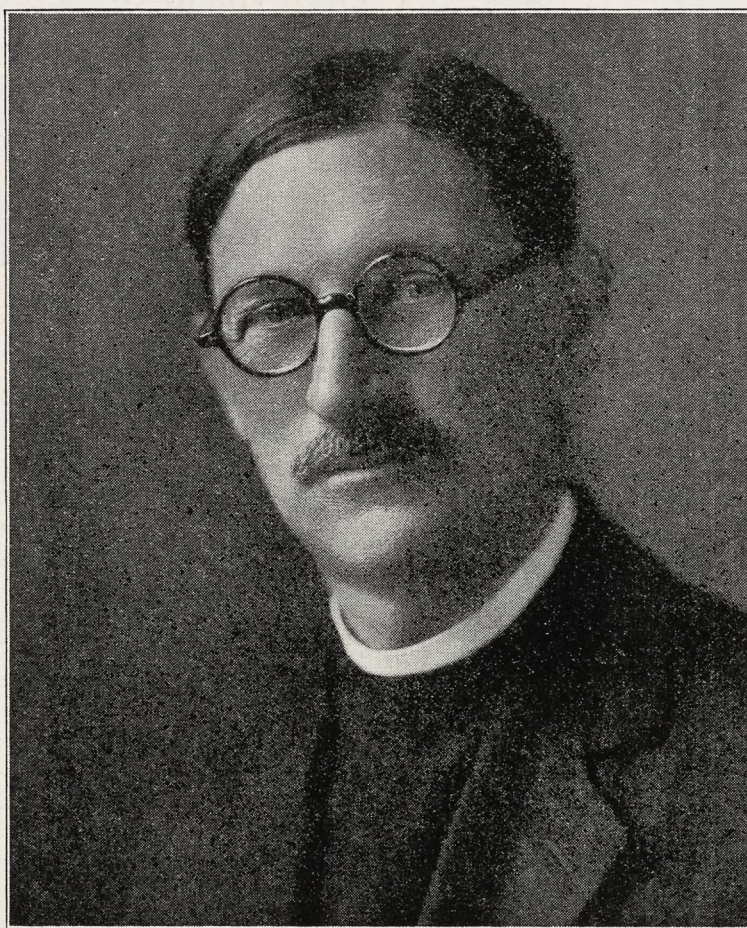


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## SPOTS AND WRINKLES

*An Editorial by*

BISHOP JOHNSON

THERE is a fundamental distinction between one who is regarded as a good man and one who is known as a good citizen. The latter term denotes an interest in civic affairs, a sense of responsibility to civic obligations, a willingness to be spent in the service of the state.

The young man who didn't swear, smoke nor drink in 1916 was esteemed a better youth than the gangster who did all these and more, but in 1917 the latter may have proved himself a better citizen if he volunteered and the other evaded the draft.

Private morality is one thing and public service is quite another thing, yet the two are apt to be confused in the mind of the average man. It is just this confusion of mind which characterizes the attitude which we have today toward the word Christian.

Which character does it chiefly connote? That of private morality, individual piety and personal salvation or public service, corporate responsibility and the coming of the Kingdom?

### THE MIDDLE AGES

Different eras have stressed these two standards in a curious way. In mediaeval times the emphasis was placed upon corporate life. The individual was not of sufficient importance to warrant a biography, although the occasional saintly character was given great reverence. At that it is questionable if some holy men of mediaeval times would have been regarded enthusiastically today.

This age is flooded with biographies and the individual superman is deemed worthy of all honor, while the virtues that cause the individual to sink his identity in the institution which he serves receives scant publicity. And yet I am profoundly convinced that loyalty is the finest virtue in human nature, because it is the virtue which gives all regardless of whether it receives anything in return.

The real gulf between Protestantism and the historic Church lies here. Whether for better or for worse, the Protestant world has increasingly minimized the value of institutional obligations and made religion a matter of individual piety. It puts the stress upon personal reactions, private rectitude and individual salvation.

### CORPORATE VIRTUES

It would be absurd to say that these characteristics were unimportant. That is not the question which we need to consider, because personal piety may be found in the historic Church and out of it. But the vital question is whether these qualities are sufficient to justify ignoring other factors which enter into the mission of the Master. If he came to set up a Kingdom then those virtues which adhere to good citizenship must be emphasized as well as those which characterize personal morality. Nobody is advocating corporate loyalty without personal morality, but many people are advocating personal morality without corporate responsibilities.

It is certainly better that a man should be a good man than a bad man, but this personal rectitude does not take the place of corporate obligations. And it is right here that Protestantism is lamentably weak. It ignores the fact that a Kingdom of Heaven must be a place where individually good people can live and work together in spite of their personal virtues.

It is not enough to be good. It is quite necessary to be fraternal if we would establish a Kingdom.

### AN ILLUSTRATION

For example, I was asked today if a man could be expected to attend Church if he had no respect for the minister. I asked in return if he could exercise his rights as a lodge member if the Grand Master was not all that he should be, or whether he would repu-



diate his taxes under an unworthy governor. The average man would not orientate himself to either of these conditions in lodge or state, as he does in the Church, and inasmuch as we cannot guarantee that ministers shall always be wise, pious or sensible the parish church flourishes and wanes on the popularity of the present incumbent. In other words Christian people live merely in space and ignore the responsibilities which belong to time. They see merely their temporary relationships and forget that in the final judgment their own conduct will not be determined by such alibis as they advance for relieving them from obligations which are due to our Lord and His Kingdom, regardless of personal difficulties incidental to the day.

Imagine a soldier of Jesus Christ telling Him that he neglected his duties because he didn't like the captain. It is no excuse to say to military authorities that the reason you are not a good soldier is because you are a better man than your officer.

#### YOUR RESPONSIBILITY

You are as much responsible for the church in your community twenty years from now as is the minister, that is, within the sphere of your influence. It is difficult for the Church to become a witness of Christ to the world if individuals are content to leave the corporate witness to the poorer half. If they are virtuous then the Lord is entitled that they glorify Him and not themselves; and if they are not virtuous then they have no business to take their fellow servant by the throat and demand that he be thrown into prison.

I have been a bishop twelve years and a priest twenty-five and I want to testify that the greatest bar to the Church's testimony to Christ has not been in the failure of Christians to lead responsible lives, but in their inability to serve alongside persons just as respectable as they themselves. They are guilty of several things which are forbidden to Christians; first, they judge their brothers for his sins; second, they minimize their own sins; third, they refuse to forgive others as they themselves hope to be forgiven.

That is, the test of your Christian character is not complete until you are willing to leave vengeance to God and the adaptability to your particular environment to your own humility. I have seen parish after parish reduced to spiritual poverty because the individual players were incapable of team work.

Christ did not come to save a lot of unrelated souls. He came to present to the Father a glorious Church without spot or wrinkle. I take it that He will take care of the spot in your minister's character if you will control the wrinkle in your own face. But if you insist on magnifying the other man's spots, you will end by increasing your own wrinkles. And I am not told that the wrinkle is any more acceptable than the spot.

Of course if you succeed in getting rid of the Household of Faith you will also evade the responsibilities of the home, but in doing so you will leave out of the Gospel that salutary discipline which enables little individuals to be parts of a glorious whole.

## Hearts and Spades

By

CAPTAIN B. F. MOUNTFORD

*Head of the American Church Army*

I JUST called Friend Spofford up over the 'phone to ask how much I get for butting in on the Thursday quiet of satisfied Church folk. He doesn't answer me. If some of you who read these fragments are wanting to say "Blank you" say it with the *radio*! What I mean is this: Church Army folk are poor folk and live simple lives. We have sometimes wished someone would put us a decent radio outfit in our Common-Room at Headquarters, but I guess Santa Claus hasn't heard that lonesome Englishmen live at 416 Lafayette St. N. Y. C. The other day I was in the house of a friend and a man was installing a rather good apparatus. He talked as he worked, babbled on about cut-outs, coils and oscillation. I know nothing much about his theories, but I believed in the man, and very soon to that home there came music, even though this writer knew not how it was made. If I would, I suppose I could do as you have long ago done, study the workings of the radio outfit, and get an intellectual basis by which I might understand how the music reaches my friend's room, (or our Common-Room, if you folks rise to your opportunity). Perhaps I'm figuring it out all wrong, as I am but a layman. Last week we said something about the need of getting back to Jesus Christ, a vague term, I admit.

In getting real religion, a fellow should not suppose that he will be asked to accept a creed or a series of beliefs. He should believe in a *Person*, in Someone Who can bring music into his life without his ever understanding how it is done, and without being asked to make profound statements about the nature of that Person. If later on he wants to understand that, he may study the matter and think his way through to an intellectual faith which will be very valuable indeed, but the beginning is a belief with the heart rather than with the head. Some of us knew how near the truth Mr. Glenn was, when at the final joint-session of General Convention he urged that there was today too much discussion, and added that if the Philippian Jailor asked a modern group: "Sirs what must I do to be saved?" they would reply—"that's a very interesting question. Let's discuss it. Now what do *you* think about it?" I'm not minimising the importance of an intellectual understanding of our faith, but when Paul demanded that the jailor should believe in Jesus, he did not mean that a man must be tied to an intellectual proposition about Jesus nor even tied to the faith that Christ was divine.

Christ's disciples did not believe that, in the beginning of their life with Christ. They had faith in His personality as when we grasp a man's hand and say "I believe in you."

When we cannot accept the whole faith (though later we probably shall) we can believe in a person where such a person as Jesus is concerned, and to



believe Him present here and now is not a matter of intellect, but must be tried and proved in experience by the kind of faith that begins with imagination. We shall by and by wish to know lots about Jesus, but just now men need, oh so badly, to know Jesus. They who let Him have His way, get the music in the heart even though they do not know how it works.

## *Heroes of The Faith*

GEORGE BERKELEY

*An Article by*

*Dean W. P. Ladd*

THIS year marks the two hundredth anniversary of a notable event in the history of the Church in this country, the coming to the American colonies of George Berkeley, Dean of Derry, afterwards Bishop of Cloyne. He arrived in Newport, January 23, 1729. Rev. Mr. Honeyman the S. P. G. missionary, was holding divine service in the newly-built Trinity Church when a letter was brought to him saying that the great Irish dignitary was about to land. He dismissed the Church with his blessing and "wardens, vestry, church and congregation, male and female repaired immediately to the ferry wharf where they arrived a little before the Dean, his family and friends."

Berkeley was already known in England as a distinguished philosopher and man of letters. At the age of twenty-four he had written a philosophical treatise which had given him a European reputation. His extraordinary charm and force of character had attracted a host of friends. Alexander Pope, as is well known, attributed to him "every virtue under heaven" and Bishop Atterbury wrote "So much innocence and such humility I did not think was the portion of any but angels until I saw this gentleman".

In the midst of his honors and influence he decided to become a foreign missionary, to go as a messenger of the gospel to the wild and little known new continent. He had conceived an idea which seemed to his contemporaries fantastic that "Westward the course of empire takes its way", and he believed that the best hope of European civilization was to strengthen the forces of religion in the new world. He would do it by establishing a Christian college where missionaries might be trained to work among the English colonists and in the surrounding Indian tribes. His first thought was to establish his college in Bermuda which he had been persuaded would be a convenient point from which to reach the mainland. He settled, however, in Newport, to await the transmission to him of the 20,000 pounds which the government had voted in support of his project.

The money never came. Eighteenth century Churchmen did not believe in foreign missions. They did not take Christian education very seriously. They were suspicious of idealists and were very worldly-wise.

So they turned their backs upon the glorious dream which was both too practical and too Christian for their slow-moving minds, and stifled in its inception the splendid endeavor of one of the greatest men the Church of England ever produced. What it might have meant for American civilization and for the Church in America had Berkeley received the support he deserved it is not easy to exaggerate.

Not that his effort was wasted, noble deeds such as this shine as beacons across the centuries. And Berkeley's stay of three years in colonial New England had certain definite results. He became the friend of the brilliant S. P. G. missionary in Stratford, Connecticut, Samuel Johnson, and later when Johnson became the first President of Kings College, New York City, Berkeley counselled him as to its organization. Berkeley's follower, Smibert, who painted the portrait of Berkeley and his family which now hangs in the Yale art museum introduced art into the colonies and was later Copley's teacher. The gift of Whitehall, Berkeley's estate near Newport, to Yale established the first graduate scholarships in America. And on Berkeley's return to England he sent a collection of nearly one thousand books to the library of the college, a collection which is still in the University library and testifies to the wealth of Berkeley's interests, for it contains books on the classics, philosophy, theology, art, science, history—such a broad foundation of learning Berkeley evidently believed ought to be part of the training of the future (congregational) ministers to graduate at the college. Another collection of books he presented to Harvard. And the money he had collected for his college was with the consent of the donors turned over to Oglthorpe for his Georgia enterprise.

A committee has been formed to commemorate the two hundredth anniversary of the coming of Dean Berkeley to the American colonies in 1729. The patrons of the Committee are Archbishop Randall T. Davidson, Archbishop Charles F. D'Arcy of Armagh, Bishop Murray, Bishop Brewster of Connecticut, President Angell and President Butler. The Chairman of the Committee is Bishop James deW. Perry; Bishop Gore is Vice-Chairman. Among other members of the Committee are Rev. Stanley C. Hughes, Miss Annie B. Jennings, Rev. G. A. Studdert H. Kennedy, Mr. John Nicholas Brown, and Dean W. P. Ladd. There will be a commemoration at the Berkeley Divinity School in New Haven on January 23 with addresses on The English Background, The American Background, New Light on Berkeley's American Sojourn, Berkeley's Contribution to American Church Life, Berkeley's Contribution to American Thought, Berkeley as a Patron of Art, Berkeley as an Educator, Berkeley's Significance in Modern Philosophy. There will be an exhibit of Berkeley books, manuscripts and pictures. Bishop Acheson is sending a request to the clergy of Connecticut that they observe the Bishop Berkeley anniversary on Sunday, January 27th. Doubtless other churches throughout the country will commemorate this event in some way either during the month of January or at some later date.



## Let's Know

By

REV. FRANK E. WILSON  
REPUBLICAN METHODISTS

THE newspapers have been telling us that plans are practically completed for the uniting of the Congregational and the Christian churches. Certainly we are all pleased to see evidences of the mopping up of sectarian differences. But many of our readers will wonder just what may be the "Christian Church." That name is frequently applied to the Disciples of Christ which comprises a large body of followers. But the Christian Church is really a distinct body of much more modest proportions.

It seems that back in 1792 a Methodist minister by the strangely un-Methodist name of O'Kelley objected to the administrative regulations of the Methodist Church and led out a group in a separate movement. A few years later a Baptist minister in New England headed a similar session there and a third movement of the same character took place among the Presbyterians of Kentucky just afterwards. It is understood that there was no connection between these various divisions and that no one of them knew of the existence of the others until a later date. As first the Methodist wing went under the name of the Republican Methodists (that was before the Republican political party had come into existence). But in 1822 all three of them found that they were working to the same purpose and united into the "Christian Church."

The Bible is the sole rule of faith. There is no other creed or statement of doctrine. Anyone who declares himself a follower of Christ is received into membership, with or without baptism. Where baptism is observed, it is usually by immersion but not necessarily so. In theory the organization is entirely congregational, each congregation being a law unto itself. In practice, however, they have found it necessary to operate thru conferences and a quadrennial General Convention.

The headquarters are in Dayton, Ohio. There are about eleven hundred churches and something like sixteen thousand members, mostly in the south and the middle-west. They have eight colleges and half a dozen religious publications. Their policy is that Christian character is the only proper test of membership in their communion. The question might be raised as to what Christian character means if there is not some standard to go by. I have known some people who laid claim to some sort of Christian character but who would have had difficulty in finding anyone else who would admit it of them.

Judging from the recent presidential campaign there must be a good many Republican Methodists who have never departed from the Methodist fold. I wonder what title the Congregational-Christian amalgamation will finally assume. So many things depend on the point of view. For instance, the Wesleyan Methodists found the administration of the English bishops too

much for them and pulled out. They thereupon came to America and set up bishops of their own. In no time at all, a considerable number of their following found the Methodist bishops intolerable and departed into a separate body which distinguished itself from its Methodist forbears by calling itself Christian. Someday let us hope, in the providence of God, a sense of humor will dissolve all these minor dissensions and bring us all together in the charitable atmosphere of the fullness of the faith.

## Cheerful Confidences

By

GEORGE PARKIN ATWATER

A BOOSTER

JUST as I began to face the deluge of work that comes after the Christmas season and was wondering whether my articles on "Big Brother Parishes" had been read by anyone, and was in despair over the effort to find time for another article, along comes a letter that is worth printing in every religious journal in America.

It is from the Rev. H. W. Foreman, the Secretary of Rural Work, of the Department of Christian Social Service of the National Council. It speaks for itself. Here it is.

New York, December 31, 1928.

My dear Dr. Atwater:—

I wish to thank you for your recent articles in THE WITNESS on "Clerical Salaries" and "Big Brother Parishes".

Perhaps you will be interested to know that in a study just made by the Division for Rural Work, it was proved beyond question that not only are many clergy salaries below the amount necessary for a home life free from worry, but they are one of the chief hindrances to the building up of the country church. More power to your elbow in every good word you speak on behalf of adequate clergy salaries!

You will be glad to know that others believe in the Big Brother idea between parishes and missions. We started the Big Brother plan in Central New York five years ago, pairing off practically every parish and mission in the diocese. There were failures in some cases, but that the idea was and is feasible was proved beyond a doubt.

The Division for Rural Work believes so strongly in the value and feasibility of the Big Brother idea that it is recommending its adoption in every diocese and district of the Church. Every parish ought to be "Big Brothering" some little brother church. As Secretary for Rural Work, I would have the pairing off done in such a way as to cover especially and surely the isolated clergymen and country churches. Many of our clergy do not see a brother clergyman from one year's end to the other. Think what it would mean for such men to have a clerical friend who would send



him a cheering letter now and then, and a book or a magazine.

If my ministry depends upon the love and prayers of my friends, as it does so largely, (and I am in the thick of things) how much stronger and happier and more successful would be the ministry of those who are starving for the understanding fellowship of someone who really cares about them.

If I had my way, I would have every parish adopt one or more missions—caring for them, exchanging greetings, and visiting back and forth whenever possible; in any case, adopting at least one country parish. The idea ought to be carried through the life and organizations of the two churches as well. The vestry ought to be interested in the vestry, or executive committee, of the smaller church; the women's and girls' organizations should be interested in the women and girls of the missions, the Church School in the little school of the little church, etc.

It would seem as though the country church would be the only gainer from such arrangement, but it is not so; the big churches learn and gain even more than they give. In fact, such concrete and personal opportunity for building up God's Kingdom would be the salvation of many a parish now dying of dry rot. It might be necessary to adopt a whole flock of country churches, especially where a Little Brother clergyman has four or five "cures in his care," but there is always more fun in large families than in small and the same would be true here.

Here's hoping your articles on the Big Brother Parish will marry off many "unappropriated blessings" in city, town, and open country! How much more Christmas would have meant if every parish and mission had had some Brother to remember with love on the Anniversary of Jesus' birth!

I am sorry to burden you with the above, but my heart is full of appreciation and hope.

Cordially yours,

(Signed) H. W. FOREMAN,  
Secretary for Rural Work.

## Comments and Observations

### OF DISTINGUISHED PEOPLE

THE HON. PHILIP SNOWDEN, member of Parliament for the Labor Party: "There is still talk about renouncing war, and pious platitudes about universal peace are on every one's lips. But there has been no real progress toward the abolition of war. Locarno agreements and Kellogg pacts are mere eye-wash to bamboozle the people while statesmen carry on their secret negotiations to prepare for the next war. We are back again in the atmosphere of intrigue and suspicion which existed before 1914. Every nation which fought against the Central Powers is busy increasing the effectiveness of its fighting power. There is only one test of a nation's sincerity for peace and that is its willingness to disarm. When they do that they will prove that their paper agreements to renounce

war are something more than a mask to hide their military preparations and their secret diplomacy."

\* \* \*

REV. HENRY DARLINGTON, rector of The Heavenly Rest, New York: "The sphere of religion is to determine what kind of a joy ride the world shall take. Science builds the machine: religion decides how it shall be used."

\* \* \*

BISHOP OLDHAM of Albany, preaching recently at the Cathedral in New York: "Armanents are inevitably provocative, productive of fear, suspicion, misunderstanding, and tending to result in rivalry and armament competition that has only one possible ultimate result, besides constituting a burden on men's shoulders."

## Pen Portrait

THE Rev. Albert L. Whittaker is a graduate of Yale and of the Philadelphia Divinity School, graduating from the latter with the degree of B. D., later taking a doctorate in course. He then gathered a congregation of unchurched folks in Indian Orchard, diocese of Bethlehem, built a church, and ministered to the whole district, confirmation classes being organized in many rural communities. He organized as parishes and became the first rector of Grace Church, Wilkes-Barre, Pa.; and St. Mary's and St. Jude's, Northeast Harbor and Seal Harbor, Maine, where he serves at the present time.

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CHICAGO





## NEWS OF THE EPISCOPAL CHURCH

*Edited by*  
WILLIAM B. SPOFFORD

IT IS not too early for a word about this paper's plans for Lent since Ash Wednesday is early this year. We try, as most of you know, to have a series which may serve as material for classes and discussion groups. This year's course is to be called **WHAT THE CHURCH TEACHES**. Bishop Johnson is to lead off with an article on "The Church and Society" in which he will give you the high spots of the Church's relations with society and history, with some suggested reading in case you want to work a bit on the subject. Then there will be a number of questions at the end of each of the articles which we hope will stimulate discussion in a class.

The second article is to be by Dr. Atwater on "The Bible." He will tell you what it is, where it came from, and probably how to use it. The same may be said for the third article—third lesson perhaps we had better call it—"The Prayer Book" which Dr. Frank E. Wilson is to do. The history of the book, interesting

facts about the services that every Episcopalian should know, etc. etc. Just hitting the high spots in all of these you see, but the idea is that if they are read diligently, and the suggestions that are to be offered carefully followed out, the parishioners are going to know a great deal more about their Church by Easter. The fourth lesson is on "Prayer" and is to be the work of Captain B. F. Mountford, head of the American Church Army. It is the hardest subject upon which to write, hence we ask a layman to do it. For the fifth week I shall try to furnish the material for the class with an article called "The Church in Action" which will tell you something of the work of the Church in the five fields of service. For the week before Palm Sunday the lesson will be on "The Holy Communion," led by the Rev. Irwin St. John Tucker. I am sure that your communion on Easter Sunday will mean a great deal more to you after having read this article and discussing the subject in a class.

Then finally there will be the Easter number with articles by Dean Inge of St. Paul's, London, and the Rev. G. A. Studdert-Kennedy, in addition to those of our editorial staff.

This is but part of our Lenten announcement; there are other fine articles by three or four of the outstanding men of the Church which I shall tell you about next week. Meanwhile it would be very nice if you would make a note to order a bundle not later than the first of February—or do it now if you are apt to forget. The cost is \$2.80 for a bundle of ten for each of the seven Lenten issues; \$7.00 for 25 copies; \$13.00 for 50; and \$25 for 100—with a discount of 10% if you pay cash with your order.

\* \* \*

Not to push our own wares too much, but we do hope to wipe the red figures off the ledger this year through the sale of books. We have promised to issue a simple bulletin each month announcing the new books to all those who express a



willingness to glance thru it. Then if they make their purchases thru us we will pay the postage, fill the orders promptly, and will give a rebate in the form of an annual subscription to this paper to those spending \$25 on books during the year. The red numerals, spread across the ledger, drive us into frequent huddles and absorb a great deal of our time. This book selling, we hope, will be a method of solving our problem while serving you in a slight way. It will be encouraging to have your cooperation.

\* \* \*

A couple of weeks ago I mentioned a parish in Pennsylvania which always overpaid its quota to the National Council, though never a word was even spoken of quotas, it being understood by the parishioners that a certain percentage of all money belongs to extra-parochial undertakings. That item brought a letter from the rector of a mid-western parish which seems to bear out the contention of this Pennsylvania rector who says that assigning quotas to parishes and dioceses is not the Christian method of raising funds—or the most effective method. Here is the letter:

"I read with a great deal of interest your account of the parish in Pennsylvania that always pays more than its quota to the National Council. You may be interested to know that in this parish, we have done away with Duplex envelopes, lay no particular emphasis on the amount expected from us by the General Church but always pay everything up in full.

"Twelve years ago, when we were only a mission, we borrowed one hundred dollars to help the old Board of Missions meet its liabilities. Since that time, we have simply told our people that we require so much money a year to take care of the parish and its obligations.

"Our extra parochial giving twelve years ago, was about two hundred dollars. In 1928 it was about \$4,200 and next year it will be nearer \$6,000 and our budget for the year 1929 will be \$23,000.

"Here at St. Luke's, we feel that it is simply a matter of educating people to their obligation to the Church and not St. Luke's parish only."

\* \* \*

St. John's Hospital, Brooklyn, the finest achievement of diocesan co-operation in the history of the diocese of Long Island, was opened for inspection the latter part of December, and dedicated by Bishop Stires on the 29th. The service was impressive, a touch of pageantry being added when the medical staff, about thirty in all, marched from the old



BISHOP MCCONNELL  
*New Federal Council President*

hospital to the new in cap and gown. This hospital, the funds for which were raised under the direction of the firm of Ward, Wells and Dreshman of New York, is one of the most completely equipped small hospitals in the country.

\* \* \*

St. Elizabeth's, Wapakala, Standing Rock Reservation, South Dakota, has been destroyed by fire. St. Elizabeth's is one of the largest of the Indian congregations, with 177 communicants.

\* \* \*

The technique of noonday preaching was studied during the week by clergymen from ten states assembled at Washington Cathedral for one of the many conferences sponsored by the College of Preachers, Washington. Bishop Bennett, of Duluth, directed the studies. He was assisted by Bishop James E. Freeman, of Washington. Providing post-graduate training and inspiration for ordained clergymen, the College of Preachers endeavors to cover the various phases of prophetic ministry and holds conferences at regular intervals for rectors who desire educational opportunities not at present afforded by existing theological seminaries. The Right Rev. Philip M. Rhinelander is Warden of the College. A building for its use, pictured on page eight, is now in course of construction just north and east of the apse of the Cathedral. It is expected that it will be completed some time during the fall. Among the clergymen in attendance at the conference which concluded Saturday were: Rev. Charles Clingman, Birmingham, Ala.; Rev. W. H. Dunphy, Nashotah, Wisc.; Bishop Charles Fiske, of Central New York; Rev. F. S. Fleming, Providence, R. I.; Rev. John Gass, Charleston, West Va.; Rev. Fr. J. O. S. Huntington, West Park, N. Y.; Rev. Hamilton H. Kellogg, Greenwich, Conn.; Rev. A. B. Kinsolving,

Baltimore, Md.; Bishop R. E. L. Strider, Bishop Coadjutor of West Virginia; Rev. Samuel Tyler, Rochester, N. Y.; Rev. Leigh R. Urban, Southbridge, Mass.; Bishop C. E. Woodcock, of Kentucky.

\* \* \*

An unusually attractive program was provided by the Social Service Commission of the Province of New York and New Jersey for the Conference which preceded the annual Synod, meeting this year in Garden City, Long Island. The program began with a luncheon at the Garden City Hotel at one o'clock on Tuesday, January 15th, when the problem of the dependent aged was discussed. The subject was presented by William H. Matthews, head of the Family Welfare Department of the New York Association for Improving the Condition of the Poor, widely known as an authority on the care of destitute old people.

The afternoon session dealt with "The Church and the County Jail," the speakers being Mr. E. R. Cass, Secretary of the National Prison Association, Capt. Mountford of the Church Army and THE WITNESS and the Rev. A. S. Priddis of Buffalo; "Social Needs in the Rural Field" with Rev. W. C. Treet of Westfield, Mass., and Rev. C. R. Allison of Warsaw, New York as speaker; and "Church Mission of Help Work" presented by Mrs. J. W. Howell of Newark and Miss Mary S. Brisley, Executive Secretary of the New York Church Mission of Help.

\* \* \*

The first Conference of Sisters met at St. Mary's School, Peekskill, N. Y. December 29 and 30, 1928, the first meeting of the kind ever held by Sisters of the Episcopal Church. Over thirty were in attendance at all of the sessions; they represented the Communities of St. Mary, St. Anne, Holy Nativity, Transfiguration, and St. Margaret. An unavoidable emergency prevented All Saints Community from being represented.

Fr. Hughson of the Order of the Holy Cross, Provincial Chaplain of St. Mary's, spoke. He took as his theme the necessity, by the very nature of its conventual life, to seek in all avenues of life, perfection. The work carried on by a Community should be the nearest to perfection in its particular field as it is possible to attain.

Mr. H. W. Hopkirk of the Child Welfare League of America was present at the opening session and spoke on the work of his organization and its search for the best standards in child care. He said that he had great hopes that out of such conferences as the present one definite contributions might be made to the field of child care.



The afternoon session was given up to a discussion of behavior problems led by Miss Sarah Ivins of the faculty of the New York School of Social Work. At the evening session Miss Gordon Hamilton, of the New York School of Social Work, took up the theme where it had been left in the afternoon. She cited the various ways a child might fail in adapting itself to the world and pointed out some of the possible causes for these failures. On Sunday morning the session, following a choral Eucharist, was given to a consideration of the religious training of the child. A continuation committee was appointed to consist of three Mothers Superior who could arrange details of time, place and program for a future conference.

\* \* \*

At the meeting of the department of missions held in New York last month a resolution was introduced by the Rev. Percy Silver extending to the Woman's Auxiliary throughout the country a message of grateful appreciation for all the Auxiliary has done for the missionary work of the Church. Passed amid cheers, of course.

\* \* \*

The housekeeper at Hudson Stuck Memorial Hospital, Fort Yukon, Alaska, is seriously ill, so that Dr. Grafton Burke wires that another person for the position must be started on her way at once. If any of you are interested in the job get in touch with the Rev. A. B. Parson, 281 Fourth Avenue, New York City.

\* \* \*

The Rev. George Clark, rector of St. Paul's, Pekin, Illinois, conducted a funeral service the other day according to the use of the Serbian Orthodox Church—the fourth within a couple of years. Since last September he has been asked for Prayer Books and New Testaments in five languages—Russian, Serbian, Spanish, Italian and modern Greek.

\* \* \*

Dr. Balmann Lowe, organist and choirmaster at St. Bartholomew's, Brooklyn, ranked as one of New

## Washington Cathedral

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\* \* \*

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of the District of Columbia

York's leading organists, died on Christmas Day after a brief illness.

\* \* \*

The Brotherhood of St. Andrew has launched a campaign for the organization of new chapters and increasing the efficiency of those now existing.

\* \* \*

The clergy, at least, will be interested in a report by a committee of Yale professors on the salaries paid in that institution. It was the opinion of this committee that a professor has a calling of such dignity that he should have "the amount of money necessary to maintain a ten room house which he owns free of mortgage, to keep a servant and pay for some occasional service and to provide an education for his children, college and professional school, on an equality with that obtained by the general run of students in this university." This committee announced that this would cost from \$15,000 to

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\$16,000 a year. Instead of receiving that sum the professors receive a minimum of \$6,000 a year. It is of course true that they are able to earn con-

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siderable sums through writing textbooks, summer lecturing, etc., etc.

One cannot be sure just what the salaries of the clergy of the Episcopal Church are. But one does know that diocesan conventions from time to time, amid great rejoicing, pass resolutions setting the minimum salary for the diocese at \$2,000 a year. Most of these clergymen have given as much time in preparing for their life work—an undergraduate degree and three years in a seminary, with not a few of them having carried their preparation beyond that. Practically all of them work eleven months of the year, whereas professors work but eight.

Not that we are complaining about it. An interesting comparison, that is all.

\* \* \*

I was talking with a professor of one of our seminaries the other day. I deplored the fact that I had not seen him at a meeting which he surely should have attended. "Oh, I was up on Peekskill. Have to go there to lecture. Got to do something to keep the children alive."

We often hear it said that the Church in America does not produce the scholars that are produced by the Church of England. Here is the reason. This particular professor is a very scholarly gentleman who should be producing books of per-

manent value. Instead of doing so, salaries of seminary professors being what they are, he runs about the country lecturing in order to live. His brother on the other side has "a living" enabling him to devote himself to scholarship. Something ought to be done about that. I have a lot of good ideas on the subject for any of you with a surplus of cash.

\* \* \*

Calvary, Utica, New York, is building an endowment through annual offerings, the sum of \$5,616 being added in 1928. The annual canvass added fifty new contributors for 1929.

\* \* \*

The Brotherhood of St. Andrew closed the year 1928 with an old debt which has been somewhat of a handicap, wiped out; current expenses paid and no obligations outstanding. More, the operating expenses have been reduced and the income increased which is a matter of rejoicing in Brotherhood headquarters.

\* \* \*

Evanston, Illinois, has been able to make the proud boast that not one of its two hundred poor families was overlooked during the Christmas season. St. Luke's Church, took a prominent part in bringing Christmas cheer not only in Evanston, but in the diocese at large. The Men's Club gave a Christmas party for nearly three hundred children. After several

carols had been sung and the story of the first Christmas told by Dr. Stewart, the youngsters enjoyed a program in the parish house, which began with professional juggling and ended with Santa Claus and his voluminous sack of gifts, each child receiving a useful and a joyful present. The party was ably chairmaned by William J. S. Ritscher. The Church school gave a goodly sum through their mite boxes, which were brought to the joyous carol service, for the benefit of St. Mary's Home for Girls, Lawrence Hall for Boys, Chase House, and the House of Happiness. With true Christmas spirit Gamma Kappa Delta, an organization for young men and women, gave one hundred Christmas baskets.

\* \* \*

Bishop Mikell preached at a service at the Incarnation, Atlanta, Ga., on December 30th, the Feast of St. John the Evangelist, that was attended by 175 officers representing all the Masonic lodges of the city.

\* \* \*

All Saints', Whitman, Mass., has purchased a new rectory. The Rev. Elwood Worcester, Emmanuel, Boston, is lecturing on Sunday afternoons on "Psychology and Health."

\* \* \*

The Rev. T. G. C. McCalla has been appointed in charge of the missions of "The Gateway Field" which



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is the southern end of the diocese of Springfield. He is to live at Centralia. The field has been vacant since the Rev. R. Y. Barber left it in August last.

\* \* \*

A retreat house, located at Rock Point, Vermont, has been put back in shape and is now being used for various diocesan conferences. In the spring it is hoped that it will be completely furnished and used regularly for retreats. A service was held on Epiphany Sunday to dedicate new lights in the chapel and to confirm a student from the University of Vermont.

\* \* \*

The corner stone of the new Immanuel Church, Ansonia Connecticut, was laid last week by Bishop Acheson; going to cost \$100,000 when finished.

\* \* \*

Men's Clubs in Newton Centre, Mass., are having meetings together this year. The other day the men of Trinity Church ate with those of the Methodist Church. Real progress, what?

\* \* \*

From the office of the Commission on Race Relations, Federal Council of the Churches of Christ in America, has just been issued an interesting and suggestive pamphlet of information for use on Race Relations Sunday, February 10, 1929.

The first part of the pamphlet is devoted to suggestions for the observance of the day by churches and other agencies. Among these are exchange of pulpits by white and negro

ministers, visits of choirs, joint interracial meetings of young people's societies, special programs in women's groups, radio announcements and addresses, special issues of church papers and feature stories in the local press.

\* \* \*

Following such suggestions is material on Negro life and conditions, on the American Indians and on the Mexicans in the United States. The Negro section depicts the movement of this group from rural districts to urban centers, gives information on employment and kinds of occupation, and in a striking way points out evidences of progress and contributions to American culture which are being made by this group. The Negro spirituals are widely known and sung, but the public does not generally know that Harry T. Burleigh, Samuel Coleridge-Taylor, R. Nathaniel Dett and other Negroes have produced art compositions widely used, often by those who do not know the race of the composers. While Negro writers cannot yet be said to have produced a literature, substantial contributions to poetry and prose have been made by such writers as Paul Lawrence Dunbar, James Weldon Johnson, William Stanley Braithwaite, and Countee Cullen. Recent developments in the production of Fine Arts by Henry O. Tanner, Laura Wheeler Waring, Meta Warrick Fuller, May Howard Jackson and others point the way to high achievement in the fields of painting and sculpture. The fact that a piece of sculpture was ex-

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By Rev. W. B. Spofford

#### 6. The Holy Communion

By Rev. Irwin St. J. Tucker

#### 7. Easter Number

with articles by

Rev. G. A. Studdert-Kennedy  
and Dean Inge

*Articles are being prepared especially for study groups with suggested reading and questions for discussion.*

Next week we will announce a number of other articles to accompany this series during Lent which we are confident are of unusual worth.

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hibited in the Corcoran Art Gallery, Washington, D. C., and favorably received, but removed upon the discovery that the artist was of colored blood is a significant comment on the barriers and handicaps of color.

The section on Mexicans in the United States raises and answers the questions, "Why does he come?" "What is he doing to us?" and "What are we doing to him?" The Mexican comes across the border to improve his economic condition, but he also comes because the United States needs his strong arms. Wherever there is a demand for unskilled labor, in mines, beet fields, on railroads and fruit ranches, there we find the Mexican, often a migrant with no settled home and no constructive contact with American life. Because he belongs to a new racial group the man in the street looks at him with prejudice and some times with fear. Through churches, Sunday schools and Christian social centers the Christian forces of America are striving to solve the problems of these newcomers.

In presenting the American Indian as a problem in race relations the pamphlet shows how the present conditions in health, education, economic opportunity and family life all tend to keep him on a low plane of civilization with almost no chance to merge into the social and economic life of the prevailing civilization. Possibilities for changing the present situation are suggested and the part which the church can play is outlined.

References at the back of the pamphlet give additional source material on these and other racial groups and the whole forms a helpful summary of information on one

of the most important problems confronting the world today.

\* \* \*

Miss E. M. Whitley of Springfield has been appointed the bishop's representative for women's work in the diocese of Springfield. It is her job to see that it develops.

\* \* \*

Following the annual meeting of the board of trustees of the Cathedral of St. John the Divine, New York, on St. John the Evangelist's Day, Bishop William T. Manning an-

nounced a gift of \$100,000 from Edward F. Albee, the theatrical magnate, the interest on which will be used for the endowment of the synod house which was given to the cathedral some years ago by J. Pierpont Morgan and W. Bayard Cutting. Mr. Albee previously had given \$100,000 to the cathedral building fund and also has engaged to raise \$150,000 to build a bay to represent the theatrical profession.

\* \* \*

Here is a little examination on the



Carved Panel, The Ascension, in Reredos,  
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## Services

**St. Paul's Cathedral, Buffalo**  
Rev. Charles A. Jessup, D. D.  
Sundays, 8, 9:30 and 11 A. M.; 8 P. M.  
Weekdays, 8 A. M. and Noonday.  
Holy Days and Thursday, 11 A. M.

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

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

**St. Paul's Chicago**  
Rev. George H. Thomas  
Dorchester Ave. at Fiftieth St.  
Sundays: 8, 9:30, 11 and 5:00 P. M.  
Holy Days at 10 A. M.

**The Atonement, Chicago**  
Rev. Alfred Newbery  
5749 Kenmore Avenue  
Sundays: 7:30, 9:30, 11 and 5.  
Daily: 7:30, 9 and 5:30. Also Friday, 10:30.

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

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

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

**Christ Church, Cincinnati**  
Rev. F. H. Nelson and Rev. W. C. Herrick  
Sundays, 8:45, 11, and 7:45. Daily, 12:10.  
Holy Days, Holy Communion, 10.  
Daily, 7, 9:30 and 5:30.

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

**Christ Church Cathedral**  
Eau Claire, Wisconsin  
Rev. F. E. Wilson, Rector.  
Sundays: 8 9:30, and 11:00 A. M.  
Holy Days: 10:00 A. M.

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

year just past that a rector recently put to his people. Take a few minutes and put to yourself these same questions.

What has my year as an attendant at the Services been? How would the record look in print?

What has my attitude to the more or less neglected Services of my Church been—the early Communion and Evening Worship? Would it be convincing to talk about?

How have I treated my daily devotional spirit—talking specifically to God, reading His Word, and really looking to Him for guidance? If cornered, could I speak with any authority?

To what extent have I functioned in the Christian and systematic use of my money for Christ's work through His and my Church? If the entry were made in a ledger, would it be considerably above or painfully under what I expended for the interests of self—luxuries, pleasures, and other varied objects?

What kind of leadership have I manifested in my home? Have my children seen clearly Christian idealism in all that I have advocated and planned? Would I feel really complimented to have the rest of the family follow me?

What could other business men truthfully say of me, as the result of their contacts? Would it help in the direction of lighting up commercial activity with the radiance of real religion?

Does my connection with the Church, be it few or many years, represent simple quantity of time or expanding intelligence and loyalty? What must my answer be?

What has the literature of the year meant to me? Have I read them? Have I assimilated all that has been taught and emphasized? Have I enthused over what was being attempted? If I have not, then the reflection, as a Christian and a Churchman, is on me.

How much specific service have I sought to render for the advancement of my Church? Can I point to a single person who has been influenced to the Church through my interest?

\* \* \*

A parish in Delaware has twelve laymen who go, some of them fifty and sixty miles, spending all Sunday, to provide weekly services in outlying missions which formerly had perhaps one service in six weeks.

\* \* \*

A young bank teller in Springfield, Mass., has given up his position to go to college, expecting to enter the ministry later. He is a member of Christ Church Cathedral, and has been president of the parochial, diocesan and provincial Young People's Fellowship.

## 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.

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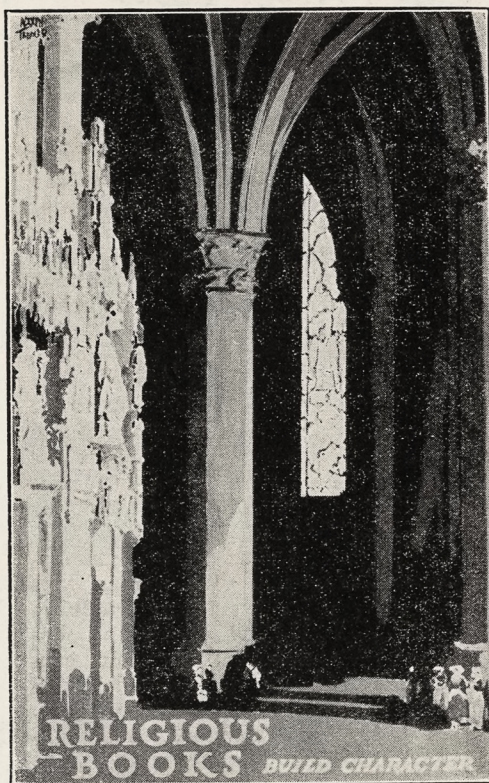
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