evangelizing and teaching. Every clergyman in Liberia is doing the same thing, adding more to his own family, because they cannot otherwise take care of nearly all the children who want to come to the schools. All the clergymen I have seen in this country have expressed their desire to do better in their work for Liberia and to give more."

* * *

A Jewish rabbi in England has taken violent exception to a statement made recently by an English Bishop in which he urged Christian missions among the Jews. The rabbi insists that there is no more need of Christian missionaries among the Jews than there is for Jewish missionaries among the Christians. Instead of this sort of thing the rabbi urges cooperation against the forces of materialism which threaten to destroy all religion. Something to that, say we.

* * *

Ten churches, built between 500 and 600 A. D. have been unearthed by the Yale archaeological expedition

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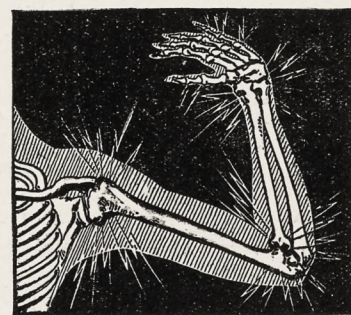
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MARK H. JACKSON

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Mr. Jackson is responsible, above statement true.

at Gerasa, which is 88 miles from Jerusalem. Mr. Barbee Robertson, director, states that two of the ten churches have been carefully studied, and the following observations have been made:

"The first one seemed from surface observation to be the most extensive of some ten ruins identified as Christian structures. It was known as the Church of St. Theodore, a military saint of Amasia. The inscription gives the date of its erection as 492-496 A. D. The second one examined in the latter part of the campaign has been designated 'Bishop Paul's Church,' from a line in the Mosaic inscription of dedication.

"The Church of St. Theodore revealed re-use of building material taken from nearby temples which were doubtless abandoned as the city became more and more Christian. Some three-fourths of the material used in the building seems to have come from such sources, chiefly from the nearby courts and cloisters of the temple of Artemis.

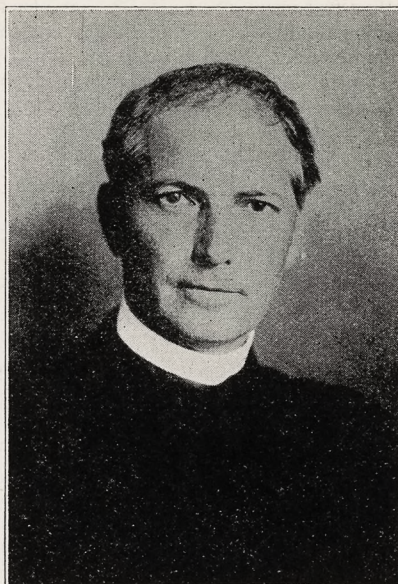
"The church proper was by far the largest and most outstanding building of the group. Five rooms were chapels and auxiliary buildings designed to care for the instruction, the initiation and the nurture of converts to the new religion. Four apses are features of the group. The largest, that of the church proper, is an external. Chancels, altar rails and screens, rooms for robing, baptism and anointing, as well as an ambo and a eucharistic chapel are additional features. Several examples of early forms of the cross and its use as a decorative motif were found.

"Elaborate processional stairways out of the east end of the church, leading from the north and south aisles down into a fountain court below form a most interesting group. Grape clusters with leaves and portions of the vine are a part of the decorative motif of the Mosaic floor of what is believed to have been the eucharistic chapel.

"The feature of the 'Bishop Paul' church was its yield of Mosaic floors. The date of 526 A. D. was discovered in the Mosaic inscription of dedication on the floor of the center aisle just in front of the chancel."

* * *

There is a letter from Mrs. Carl Goodman, a teacher in St. Mark's Mission, Plainview, N. J., in which she encloses the questions in an examination she gave to her class of five children, four of whom are from 11 to 13 years of age, and the fifth but eight years of age. On strict grading they rated from 60 per cent to 77 per cent. "These grades don't sound particularly brilliant," writes Mrs. Goodman, "but I am curious to know what ranking the average Church-



REV. ROBERT PATTON
Work to Be Done in Liberia

going adult would have for the same examination." Thinking that some of you may want to try the questions out on yourselves they are printed here. Meanwhile, tribute to this teacher who seems to be very much on her job.

1. What is the Church's Commission? By whom and to whom given?
2. How and when was our Lord's promise of a Comforter fulfilled?
3. What were the immediate results?
4. Name the orders of the ministry.
5. Who was the first martyr? To what order of the ministry did he belong? On what day do we commemorate his death?
6. In whose memory do we keep January 25th? What event in his life do we commemorate? To what work was he devoting himself prior to this event?
7. How was he thereafter known?
8. Who took Judas place among the Apostles? How was he selected?
9. Where was the first Confirmation service? By whom conducted?
10. Who was the first Gentile convert?
11. Who baptised him? Did he wish to do so? How was he guided?
12. Who were the first missionary bishops?
13. Where were the first numbers of Gentiles received into the Church?
14. What was the attitude of the Jews toward them?
15. Where was the first Church Convention? What problem did they consider?
16. What was the decision?
17. Who presided? Why?
18. How many missionary journeys did Saint Paul make?
19. Name seven churches established by St. Paul.

20. Following his arrest in Jerusalem and his appeal to Rome, how did Saint Paul spend his time?

21. Name six Epistles written by Saint Paul.

22. What has been our text and source book in studying the Apostolic Age of the Church?

23. Who wrote it?

* * *

Here is a letter, lifted from an English paper, addressed by the Church Wardens of an English parish to the patron of the living. Our clergy will be amused by it; our lay readers, we hope, may profit by glancing through it.

"In reply to your enquiry as to what sort of a man we require for the incumbency of this parish we desire to have a man of first-rate ability and attainments; not too old, lest his faculties should be impaired, nor too young, lest he should be inexperienced. He should not be too High, as there are some very moderate people here; nor too Low, as there are some of advanced opinions. He should be an eloquent preacher, who would appeal to the educated, and yet at the same time not be above the heads of the simple. He must be of irreproachable manners, as he will have to mix with members of the peerage, but he must also accommodate himself with-

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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.

out any condescension to the illiterate. He must have some musical gifts as our services are musical, and he will have to teach the choir. A gift of kindly and sympathetic ministration to the sick is imperative, as well as an intimate knowledge of the working of Church schools.

"It is necessary that our new incumbent should be good with children, bright, cheery, and a good disciplinarian, for we have no Sunday school teachers and it will fall to his lot to teach all the children on Sundays.

"We desire to have one who is a good organizer, to deal with the various societies in the parish, and of good business ability in managing accounts. As he will be frequently consulted by people in difficulties, he should possess some knowledge of law and the making of wills. Literary qualifications are essential, as we wish our parish magazine to be interesting, informative and instructive.

"He should be thoroughly competent to deal with women, especially elderly females with chronic complaints, and a knowledge of therapeutics would stand him in good stead.

"He should be quite at home at Mothers' Meetings, Dorcas Meetings, Girls' Friendly Societies and the like. But at the same time we particularly desire a manly incumbent who will appeal to the men of the parish and take an interest in them and share in their sports. He will be expected to play football in the winter and cricket in the summer and billiards at the Men's Club while the young ladies of the parish will require him to play tennis, and some of the residents will look for him at the golf links. If he can ride a horse it will be all to the good, and to play a good hand at bridge is almost essential. An occasional game of chess and piquet are held and above all he must have a private income as the living here is not adequate."

* * *

Mr. Otto H. Kahn, patron of the arts, spoke recently at St. John's Church, New York on Art and Leisure. "To have an appreciation of art is to have immeasurable wealth." Then too Mr. Kahn feels that art is a sure means of preventing crime and lessening the menace of Bolshevism. That is, Mr. Kahn apparently wishes to have his beloved art serve the same purpose as did the Roman circus. Not so long ago Mr. Kahn presented a well-known New York Bolshie with a nice slice of his cash with which to stage an artistic performance across the river in Hoboken. The suggestion was made at the time that possibly Mr. Kahn was getting a bit red himself. The mystery of that gift is now made clear; it was a means of shifting the Bolshie's interest from an unorthodox political economy to an orthodox art.

Services

Cathedral of St. John the Divine, New York
Amsterdam Ave. and 111th St.
Sunday Services: 8, 9
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, 12:20.

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
"The Old Slave-Gallery Church"
Henry and Scammel Streets
Rev. Harrison Rockwell, B.D.
8 and 10:30 A. M. and 8 P. M.

Church of St. Mary the Virgin, New York
139 West Forty-sixth Street
Rev. J. G. H. Barry, D.D., Litt.D.
Sunday Masses, 7:30, 8:15, 9, 10:45.
Vespers and Benediction, 4.
Week-day Masses, 7, 8, 9:30.

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

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

St. Paul's, Milwaukee
Rev. Holmes Whitmore
Knapp and Marshall Streets
Sundays, 8, 9:30, 11, and 4:30.
Holy Days and Tuesdays, 9:30.
Wells-Downer cars to Marshall St.

St. Mark's, Milwaukee
Rev. E. Reginald Williams
Sundays, 8, 9:30 and 11.
Gamma Kappa Delta, 6 P. M.
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St. James, Philadelphia
Rev. John Mockridge
22nd and Walnut Sts.
Sundays, 8, 11, and 8.
Daily, 7:30, 9, and 6.
Holy Days and Thursdays, 10.

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* * *

"HANDMAIDS OF THE SICK." *The Faith Press, London; Morehouse Publishing Company, American agents.* 50c.

This small manual of devotion is intended particularly for trained nurses and those who have the care of the sick, but within its fifty pages there will be found many prayers and acts of devotion which will be helpful to other church people also.

* * *

"THE LITTLE GRAY LAMB." *Herbert H. Gowen. Morehouse Publishing Company.* 75c.

This is a collection of beautiful Christmas poems by one who is better known in the church as a scholar than a poet.

* * *

"DANGERS AND DUTIES," by Bishop Gore. *Mowbray and Company, London; Morehouse Publishing Company, American agents.* 25c, paper.

This is a sermon preached by Bishop Gore last October. It is a plea for loyalty on the part of the Church to the Church's traditional position.

* * *

"THE LIVING CHURCH ANNUAL." *Morehouse Publishing Company.* Cloth, \$1.50; paper, \$1.00.

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