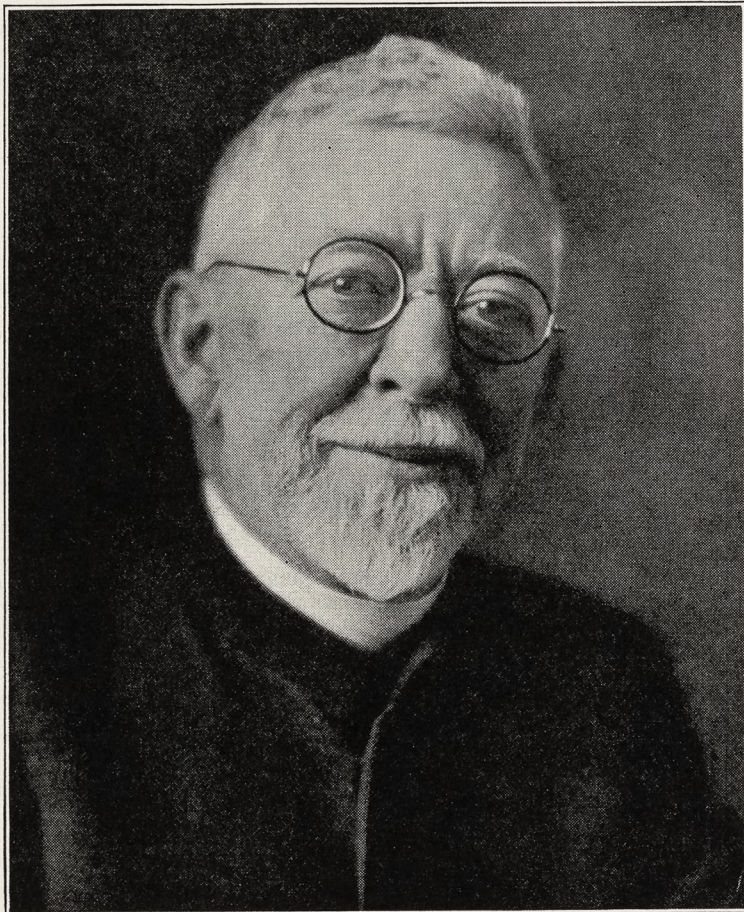


OUR LEADER — by Bishop Johnson

The **WITNESS**

CHICAGO, ILL., OCTOBER 17, 1929



REV. FRANK F. W. GREENE
Rector at Aberdeen, Washington

Henry - Wynd - Young Inc.

514 East 34th St. New York



work in glass mosaic church decorations



Tower Chimes Played From Electric
Keyboard at Organ
Church Bells — Peals
McShane Bell Foundry Co.
Baltimore, Md.



Vestments

For the Clergy and Choir.
Altar linens, embroideries,
clerical and lay tailoring.
Materials cut to measure
and stamped for others to
work.

J. M. HALL, Inc.
174 Madison Avenue
Bet. 33rd & 34th Sts., N.Y.



MENEELY BELL CO.
TROY, N.Y. AND
220 BROADWAY, N.Y. CITY

BELLS

MENEELY & CO.

BELLS

FORMERLY
WEST TROY
N.Y.



WATERVLIET, N.Y.
CHURCH BELLS, CHIMES AND PEALS
Unequaled Musical Qualities

ST. HILDA GUILD, Inc.

131 E. 47th St., New York

CHURCH VESTMENTS
ECCLESIASTICAL EMBROIDERY

Conferences with reference to the adornment
of churches

Telephone Vanderbilt 8761

DEAGAN

TOWER CHIMES

A hymnal program in the morning, old favorites at sun-
down, curfew at night—the sweet, lingering,
eagerly-awaited voice from
the belfry that brings
new prestige and in-
fluence to the
Church.



Automatically Played by Hand-Recorded Reproducing Rolls
The press
of a button,
or the setting of
a Master Clock, fills
the air with the most in-
spiring music in Christen-
dom. A living tribute—the Me-
morial Sublime. Price, \$4375 up. Literature on request.
J. C. DEAGAN, Inc., 161 Deagan Building, Chicago

AUSTIN ORGAN CO.

Hartford, Conn.

Designers and Builders

or

PIPE ORGANS

noted for their superior tonal
qualities and mechanical reliability

Correspondence Solicited

J. & K. Lamb

25-27 SIXTH AVENUE NEW YORK

MEMORIALS IN STAINED GLASS
MOSAIC MARBLE STONE GRANITE
CARVED WOOD METAL ETC.

Moller Pipe Organs

The highest standard of musical
excellence. Every organ designed
and built special for the particular
Church and service and fully guar-
anteed. Every part built in our
own factory. References, organs
in over five hundred Episcopal
Churches alone, including many of
the most prominent. Booklets and
specifications upon request.

M. P. MOLLER

Hagerstown, Maryland

The Ellwood Potts Studios

5438 Market Street Philadelphia, Pa.

MEMORIALS IN STAINED
GLASS, MOSAIC and MURALS

If interested write for cuts of some of
our recent work.



R. GEISSLER, INC.
56 W. 8th STREET, NEW YORK, N.Y.

Church Furnishings

IN CARVED WOOD AND
MARBLE BRASS SILVER
FABRICS + WINDOWS

J. WIPPELL & COMPANY LTD

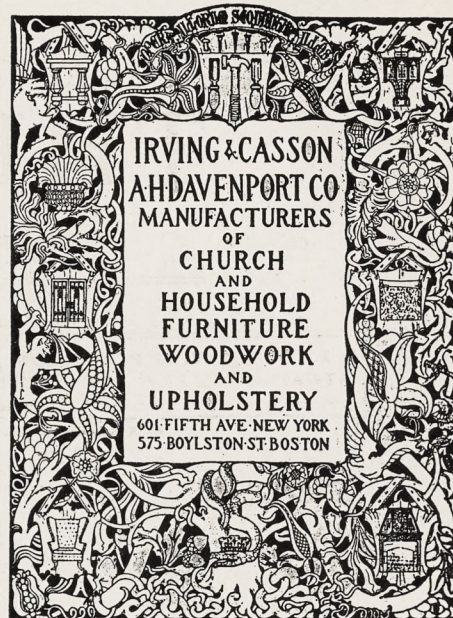
EXETER—Cathedral Yard

MANCHESTER—32 Victoria St

LONDON—Duncannon St. W. C.

Craftsmen
in
Wood, Stone
Metal, Glass
Sculpture
Embroidery.

Designs and
inclusive estimates
sent on application



IRVING & CASSON
AHD AVENPORT CO
MANUFACTURERS

OF
CHURCH

AND
HOUSEHOLD
FURNITURE
WOODWORK

AND

UPHOLSTERY

601 FIFTH AVE. NEW YORK
575 BOYLSTON ST. BOSTON



CHURCH VESTMENTS

Cassocks, Surplices, Stoles, Em-
broideries, Silks, Cloths, Fringes
CLERICAL SUITS

Hats, Rabats, Collars
Specialists in Church vestments
and Embroideries for half a
century.

COX SONS & VINING

131-133 E. 23rd St. New York

Heaton, Butler & Bayne

Stained Glass Artists

By appointment to the late
KING EDWARD VII.

Stained Glass Windows
Memorial Brasses, Etc.

Designs and Estimates

Heaton, Butler & Bayne

(N. Y.). Ltd.,

French Building

551 FIFTH AVE. NEW YORK

Stained Glass Windows

Beautiful Groupings + Well executed
Gorgeous + Combinations + of Color

The Von Gerichten Studios

New York City

Columbus Ohio



THE ROSSBACH ART GLASS CO.

— Office and Studio —

221-223 E. FULTON ST. — COLUMBUS, OHIO.

DESIGNERS AND BUILDERS OF ECCLESIASTICAL
MEMORIAL WINDOWS.

— Photos, Designs and Estimates upon Application —

ESTABLISHED 1908.

THE WITNESS

A National Paper of the Episcopal Church

Vol. XIV. No. 10

Five cents a copy

\$2.00 a year

EDITOR, RT. REV. IRVING P. JOHNSON; MANAGING EDITOR, REV. WILLIAM B. SPOFFORD; ASSOCIATE EDITORS, REV. GEO. P. ATWATER, RT. REV. F. E. WILSON, DR. J. R. OLIVER, REV. CLEMENT F. ROGERS, REV. IRWIN ST. JOHN TUCKER

Entered as Second Class Matter April 3, 1929, at the postoffice at Chicago, Illinois, under Act of March 3, 1879.
Published Every Week EPISCOPAL CHURCH PUBLISHING CO. 6140 Cottage Grove Ave., Chicago

OUR LEADER

An Editorial By
BISHOP JOHNSON

IN THE passing of John Gardiner Murray, bishop and doctor, the Church militant has lost a great leader who combined wisdom, devotion and force in harmonious proportion. He was called to the difficult task of bestowing upon the office of Presiding Bishop its tone and direction. Previous to his election the office had been chiefly that of registering the mind of the Church in its obvious functions, and then of leadership merely in the sphere of its missionary activities.

When the Anglican Church emerged from the abuse of mediaeval ecclesiastical power she manifested a dread of all hierarchial authority. The reformation produced a heritage of fear which has never departed. When the American Church was separated from her Anglican mother she combined a deep affection for the traditions of her home with a dread for any affiliation between Church and State. The revolution produced a distaste for lordly prelates demanding deference because of their pride in office. Up to this time our Church has been the victim of these fears to the nth degree. She has always legislated in the atmosphere of suspicion toward any centralized power of prelatical pomp. The ecclesiastical demagogue has made his appeal to group consciousness whenever an attempt has been made to clothe the Church with enough authority to promote its corporate interests. It is very difficult to keep one's feet on the ground when the atmosphere is agitated by strong currents of suspicion and criticism.

The Church has suffered greatly because of her unwillingness to form a competent organization to carry on her Master's will. She has been a corporation which has refused to act because she has been fearful of her own power. For more than a century preceding the Revolution she was merely a collection of parishes bound together by a common worship, and for more than a century after the Revolution she was merely a collection of dioceses meeting together in a General Convention.

She has developed a great predilection for committees, commissions and conventions which are as grandiose as they are ineffective. She has put her trust in resolutions and pronouncements and articles of religion, but she has been suspicious of personal leadership, official authority and any actual power. She has been a corporation fearful of her own forces and distrustful of her own leaders. If she had been an ordinary corporation she would have perished from the disuse of her own forces. It is only the grace of God which could have kept such a timid army together. The inevitable result of this arrested action has been the development of mutual suspicions and internal disturbances.

When an army is fearful of attacking the enemy it is sure to breed dissensions within. It is no secret that each wing of this army has been more sympathetic with its allies on the left and right than it has been willing to cooperate in united action. It has substituted apologies for apologetics and ecclesiastic gestures for concerted effort.

It was with great reluctance that the Church affected the organization of a Presiding Bishop and Council at Detroit. Both in Detroit and Portland the General Convention attempted to define the office of Presiding Bishop and was finally satisfied with an oracular evasion.

In New Orleans we elected a Presiding Bishop with great searchings of heart, not knowing just what he was nor exactly why he was necessary. To this office we called a man who was scarcely known to the Church at large, although he had the entire confidence of his intimate associates. So little was he known that when his name was sent to the House of Deputies the great majority of the clerical and lay delegates had never heard of him. Moreover the person selected for this office was in his 68th year, when many clergy are thinking of retirement, and he was constantly under medical care for a secret malady. In addition to this he

was responsible for a large diocese which previously had required all of his strength and energy.

It required great faith and courage and devotion for any bishop in that convention to have accepted the task of leading a group which was so fearful of itself that it was unwilling to tell him what powers he possessed.

The Church generously gave him a building in which was a chapel, situated in another diocese than his own, with all the complicated possibilities involved in invading the jurisdiction of another bishop. The Church gave him an office which it was unwilling to define, and a position to fill which it was unwilling to designate, and told him that he was still the Bishop of Maryland and that after six years' absence from his own diocese he might return to it again.

As I review the whole situation I am impressed chiefly with the burdens that we laid upon him and the ease with which we unloaded our own corporate responsibilities.

Moreover this aggregation of related dioceses was a million dollars in debt. I am so grateful that we were gracious enough to promise at New Orleans that we would lift that burden from his own shoulders, even if we did it at the price of crippling his current income during the four years of his administration. I know that the occasion requires an eulogy but I prefer a book of lamentations because I think the finest eulogy that he could have is to be found in the cheerful, devoted way in which he was willing to carry our burdens. In the whole period of his official tenure I question if anyone ever heard a complaint or if he ever consciously felt the injustice of it all.

He had a task that would have been loathsome to most men. If it was not so to him it was because the love he bore toward us all far exceeded any sense of indignation at our own self complacency. Had we not given him a high office, a magnificent salary, a man's job and was he not happy in the discharge of his task? Thank God, I believe he was and I believe that his patient, winsome, cheerful assumption of it all, with its dramatic exit into his Master's presence carried with it, its own reward.

He does not need any pity. He was too good a soldier to wish it otherwise than it was. What true soldier complains of hardships? And he was a true soldier of the Cross. You felt that he was a great leader when you went into his presence and was greeted with his genial smile, and you knew it full well when you received the blessing that he was never too tired or too preoccupied to bestow.

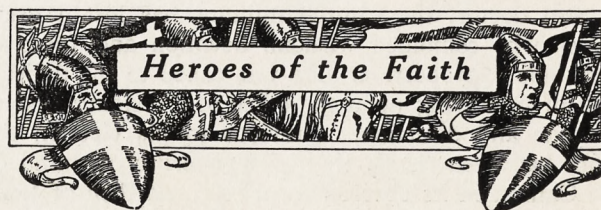
He made the office of Presiding Bishop, so vaguely bestowed and so inadequately supported, a real source of power and blessing without in any sense attempting to rule "as the Gentiles do," with no external pomp and with no titular grandeur.

In a very real sense this complacent, easy-going, delightful group of people known as Episcopalians gave him the very opportunity that he sought to carry our burdens for the love of Him whom he served. Of course there isn't much of anything that we can do

about it except to be very grateful, very repentant and very intent to lead a new life in the years that are to come, and to make his service fruitful by giving greater loyalty to the office which he graced and to the Church which he so dearly loved.

It is difficult to escape from the lesson of his departure. At the altar which he revered and at which he had just celebrated the sacred mysteries, surrounded by his brethren whom he loved and served so well, at the very end of a session over which he had presided, he fell asleep without a sign of pain to indicate that it was anything other than entrance into the rest that remaineth for the servants of Christ.

The least that we can do is to manifest our gratitude by carrying on the burdens that he bore in the spirit that he manifested. It ought to be easy for a million persons to divide this burden so that whoever may be selected to succeed Bishop Murray in the office which he not only graced but created in a very real sense, shall be eager to follow in the path which he has made.



DORA VANNIX

THE Cross of Honor of the Order of the Sangreal was awarded this year to Dora Vannix, of Moe Hospital, Sioux Falls, South Dakota, "because although for many years confined to a wheeled chair, she has built up in the Church League of the Isolated a link of fellowship among far-scattered souls, by her letters seeking out and saving those who might have been lost save for her devotion and untiring patient love."

Dora Vannix was born in Ontario, Canada, in 1865. She was one of a large family, by the name of Tenney. She attended high school in Dunnville and the Collegiate Institute in St. Catharines. After the requisite training she taught in the Ontario schools until her marriage in 1889, when she came to South Dakota.

Later she taught in the South Dakota schools, in Sioux Falls and other places, to support herself and her two sons. She spent 23 years as a regular teacher, besides considerable coaching since she became disabled. Two years of that service was spent at St. Mary's school for Indian girls, then at Mission, on the Rosebud, where the new Hare School for boys now has been opened. Bishop Biller then was the diocesan of South Dakota.

In 1916 her physical disability had increased to such a point that she was obliged to give up active teaching. Shortly after that she acceded to Bishop Burleson's request that she look after the soldiers, sailors, nurses, etc., who belonged to the church, and were

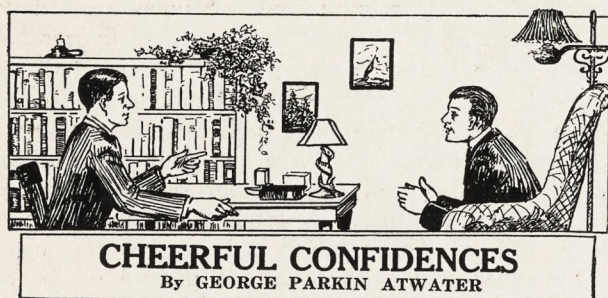
engaged in service during the world war. The boys called her their "Secretary of War." She continued this until several months after the armistice was signed, when the boys had nearly all returned. She had 700 on her list, and a few over, when the armistice came.

In October, 1920, Bishop Burleson asked her to organize a chapter of the Church League of the Isolated in South Dakota and carry it on. She had 30 names of people on her list to begin with. Her report for 1928 gave the number as 528 families, which would mean at a low estimate 1500 people who are touched by this work. As removals to towns where there are parishes or missions, or outside the state entirely, are frequent, in the Western states, it is probable that more than 700 families have been reached during the eight and a half years of this service.

The report for 1928 gives: Letters written, 2,534; cards (Christmas, Easter, birthday and miscellaneous), 2,388; religious periodicals and leaflets sent, 5,562; other items, including Lenten boxes, W. A. T. O. boxes, etc., aggregating 10,767 for the year.

Surely, the Son of Man cometh to seek and to save that which is lost!

I. St. J. T.



ENDOWMENTS

FOR THE past five years I have been interested in the important matter of Endowment for Churches. The method which I inaugurated and tested still seems to me to be adapted to the needs of all churches, large and small. I wrote a complete statement of the method, and printed it in book form. I shall be glad to send this book, without charge, to any rector and vestry who may care to examine it. If they decide to inaugurate the method they may keep the book. Otherwise they would be expected to return it, so that it may be useful elsewhere.

Frequently I have been asked as to the merit of a different plan, often proposed, of having parishioners insure their lives for the benefit of the parish. To be quite frank, I think the plan is open to very serious objections. I shall endeavor to state these objections briefly.

(1) Only a very few persons in each parish could be asked to participate.

This is a very serious objection. An endowment should be the concern of every person. Some persons not now able to undertake to pay premiums, could

make small voluntary offerings, as my endowment method provides.

(2) The life insurance plan postpones the benefit to the parish for many years. There is no steady attainment of modest goals, which tends to keep the interest of the people.

(3) Under the life insurance plan, each participant is expected to pay premiums over a long period. This puts the final result in jeopardy. The participant may remove from the parish and lose interest, and fail to pay his premiums. The ultimate benefit is subject for many years to countless hazards.

(4) The payment of premiums is apt to loom very large in the eyes of the participant, and may tend to decrease his regular support of the parish.

(5) Under the life insurance plan, the parish is in the delicate position of expecting to profit by the death of parishioners.

(6) The life insurance plan sets a limit to the amount which the participant accepts as his share in the endowment. There is not sufficient opportunity for the increase of his interest in it.

(7) Under the plan very few of those living would see any present advantage to the parish, and only very hopeful optimists could see any certain future security.

(8) The life insurance plan at once removes all enthusiasm for the steady growth of endowments and puts out only the depressing suggestion that if everyone continues to pay premiums, in some twenty or thirty years the parish will have an endowment.

(9) The plan would not appeal to level-headed men, because they would not undertake commitments for such a long period. It could enlist the easily persuaded, and the enthusiastically irresponsible.

(10) The plan would tend to prevent responsible participants from leaving something to the church in their wills.

(11) The larger the original policy, the larger will be the premiums, and consequently the more subject to the chances of a long period.

(12) The plan entirely overlooks the Memorial Endowments which appeal to countless people.

(13) The plan fails to bring any immediate benefits, so much needed to fortify the work now.

(14) The plan prevents the education of the young in the endowment idea.

(15) The plan has no spiritual note whatsoever. It does not permit gifts to be the expression of thanksgiving, or any other spiritual quality.

(16) The plan does not allow this generation to rejoice in a constantly increasing security for its work, under which it may safely expand its responsibilities.

My conclusion is that the life insurance plan totally fails to touch the giving power and interest of a parish, and that it places the final endowment of a parish in jeopardy, while at the same time it would tend to prevent other and more productive efforts to raise endowments.

I wish to say, however, that I believe heartily in life insurance, and think that every person should carry life insurance.

It is my firm conviction, after five years of trial,

that the method proposed in my book on Endowments is open to none of the objections set forth above. I believe that the method for the cumulative endowment of Churches will secure the result with certainty. It enlists every person, it creates no pledge or recurring obligation; it brings benefits at once; it educates the people in the necessity of endowments; it lets the in-

creasing enthusiasm stimulate the willingness to give, and it enlists the spiritual impulses.

You may secure the book on the A-A. method for cumulative endowments without cost by writing to me at 29 Grace Court, Brooklyn.

My sole motive and purpose is to help our Church in every part of the land.

COTTON PRINT AND STEEL BULLETS

By

WILLIAM B. SPOFFORD

SIX PINE coffins, made out of raw lumber, containing the bullet ridden bodies of men still clad in the only garment they have ever worn, overalls, leads me to suggest that we are paying too great a price for cotton print.

In Marion, North Carolina, I picked up the threads of this drama last week, in interviews with mill owners, workers, and Christian pastors. Naturally, in such strife as has been rampant throughout the south, there is a disagreement as to facts—one very good reason why some of us feel that the whole textile industry should be investigated by a federal commission. The mill owners in Marion told us—I was there with an investigator for the Federal Council of Churches—they told us that the workers in the mills were a contented lot of people who received an average wage of \$14 a week for a twelve-hour day until Bolshevik agitators came into their mill villages and created discontent. Not only did the workers receive this wage, which to the owners seemed adequate, in return for from sixty to seventy hours of labor each week, which they did not feel was too long, but in addition they had provided them with good homes for which the workers paid a low rent. Contentment reigned until outside agitators created discord.

Tales told by the workers themselves were different. We talked with many of them, on the street, in their homes, in their tiny union office. An interesting lot they are, with their delightful southern mountain accent and unique expressions. Anglo-Saxons all, blessed, so it seemed to me, with the hardy virtues which our own rebellious Anglo-Saxon forbears must have possessed; devoid for the most part of "book larnin" but having a tremendous amount of common sense, which has perhaps been sharpened by the poverty that surrounds them.

They told us of conditions in the mills. Men, women and children alike working twelve hours and twenty minutes each day, without time for lunch, in mills where the temperature is kept between 90 and 100 degrees, winter and summer, and without so much as a window open to let in fresh air. Humidity and heat, it seems, are necessary conditions for the manufacturing of cotton print. As for wages a man operating sixteen looms, they said, received \$10.80 for a

week made up of twelve hour and twenty minute days. Card hands are a bit better off; they are paid \$11.55. Cloth inspectors receive no pay whatever at the start for they are of little value until they learn the trade. After a few weeks they receive \$3 a week, then \$4.50 a week, and finally the maximum wage of \$9 a week. Women, and there are many of them as well as many children in the mills, work for thirty days for nothing, then are paid 5c an hour for several months, and eventually may receive as high as ten dollars a week—for a week made up of twelve hour and twenty minute days. Studies carried out by the department of labor support these figures.

The "nice homes" which the mill owners had told us about, are built along unpaved muddy roads, over which an auto would have difficulty in passing in bad weather I imagine; three and four room affairs, all alike in their ugliness, without running water or any sanitary facilities. A kitchen containing an oil stove and a dining table; beds and a few chairs in the other two, with usually a picture of George Washington and a few elaborately framed verses from the Bible adorning the walls.

These villages are company owned, which means that the entire management is in the hands of the mill owners, including the hiring and firing of the police, the hiring and firing of the school teachers, the hiring and firing of the pastors, whose jobs are, to say the least, rather closely defined by their masters. Another gruesome chapter could be written on this subject.

There had been a strike in Marion during the summer, caused, so we had been told by the mill owners, by outside agitators who descended upon their town to preach the doctrines of Moscow. I sought to get at the truth of this statement by putting to the workers a question which I thought might trap them into a damaging reply. "Don't you think," I asked, "that it was a mistake for you to allow outside union organizers to come to Marion uninvited?" Clever you see, for even a "No" would carry with it the assertion that outsiders had come uninvited. But the answer came back like a shot: "They didn't come uninvited. Some of us felt that something had to be done to improve our conditions. We used to have our little

meetings in the woods where we talked over matters. Finally, hearing of strikes in other towns, we collected some money and sent a fellow to Elizabethton to find help. He found none there. He came to Asheville and located the Central Trades Council. They sent us a man. He told us of the different unions. We wanted one that was a part of the American Federation of Labor. He told us to get in touch with the United Textile Workers Union, an affiliated organization. Finally we called up that union in New York and they sent us an organizer. But sixty per cent of our people were in the union before he came."

There was a strike eventually; not a strike led by communists, but a strike led by one of the most conservative of the unions affiliated with the American Federation of Labor. That did not prevent the workers from being denounced as "reds," "bolshhevists," "nigger-lovers" and "free-lovers." State troops came to Marion. The workers felt that they came to break their strike. In any case these workers were starving. A conference was called by a gentleman from Asheville—Mr. L. L. Jenkins—himself a millowner and a banker, and a man, so the workers told us, who loves justice. Incidentally he stood over those pine coffins the other day and wept with the thousand workers who gathered to bury their dead. As a result of this conference an agreement was drawn up which called for a fifty-five hour week, though with a lower week's wage since the workers were to be paid proportionately; the organization of shop committees who were to be allowed to confer with the management over grievances; and finally it was agreed that all but fourteen of the strikers should be taken back into the mills and not discriminated against because of their union membership. So ended the strike the first of September; an extremely bad settlement from the workers point of view, but one which was forced upon them literally by starvation.

But this agreement, bad as it was, was not honored. The mill owner at whose mill gate six were killed and a score seriously wounded just a few hours after I left Marion, boasted to me that he had outwitted the workers. "They have their fifty-five hour week and now some of them are kicking. They want to work longer. Just shows that they don't know what they want." It did not occur to him, apparently, that the workers, already living on a starvation wage, preferred longer hours to still less pay which they had been receiving since they went back into the mills.

"As for the agreement not to discriminate against any one for joining the union, I was sharp enough to put the word SIMPLY in there. Nobody is discriminated against SIMPLY because he or she belongs to the union. But if a fellow is sassy to the boss we don't want him." And he enumerated several other reasons for not taking back a large number of the workers. As for the shop committees there were none.

It was obvious that more trouble was to follow. The atmosphere in Marion was charged with bad feeling. The head of the union told us that he could not prevent the people from striking again, in spite of the fact

that he feared they would again be starved back into the mills, without in any way improving their conditions.

I left Marion on Tuesday evening. That night a young worker on the night shift (the mills run both day and night) was called down by the foreman for staying in the wash room too long. "You are going to do as you are told around here," the foreman is reported to have said. "There won't be any more strikes. The next time you start anything we will shoot hell out of you." The eighteen year old boy is said to have replied: "You don't think we dare to strike. I'll show you." In five minutes the workers had walked out of the mill.

In the morning they gathered at the mill gate to tell the union workers on the day shift that there was a strike, and to try to keep non-union workers from going in. The sheriff and his gang of deputies, many of whom have criminal records, ordered them away. He finally sprayed them with tear gas. One old man apparently protested verbally—he is in one of the pine boxes now so perhaps we shall never know just what happened. In any case the deputies opened fire, and killed six and wounded a score of others, in one of the most brutal massacres in American history. According to the evidence taken by the coroner not a single shot was fired by the workers, who were fleeing from the tear gas and shot in the back by the company-paid sheriffs.

The dead were buried on Friday; a thousand workers around pine coffins. The mother and four children of one of the dead were there, but she could come only after begging for cast-off shoes for her children, which had been in a "relief-package" sent to the union offices from New York; the father and three brothers of a dead eighteen year old boy were there, but only after they secured from the union overalls to cover their bodies.

There is misery in Marion. Perhaps it does not concern us. I shall doubtless be told that such a story has no place in a paper of the Episcopal Church. But I assure you I have restrained myself in writing. Some of you may care enough to gather up cast-off clothing to send to Mr. William Ross, Box 98, Marion, North Carolina, who is in charge of relief there. It will be appreciated I assure you. Or if any of you care to send money which is badly needed to buy salt-pork and cabbage I shall be glad to see that it gets into proper hands. Send it to Mr. Ross if you prefer, though I hope if you do you will tell him that you do so because you are a Christian, for these people, church members for generations, are beginning to feel that Christian people do not care. It might help to let them know that there is a Christianity of a different sort than that preached from the mill owned pulpits.

P. S.—Since writing the above the owner of the mill has, in the presence of a number of newspaper reporters, congratulated his deputies upon their expert marksmanship. "The sheriff and his men have proved themselves damn good shots," was his comment on the tragedy.

NEWS OF THE EPISCOPAL CHURCH

Edited by

WILLIAM B. SPOFFORD

NOW that schools and colleges are under way again these remarks, addressed to the students of Princeton by the president, Dr. John Grier Hibben, may not be out of place here. It might be a good plan for parents to cut this paragraph out and mail it to that son or daughter that is away from home.

"All boys and all young men are gravely concerned in reference to their physical development. You worry about flabby muscles and lack of skill in your various sports and you take infinite pains to overcome these handicaps, and yet you have little or no realization of the serious consequences of a flabby mind or a lack of skill in mental endeavor and accomplishment.

"As you well know, skill in sport comes only from patient practice, concentration in learning the technique of the art of golf and tennis and in other physical activities in which you may be interested, and you attain satisfactory results only by determined and sustained effort.

Failure in scholarship is largely due to a lack of character, President Hibben declared, saying:

"I always think that in such circumstances the failure in scholarship in nine cases out of ten is due to an essential lack of character. For character must be built upon a sense of responsibility for the task that confronts a man, whether in school, in college or in after life. There is no stimulating tonic to the strengthening of character equal to that of the satisfaction of the day's work faithfully done.

"I believe that every man should know how to loaf. It is an art not to be despised. But nevertheless an episode in a busy life crowded with exacting duties, it is not an occupation, hour after hour, day after day, that becomes inevitably a corroding habit. It is true that much study is a weariness to the flesh. On the other hand, constant loafing is a disease of the flesh, a deterioration of the mind and a poisoning of the spirit of man. There is a remark of an Oxford man who defined education as 'what remains behind when you have forgotten all that you have learned.' What is it that remains behind? A mind, a tempered and skilled instrument of realizing the processes of the will, a depository of ideas gained from study, contemplation and experience, a creative power to make possible the things regarded as impossible, surmounting obstacles that are regarded



REV. E. N. SCHMUCK
Elected Bishop of Wyoming

as insurmountable, a creating power, a discerning faculty separating the essentials from the unessentials in a mass of confused and chaotic facts, penetrating to the heart of a subject in any new and unfamiliar situation, a mind that is the enemy of sophistries, of loose thinking and of hasty and ungrounded generalizations."

* * *

Rev. C. F. Andrews, Indian missionary and intimate friend of Gandhi, returning to England from the country, a few weeks ago, at once decided to visit Trinidad and Jamaica to study the needs of Indian residents there and to counsel their leaders. The Indian Witness reports that "the Indian community in these West Indies islands are gravely troubled over certain recent developments and eagerly sought Mr. Andrews' help."

* * *

Forty-four of the clergy of the diocese of Minnesota met for two days at Frontenac, Minnesota, to discuss the problems of the Church, under the leadership of the Rev. C. E. Snowden, executive secretary of the field department of the National Council.

After an opening address on "The Purpose of the Conference," by Bishop McElwain, the Rev. Mr. Snowden spoke on "The Leadership of the Priest." "Our Lord was never on the defensive," he asserted, emphasizing

ing the importance of an aggressive attitude on the part of the clergy in inspiring their people with the world vision of the Church's program.

This was followed by a conference on "The Evolution of the Kingdom of God," in which Mr. Snowden presented "The Existing Work of the Program," and the Rev. D. H. Atwill presented the Diocesan Program for 1930. Mr. Snowden's remarks aroused much interesting discussion of methods of personalizing the Program so that it might capture the imaginations and inspire the generosity of Church people. Mr. Atwill dwelt on the fact that two-thirds of the diocesan missionary budget was expended for rural work. He adduced several effective illustrations of the value and importance of this work and much gratifying evidence of recent growth in the Minnesota rural field.

The evening session continued the discussion of "The Evolution of the Kingdom of God." Mr. Snowden, addressing himself to the topic, "Life or Stagnation?" spoke of the new policy which the National Council is about to initiate in regard to the Advance Work of the Program. Mr. Atwill applied the question to the Diocese and aroused a very interesting discussion of the necessity of organized city mission work in the Twin Cities, hospital work at the Mayo Brothers' clinic in Rochester, and the Church's mission among the deaf.

The conference was continued the following morning after an early celebration of the Holy Eucharist in Christ Church, Frontenac. Mr. Snowden, speaking to the topic, "Strengthening the Stakes," presented the most effective means of an educational campaign in the parish, leading up to the Every-Member Canvass. He stressed the fact that there was no adequate substitute for the Every-Member Canvass carefully prepared for and conscientiously carried out. The Rev. A. E. Knickerbocker, chairman of the Diocesan Field Department, spoke on the topic, "Lengthening the Ropes," and the Bishop, summing up the conference, expressed the gratitude of the clergy to Mr. Snowden and sounded the note of advance for the entire Diocese.

This conference was preceded by a conference of the rural clergy, under the leadership of Archdeacon E. W. Couper, which resulted in certain definite findings for the strengthening of the rural work. It was followed, on the 21st and 22nd, by an important

conference of lay representatives from the various parishes, led by Mr. Snowden and Messrs. C. B. Lyon and H. S. Gregg of Minneapolis.

* * *

The Rev. Frank M. Gibson, clergyman of the diocese of Maryland, died in Baltimore September 24th. Dr. Gibson was the librarian of the diocesan library and was a recognized authority on old books and on the works and life of Edgar Allen Poe.

* * *

The Annual Clergy Conference and Meeting of the Executive Committee of North Texas were held at the Macie Hotel in Sweetwater September 17th. Dean Chalmers of St. Matthew's Cathedral, Dallas, and member of the National Council, was the chief speaker and the preacher at the evening service. An early administration of Holy Communion and an evening service including Baptism and Confirmation, were held in St. Stephen's Mission, Bishop Seaman presiding.

Every clergyman of the district was present and made an address on some phase of the Church's Program or the Every Member Canvass as discussed during the spring meeting of Diocesan Executives at Racine. Two of the lay members of the Executive Committee came to the meeting and Thos. R. Smith made an address on the Budget Quota.

Rev. J. Hodge Alves reviewed Dr. Block's book, "Our Common Life."

Mrs. A. B. Hanson, director of the Little Helpers and Birthday Thank Offering, and Miss Ruth Rix, Educational Secretary of the District Branch of the Woman's Auxiliary, both members of the District Department of Religious Education, were present in the interest of their respective duties.

Financial reports were received from the District department of Publicity, Missions, Religious Education, Christian Social Service and the Field Department.

A budget of \$6,000 was adopted for 1930, including National Council quotas, both budget and advance work, and District budget quotas. The latter included \$500 for student work at Lubbock and a like amount for student work at Canyon, both places having State colleges.

Plans were adopted for the completion of the Every Member Canvass by December 15th.

Mr. Will Stith and Rev. W. P. Gerhart, both of Abilene, were authorized and requested to hasten to a completion the erection of a monument in Callahan County near Abilene commemorating the first services of the Protestant Episcopal Church in this part of Texas, in 1878, by the late Bishop Alexander C. Garrett, first Bishop of the Mis-

A WELCOME LETTER

THE following letter has just been received from the Rev. Arthur W. Farlander, rector of All Saints', San Francisco: "Please increase our Bundle from ten to twenty copies. There have been too many disappointments among our people due to the rapid sale of THE WITNESS. Folks have to come to church early in order to secure a copy before they are all sold out. The Bundle Plan is a splendid one." Under the Bundle Plan ten or more copies are sent to one address. The papers are sold at the church for a nickel a copy; we bill quarterly at three cents a copy. A postal card giving your name and address and the number of copies desired is all that is necessary to start your first bundle. May we also take this opportunity of informing you that the third of the articles by Dr. Oliver and the second of the series by the late G. A. Studdert-Kennedy will appear in the issue for next week.

sionary District of Northern Texas, afterwards first Bishop of the Diocese of Dallas out of which the District of North Texas for the most part was created in 1910.

* * *

The Rt. Rev. Thomas Casady, D.D., Missionary Bishop of Oklahoma, will preach in the cathedral, Albany, on October 20th, and at evensong the same day in St. Paul's Church, Troy.

* * *

In conjunction with the meeting of the Archdeaconry of the Susquehanna, in the southern part of the Diocese of Albany, held at St. Matthew's Church, Unadilla, N. Y., September 24 and 25, that parish celebrated its 120th anniversary. The Ven. Yale Lyon, Archdeacon of the Susquehanna, is rector of the parish. Bishop Oldham was the preacher at the evening service; and preceding the Archdeaconry's business sessions the following day, the Rev. Miles Lowell Yates conducted a Quiet Hour.

* * *

The Rt. Rev. T. F. Woods, D.D., Lord Bishop of Winchester, will visit the diocese of Albany, November 2 to 4, speaking at a meeting of the local branch of the Foreign Policy Association, of which Bishop Oldham is chairman, conducting a conference with the diocesan clergy and preaching in the cathedral.

* * *

On September 24th in the Oratory of Seabury Divinity School, Fairbault, Minn., Bishop McElwain or-

dained Dr. Theo. O. Wedel as a deacon. The sermon was preached by the Rev. Dr. F. L. Palmer and the candidate presented by the Rev. V. E. Pinkham.

The Rev. Dr. Wedel is professor of English at Carleton College, Northfield, Minn., and will continue his work in that institution for the present. He is also locum tenens at St. John's Parish, Mankato.

* * *

I simply cannot resist the temptation to speak up for the Church papers again. A young lady, Miss Eastwood, has been doing most effective work in interesting isolated Church people in the Church again . . . so effective that she has been asked to come on from her western work to do it for the National Council. She sends us an account of her methods . . . all sorts of literature and cards which are mailed to these people from time to time. But never a word does she say for the Church papers. I am partisan of course but it does seem to me that any one of the Church weeklies might serve this cause effectively, and at really small expense, since the papers go out under second class mailing. It may be that we are not doing our job but I do believe that a paper like this one with articles each week by Bishop Johnson, Dr. Atwater, Bishop Wilson and the others, might serve well to remind families that they are members of the Church.

Then too reports are coming in of these clergy and laymen's conferences that are held annually now throughout the country. The experts are there to tell the brothers just what they should do. The Rev. Frederick Deis said to the clergy of the middle west last week that raising the money for the Church was a simple thing if you would only tell the people what the Church was doing. They will give once they know. But how are they to know? Certainly a rector cannot preach on the subject each Sunday or hold parish dinners with the experts there to tell their stories. In any case people soon forget. Do not the Church weeklies serve this purpose? I honestly think that it would make a vast difference in the life of the Church if each family had the mailman deliver at the door one of the Church weeklies each week. But it is the hardest thing in the world to convince people of this. Mr. Morehouse has to interest you in the *Living Church* from his office in Milwaukee. He can't see you. And the same goes for Mr. Shipler of *The Churchman* and for those of us trying to interest you in this paper. We send out baskets full of letters urging vestrymen to subscribe, and asking the clergy to please, if they possibly can, adopt the Bundle Plan. And we urge it—I

think I am honest in this—for the sake of the work of the Church. I do not have to present figures to convince most of you that THE WITNESS is sold on a very narrow margin at three cents a copy.

The response to these letters hasn't forced the government to put another postman on the route. Of course I know that you parsons are asked to do everything—and everyone is telling you that they are merely asking for permission to help you do your job. Maybe we are mistaken in thinking that a Church paper in the homes of your people each week will help. But I would like to see it tried for a year.

* * *

Bishop Slattery conducted a Quiet Day for the clergy of the diocese of Massachusetts at the Epiphany, Winchester, October 8th. The following day there was a clergy conference with addresses by various clergymen.

* * *

A conference on Mysticism is to be held at the Church of the Heavenly Rest, New York, October 21st. Those to address the meetings include Dr. Henry Darlington, Rev. Harrison Rockwell, Dean D. Wilmot Gateson, Rev. Randolph Ray, Professor Burton Easton, Mr. Monell Sayre, Rev. Donald Aldrich, Rev. H. Adye Prichard, Rev. George Trowbridge, Rev. Herbert Parrish and Bishop Thomas, formerly of Wyoming. The conference is under the auspices of the Confraternity of the Mystical Life.

* * *

The Synod of the First Province is to meet at Christ Church Cathedral, Hartford, October 22 and 23.

* * *

The House of Bishops, on the motion of Bishop Johnson, and upon the invitation of Bishop Freeman, is to meet in Washington on November 13th for the election of a Presiding Bishop. The following day the College of Preachers, housed in a beautiful new building, is to be dedicated.

* * *

Two parsons have written in to say that they hold an annual Harvest Festival service. One is the Rev.

Sumner D. Walters at Fort Scott, Kansas, in whose church pumpkins and corn are piled high at a service at Thanksgiving time. The other is the Rev. William L. Blaker who has such a service early in October. Not only do his parishioners bring fresh fruit and vegetables, but also canned foods, which he says "are not as decorative but are much more serviceable. After the services these foods are distributed to the needy.

* * *

Memorial windows honoring Bishop Brent and General Leonard Wood

are to be placed in the Cathedral at Manila.

* * *

An Industrial Relations Conference is to be held in Boston, November 18th and 19th under the auspices of the Greater Boston Federation of Churches of which the Rev. George Paine is secretary. The speakers will include the Rev. Hubert Herring, social service secretary of the Congregational Church, Rev. James Myers, industrial secretary of the Federal Council of Churches, Mr. Daniel Willard, president of the Bal-



Carved Panel, The Ascension, in Reredos, St. Joseph's Episcopal Church, Detroit, Mich.

Nettleton and Weaver, Architects

WOOD CARVINGS FOR RELIGIOUS EXPRESSION

In equipping the interior of your house of worship, consider the warmth, beauty and living aspect of wood carvings and ornamental work. For no substitute . . . be it marble or plaster, can impart the spiritual atmosphere which tradition has always associated with wood carvings. In delegating your interior rendering to "American" craftsmen, you are assured carving in wood that excels through a happy combination of religious sympathy and skill in the art of cabinet making.


American Seating Company



1024 LYTTON BLDG.
NEW YORK

CHICAGO, ILLINOIS
BOSTON

And in All Other Principal Cities

1680

1929

JAMES POWELL & SONS
(Whitefriars) Ltd., London,
England

STAINED GLASS

Distributor **ADRIAN A. BUCK**
665 Fifth Ave. New York City

timore and Ohio railroad, Mr. Spencer Miller Jr., industrial secretary of the Episcopal Church, Rev. Norman Nash of the Episcopal Theological School, and several other employers and labor leaders.

* * *

The Rev. Frank Flood Wilberforce Greene, pictured on the cover, is the rector of St. Andrew's, Aberdeen, Washington. For many years he was the rector of parishes in Canada. In 1885 he came to the States as the dean of the Pro-Cathedral at Sault Ste. Marie, Michigan, was later the rector of the Redeemer in Philadelphia and had been the rector at Aberdeen since 1906.

* * *

The Social Service Commission of the diocese of Long Island, announces a Church clinic for domestic troubles. The purpose is to help in settling family quarrels out of court, and to prevent such disorders. The place of the experiment is Calvary Church, Brooklyn, and the date will be announced soon. The Rev. Arthur L. Charles, D.D., chairman of the commission, is quoted as saying: "The patients will consult the psychologist about their domestic troubles and will receive practical advice about the remedies. The question and answer method will be used. It will be a clinic in human relationships and will take up every phase of domestic problems."

* * *

Bishop Longley of Iowa on Sunday last ordained to the diaconate R. M. Redebbaugh of Long Beach, California, in the Church of the Heavenly Rest, New York, where he is a member of the clergy staff. The candidate graduated from Union Seminary in June.

* * *

At St. Michael's, Brooklyn, a special service on the evening of Mich-

aelmas marked the observance of the patronal festival. The rector, the Rev. John H. S. Putnam, had invited the neighboring clergy, and about twenty of them were present, most of them vested. The Rev. Wallace J. Gardner, rector of St. Paul's, Flatbush, was the preacher. After the service there was a social hour in the parish hall, with refreshments.

* * *

An unusual service was held last Sunday at the Chapel of the Child which is at the Hope Farm in Dutchess County, New York. This Farm was established by Bishop Greer as a rural community for normal children who need a home. On Sunday each of the 180 children brought to the altar some gift grown by them in their own little gardens. They were received and blessed by Father Huntington of the Order of the Holy Cross, who also delivered a delightful address.

* * *

In view of the visit of J. Ramsay MacDonald, the Prime Minister of Great Britain, to this country, his glowing tribute to the work of the missionaries in Africa has a special timeliness. Speaking at the Congo Jubilee Exhibition, he said:

"As soon as the missionary appears, slavery is doomed. I do not say that it is doomed in twenty-four hours; but I do say that the presence of the missionary has this effect, explain it as you may, that from the moment he becomes a part of the atmosphere of a race, slavery dwindles and education begins. Men whose lives have been long lived in the atmosphere of ignorant super-

stition and mortal terror are enabled to lift up their heads and to discover that there is something giving them power, enabling them to walk about with heads uplifted, obedient to the law, but not victims of the law, enabling them not only to look out on the world but within themselves. There begins responsible care, which at last emerges into a conception of the responsibilities of usefulness, lending them the idea of responsibility to the universe. I think the missionary requires no further justification. We, who have been called to the secular affairs of life rather than the spiritual will never fail to be grateful, I hope, to the missionaries who have carried into effect the gospel of human justice as well as of spiritual power."

* * *

The first meeting of the Lawrence Men's Club of the Cathedral in Boston met last week, the speaker being the Rev. Crawford O. Smith who spoke on "Items of Interest to American Citizens."

* * *

Bishop Oldham is to be enthroned as the diocesan of Albany at the Cathedral of All Saints on October 24th. The sermon will be preached by Bishop Nelson, the retiring Bishop.

* * *

Bishop Moulton of Utah, following the meeting of the House of Bishops, returned to his old parish in Lawrence, Mass., where he preached on Sunday last.

* * *

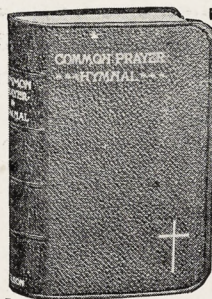
Fifty laymen recently gathered at Canyon Creek Lodge below the Cascade Mountains in the state of

CALVERT-HERRICK & RIEDINGER

2 & 4 East . 23rd . Street
New . York . City

STAINED GLASS . MOSAIC
AND . CHURCH
DECORATION

CHURCH . APPOINTMENTS
IN . MARBLE . STONE
WOOD . AND
METAL



The excellence of the BINDINGS is due to the work of our own bindery.

Your bookseller can show you a wide variety of styles. Order from him, or send to us for a complete list if he cannot supply you.

Ask for Nelson Prayer Books and Get the Best

Also, a magnificent edition of **ALTAR SERVICES**, with Red Rubrics conforming to the New Prayer Book. In handsome and durable bindings.

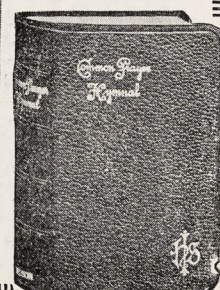
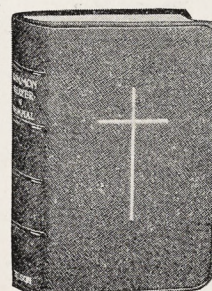
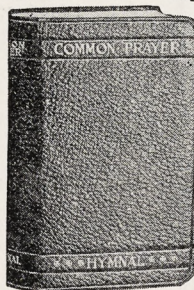
THOMAS NELSON & SONS—NEW YORK

NELSON NEW PRAYER BOOKS

and Hymnals are available in 3 sizes and 150 styles—each one of which is the perfected product of one of the finest book designers in the country.

Four of these styles are illustrated herewith. Note the finely balanced, restrained designs—beautiful and appropriate.

The TYPE and PAPER used in Nelson New Prayer Books and Hymnals are of the finest quality.



Washington, for a conference on the Church Program. The leaders were Bishop Huston, the Rev. R. E. Francis of the diocese of Olympia and the Rev. David Covell of Pasadena, California. On Sunday afternoon they were joined by most of the clergy of the diocese.

* * *

The Cathedral of St. John the Divine, so the newspapers tell us, is being built to stand for 15,000 years. That's a long time.

* * *

Guest preachers at the Cathedral, Detroit, during September were the Rev. Joseph Fort Newton and Bishop DuMoulin, both of Philadelphia.

* * *

The new diocesan offices of the diocese of Chicago, located on Rush Street, were formally opened on Thursday last with a housewarming.

* * *

The 81st anniversary of the founding of the Little Church Around the Corner, New York, was celebrated on October 6th, the sermon being preached by Dr. Randolph Ray, the rector.

* * *

Leadership Training classes are being organized in the diocese of Chicago under the direction of the department of religious education. A course on the Bible is being taught by Mrs. Joseph R. Taylor, the Rev. Irwin St. John Tucker is teaching Religious Drama and Mr. William F. Pelham is giving a course on methods of Bible Study.

* * *

The Rev. Charles W. Sheerin, rector of St. Paul's, Waco, Texas, has resigned to accept the rectorship of Grace and Holy Trinity, Richmond, Virginia.

* * *

The diocese of New York is to try

CHRISTMAS MONEY

Sell holly wreaths and other Christmas decorations. A profitable and pleasant means of raising funds for church societies. Every home a sure prospect. NO CASH INVESTMENT REQUIRED. In territory not taken by church societies we offer this plan to individuals. WRITE AT ONCE for full information.

JONES, The Holly Wreath Man
Milton, Delaware

Your Child's Whooping Cough



can be relieved with the time tested old remedy—Roche's Embrocation. Just rub it on chest—it breaks congestion and loosens the phlegm that causes such distress. In use more than 100 years.

Sold by All Druggists or
E. FOUGERA & CO., Inc., New York
W. Edwards & Sons, London, Eng., Proprietors



the experiment of acquainting its communicants with the Program of the Church and its related Diocesan activities, over the radio. A series of broadcasts, presenting the Program will be a part of the Mid-Day message series over a period of weeks, broadcast from station WMCA. This Episcopal Church Hour will occur on Thursdays from one to one-thirty p. m.

The Rt. Rev. William T. Manning, Bishop of New York, gave the first address of the series on October 10, speaking on, "The Many and Varied

Activities of the Diocese of New York."

Boys from the Cathedral Choir sang during this period.

* * *

Bishop Freeman, as is his custom, preached at the Epiphany, Washington, the last Sunday in September, the anniversary of his consecration. Speaking of the Cathedral undertaking he said:

"This great undertaking has gone forward through the generous interest of literally thousands of people over the country, and while we have

To the Clergy and the Lay- Workers of The Church



In order to assist the clergy and their families and the lay-workers and their families, the Trustees of the Church Pension Fund established this Corporation with the object of making available insurance and annuities at practical cost. The rates are extremely low and, in addition, annual refunds have been made. No agents are maintained, but correspondence addressed to the Corporation will have immediate and cordial attention.

Your insurance problem is largely one of cost. The facilities of this Corporation are at your disposal to help you solve this problem.



The Church Life Insurance Corporation

14 Wall Street New York

had notably large gifts from individuals, the thousands of small gifts that have poured in indicate the widespread interest in what this great building may symbolize of the spiritual ideals of the nation. These offerings have represented a cross section of the Christian life of our people expressed in the terms of many church affiliations and religious bodies. The fact that more than 300,000 people annually visit the three crypt chapels—and this figure does not include the other buildings—is an indication of the appeal which they make to the finer sentiment of our people.

* * *

Bishop Page laid the corner stone of the new St. Peter's Church, Trumbull Avenue near Michigan, Detroit, Sunday morning, September 29. At the Easter service in the old church last spring, two members of the congregation agreed to provide the funds for the erection of the new church when the Parish had erased the indebtedness on the present building. Their anonymous gift was announced a short time later, and the construction of the building is to be started next week. The undercroft of the church was finished some time ago. The Parish has been using the church basement as a social hall. It is hoped to have the new church, which will cost about \$225,000.00, completed for dedication by Easter, 1930. The ceremony was attended by a large congregation. It is planned to erect the commercial income-bearing unit on Michigan Avenue in the near future.

* * *

On a recent Sunday Bishop Page dedicated the new All Saints' Mission, Detroit. All Saints' is a parochial mission of old St. John's Church, Woodward Avenue, Detroit, of which the Rev. R. W. Woodroffe, has been rector for a number of years. The new Mission is in one of the finest residential sections of Detroit. The land was acquired some years ago and a mission congregation established. The Rev. Berton S. Levering, formerly rector of St. Luke's Parish, Ypsilanti, has been

Washington Cathedral

A Witness for Christ in the Capital of the Nation

THE CHAPTER appeals to Churchmen throughout the country for gifts, large and small, to continue the work of building now proceeding, and to maintain its work, Missionary, Education, Charitable, for the benefit of the whole Church. Chartered under Act of Congress.

Administered by a representative Board of Trustees of leading business men, Clergymen and Bishops.

Full information will be given by the Bishop of Washington, or the Dean, Cathedral Offices, Mount St. Alban, Washington, D. C., who will receive and acknowledge all contributions.

♦ ♦ ♦

Legal Title for Use in Making Wills:
The Protestant Episcopal Cathedral Foundation
of the District of Columbia

called as vicar of All Saints'. The present building is the first unit of a group which has been planned, and it is felt that the establishment of All Saints' will prove to be a most successful venture, not only for the mission itself but also for the community.

* * *

The population of New York City two hundred years ago was about 8000. Nearly one hundred years ago, the City Mission was organized in 1831. Last year the City Mission made some helpful contact with seventy-five thousand different persons, the helpfulness varying from a single call at the bedside of a hospital patient to a whole year's care or supervision. The society works in 67 centers. At Ellis Island alone, 1830 cases were handled, of 56 nationalities. The society has become an agency through which the people of the Episcopal Church and others interested endeavor to express Christian neighborliness.

* * *

Bishop Creighton has the Ten Commandments, together with the Summary and the answer from the Catechism, printed (in Spanish, of course) on cardboard, to hang on the wall in the home of his Mexican Church people.

* * *

Written into the budget of a Pennsylvania parish is a sum for a number of Church periodicals which are distributed free to the people. Each Church family receives a Church paper in addition to the parish weekly, and the rector feels that it is well worth while. The theory that people will not read what they do not pay for has been pretty well exploded.

* * *

Mound Bayou, the Negro town in Mississippi where no white man has ever lived, is about to tear down the city jail for the very good reason that it has been empty for two years. There has not been a murder

SAINT MARY'S SCHOOL AND JUNIOR COLLEGE

Rev. Warren W. Way, A.M., Rector
Raleigh, North Carolina

An Episcopal School for Girls—Have your daughter receive her education in a church school.

Saint Mary's offers 4 years' High School and 2 years' College work all fully accredited by the Southern Association. Also Courses in Music, Art, Expression, Home Economics, and Business.

20-Acre Campus. Gym and Field Sports. Tennis. Indoor Tiled Swimming Pool. Horseback Riding.

For Catalogue and View Book, address
A. W. Tucker, Business Manager

Mediterranean 57 DAYS ~ \$495

An all-expense cruise. Other tours, Europe 37 days, \$295.00. Bermuda 13 days, \$106. Book of over 200 tours. Sent free on request.

ALLEN TOURS, Inc.
154 Boylston St. Boston, Mass.

MEMORIAL TABLETS

"of enduring worth
and attractiveness"

in genuine cast bronze

MODERATE IN PRICE • BOOKLET ON REQUEST

ELLISON BRONZE CO. INC.
JAMESTOWN, N. Y.

Hospital of St. Barnabas SCHOOL OF NURSING

Offers 2½ years course leading to R. N. Degree. Classes enter Feb. and Sept. Enroll now.

For full information, address
DIRECTOR, SCHOOL OF NURSING
Hospital of St. Barnabas
Newark, N. J.

PURE IRISH LINEN FOR ALL CHURCH uses, yard or piece lengths at lowest import prices. New Special Number for Cottas .82½. Samples on request. MARY FAWCETT CO., 350 Broadway, New York.

CATHEDRAL STUDIO, WASHINGTON AND London. Church embroideries, also chasubles, surplices, exquisite Altar linens, Altar hangings, etc. Stoles with crosses, \$7.60 up, burse and veil, \$15 up; Silk damask cope, \$120; Silk damask chasuble, \$40 up; Silk damask Mass sets from \$60, imported duty free, if for the Church. Miss L. V. Mackrill, 11 W. Kirk St., Chevy Chase, Washington, D. C. Tel Wisconsin 2752.

EXPERIENCED ORGANIST-CHOIRMASTER. Open to immediate engagement. Best references. Sidney B. Holden, Mus. Bac., 204 East Post Road, White Plains, New York.

Hannah More

DIOCESAN SCHOOL OF MARYLAND
Founded 1832

A Country School for Girls, fifteen miles from Baltimore. College Preparatory and General Course. Music. Art. Supervised Athletics. Terms \$600 to \$800.

Principal MISS LAURA FOWLER, A.B.
Box W, Reisterstown, Maryland

SHATTUCK A Church School for Boys

For 69 years Shattuck has been a leader among college preparatory schools in the West. It is not operated for profit. It aims to develop

High Scholarship
Manly Character
Christian Citizenship

The military system trains for service and patriotism. Boys may be entered at mid-year or fall. Address The Rector, Shattuck School, Faribault, Minn.

Services

St. Paul's Cathedral, Buffalo
Rev. Wyatt Brown, D.D., Litt.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
(St. Luke's Hospital Chapel)
Rev. Robert Holmes
1450 Indiana Avenue
Sundays: 6:45, 11:00 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. John Crippen Evans
Locum Tenens
Sunday, 8, 9:30 and 11 A. M.
Sunday, 4 P. M. Carillon Recital.
Holy Days, 7:30 A. M.

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. Frank H. Nelson
Rev. Bernard W. Hummel
Sundays, 8:45, 11 A. M. and 7:45 P. M.
Holy Days, Holy Communion 10 A. M.

St. Matthew's Cathedral, Dallas
Very Rev. R. S. Chalmers, Dean
Rev. Edward C. Lewis
Sunday, 8, 9:30, 11:00 and 7:45.
Week days, 7 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., 7:45 P. M.
Tuesdays: 10:00 A. M.

in the town for more than four years. "We have a peace-loving and law abiding community," says the Negro mayor. "Our people go to church instead of jail." Mound Bayou has a population of about eight hundred. It is refreshing to remember what is easily forgotten in these days of gang murders and violence of every sort, that there are many communities in the United States where murders are as rare as they are in this Mississippi town.

* * *

Speaking of the inadequacy of the humanitarian motive as the only motive for social work, a psychiatrist said the other day she had almost concluded that no one should go into social work who was not extremely religious, and that her own work now consisted almost wholly of restoring social workers who had broken down from trying to do social work when they had no religious faith.

* * *

One diocesan paper has actually done what others have threatened to do, and printed the list of parishes from which no news had been received. A rector who did send in some cheerful but rather commonplace news, adds: "This job is the most routine and perfunctory of any job I have. If I were to chronicle the really significant doings of the parish, I would put first that Mrs. X. called on Mrs. Y. after avoiding her for a year; that Miss Z has got A and B going to Sunday School again; that Mrs. C. suddenly appeared in church this morning, reason not yet explained; that D, confirmed this spring, is trying to bring his mother and father; that Mrs. E, instead of giving memorial flowers on Trinity Sunday, used the money to help her nephew get to the State Championships in which he wanted to compete. He won."

* * *

A Sunday early in December is designated in the diocese of South Carolina for a special effort to pay up all unfilled envelopes and all unpaid pledges, thus avoiding the desperations of the end of the year.

* * *

The Cathedral in Dallas has seven of its boys as postulants or candidates preparing for the ministry. The acolytes at the Cathedral were recently invited by the Greek priest to attend a service at the Greek Church. They were accompanied by one of the Cathedral clergy who had previously given them some talks on the Greek Orthodox Church and its Liturgy.

* * *

In a group of thirteen confirmed or received at St. John's Church Athol, Mass., this year, were a for-

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
Madison Avenue and 35th Street
Rev. H. Percy Silver, S.T.D., LL.D.
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 8:30.
Daily, 7:15, 12 and 4:45.

**The Heavenly Rest and Beloved
Disciple, New York**
Rev. Henry Darlington, D.D.
Fifth Ave. and Ninetieth St.
Sundays: 8 and 11 A. M.

Grace Church, Brooklyn Heights
Rev. George P. Atwater, D.D.
Hicks St., near Remsen, Brooklyn, N. Y.
Sundays: 8:00 A. M., 11 A. M., 4:30
P. M.
Church School: 9:45 A. M.

Grace Church, New York
Rev. W. Russell Bowie, D.D.
Broadway at 10th St.
Sundays, 8, 11, 4 and 8.
Daily, 12:30, except Saturday.
Holy Days and Thursday, Holy Com-
munion, 11:45.

**Church of St. Mary the Virgin,
New York**
Rev. Selden P. Delany, D.D.
139 West Forty-sixth Street
Sunday Masses, 7:30, 9, 10:45.
Week-day Masses, 7, and 8.

St. John's, Waterbury
Rev. John N. Lewis, D.D.
Sundays: 8, and 10:30 A.M., 7:30 P.M.
Holy Communion: Wednesdays and Holy
Days, 10 A. M.

Gethsemane, Minneapolis
Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
Sunday: 7, 8, 9:30, 11:00 and 7:45.
Wed., Thurs., Fri., and Holy Days.

All Saints' Cathedral, Milwaukee
Dean Hutchinson
Juneau Ave. and Marshal 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
Hackett Ave. and Bellevue Place
Sundays: 8, 9:30 and 11.
Gamma Kappa Delta: 6 P. M.
Holy days: 10 A. M.

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.

The General Theological Seminary

Three-year undergraduate course of prescribed and elective study.

Fourth-year course for graduates, offering larger opportunity for specialization.

Provision for more advanced work, leading to degrees of S. T. M. and S. T. D.

ADDRESS

THE DEAN

4 Chelsea Square

New York City

Episcopal Theological School CAMBRIDGE, MASSACHUSETTS

Affiliation with Harvard University offers unusual opportunities in allied fields, such as philosophy, psychology, history, sociology, etc.

TERM BEGINS SEPTEMBER 23RD
For Catalogue Address the Dean

Berkeley Divinity School

New Haven, Connecticut

Affiliated with Yale University

Address DEAN W. P. LADD
80 Sachem Street

DIVINITY SCHOOL IN PHILADELPHIA

Undergraduate and Graduate Courses
Privileges at University of Pennsylvania

Address:

DEAN BARTLETT, 42nd and Locust Streets

SEABURY-CARLETON

THEOLOGY

LIBERAL ARTS

Best Training—Minimum Cost

For information and catalogue write

REV. FREDERICK KRAMER, Ph.D., D.D.
Seabury Hall, Faribault, Minn.

The Protestant Episcopal Theological Seminary in Virginia

For catalogue and other information
address the Dean

REV. BERRYMAN GREEN, D. D.
Theological Seminary Alexandria, Va

HOBART COLLEGE

Geneva, N. Y.

A Church college for men, founded 1822.
Four year liberal arts course, leading to

the degrees A.B. and B.S. High Standards; faculty of thirty. For catalogues and information address

REV. MURRAY BARTLETT, D.D., Pres.

Trinity College, Hartford, Conn., has one of the best pre-medical courses in the country; its excellence is proved by one-third of this year's entrance class preparing to study medicine. Of the nine honor men of a late graduating class at Yale Medical School, four of the nine honor men were Trinity College men who took the Trinity pre-medical course.

St. Alban's SYCAMORE, ILL.



A progressive Episcopal school for boys from 5th grade through High School. Now in its fortieth year. Non-military. Limited enrollment. Thorough college preparation. Fully accredited. For catalog and information address
The Rev. Chas. L. Street, Ph.D., Headmaster
718 Somonauk Street Sycamore, Ill.

mer Unitarian, Baptist, Congregationalist, Roman Catholic, Russian Orthodox, a member of the Church of England; three of no religious antecedents, and four from our own people. * * *

Toyohiko Kagawa, the outstanding Christian of Japan, if not of the whole continent of Asia, has lately been appointed Honorary Advisor to the Social Bureau of the Government of Tokio. A few years ago, Kagawa was being viewed with grave suspicion by the Japanese Government because of his views on social questions, but now he is considered one of the bulwarks of the Empire against communism.

Often described as the modern St. Francis, Kagawa is known in Christian circles throughout the world for his sacrificial labors in behalf of the poorest classes of Japan. He has been the leader in the development both of the labor movement in Japan and also of the peasants' unions, as well as in the organizing of social settlements.

Combined with this great interest in social welfare is an intense passion for evangelism. At the present time, Kagawa is leading the "One Million Souls" movement, a remarkable effort to build up the Church of Christ in Japan.

* * *

The year 1930 will mark the holding of the Lambeth Conference, which, once in a decade, brings together the bishops of the Anglican communion throughout the world. The conference will be held from July 7 to August 29, and invitations have already been addressed by the Archbishop of Canterbury to the 370 bishops of the Anglican body. The central theme of the gathering is to be "The Faith and Witness of the Church in This Generation." Included in this general heading are the following concrete topics:

1. The Christian Doctrine of God;
2. The Life and Witness of the Christian Community;
3. The Unity of the Church;
4. The Anglican Communion;
5. The Ministry;
6. Youth and Its Vocation.

* * *

Grace Church Galesburg, Illinois, celebrated its 70th anniversary September 20-22, and that is a long time in that part of the country. The mayor of the city, the Hon. M. J. Mack gave an historic address on the founding and growth of the city, and told of the founding of Knox college which is located there, stressing the part that Churchmen had in it all. Miss Williamson, dean of women of Washington College presented the parish history. Among other things she pointed out that the parish has had 29 rectors during its existence—a story in itself.

ST. STEPHEN'S COLLEGE (Columbia University)

A College of Arts, Letters and Science definitely and officially of the Episcopal Church but with no ecclesiastical restrictions in the selection of its student body; incorporated into the educational system of Columbia University and conferring the University degree.

It combines the advantages of University education with small college simplicity and inexpensiveness.

The College, founded in 1860, is equipped to teach men who, after graduation, are going into business or into post-graduate schools of medicine, law, journalism or theology, or into classical, scientific, social or literary research.

The fees are: For tuition, \$300 a year; for furnished room, \$150 a year; for board in hall, \$300 a year. There are some competitive scholarships and a few bursaries for men contemplating Holy Orders.

Address: Bernard Iddings Bell, D.D., Warden
ANNANDALE-ON-HUDSON, N. Y.
(R. R. Station: Barrytown)

St. Albans The National Cathedral School for Boys

Thorough Preparation for Leading Universities. Splendid equipment, unexcelled location in Mt. St. Alban overlooking Washington. Eight years' course. Athletics for Every Boy.

Address: REV. ALBERT H. LUCAS,
Head Master, Washington, D. C.

KEMPER HALL

KENOSHA, WISCONSIN

Under the care of the Sisters of Saint Mary. An Episcopal school for girls on North Shore of Lake Michigan, one hour from Chicago. College Preparatory and general courses. Music, Art, Domestic Science, Outdoor and Indoor Sports. Address, The Sister Superior.

Virginia Episcopal School Lynchburg, Virginia

Prepares boys for college and university. Splendid environment and excellent corps of teachers. High standard in scholarship and athletics. Healthy and beautiful location in the mountains of Virginia. Charges exceptionally low. For catalogue apply to Rev. Oscar deWolf Randolph, Rector.

ST. KATHARINE'S SCHOOL



A thorough preparatory school for a limited number of girls. Recommended by leading colleges. Beautiful grounds. Outdoor sports, riding and swimming. Catalog.

2021 E. 10th St.,
DAVENPORT, IOWA

HARVARD SCHOOL

Los Angeles, California

A school for boys under the auspices of the Episcopal Church. Fully accredited. R. O. T. C. 30th year opens September 17th. Outdoor sports in a fine climate. For all information, address the Rev. Robert B. Gooden, D.D.

CHICAGO CHURCH TRAINING SCHOOL

President, The Bishop of Chicago
Director of Studies, The Rev. F. C. Grant
Unique opportunity for women graduates. Theology at Western Theological Seminary. Expert training in parish and social work.
Address: DEACONESS H. M. FULLER
211 So. Ashland Blvd., Chicago, Ill.

ST. MARY'S SCHOOL

MOUNT ST. GABRIEL

Peekskill-on-Hudson

BOARDING SCHOOL FOR GIRLS

Under the care of the Sisters of St. Mary. College preparatory and General courses. New modern fireproof buildings. Extensive recreation grounds. Separate attention given to young children. For catalog address THE SISTER SUPERIOR.

The Annual Every Member Canvass

At a meeting, held April 24, 1929, the following resolutions, proposed by the Field Department, were adopted by the National Council:

I.

WHEREAS: We regard the Annual Every Member Canvass as an indispensable factor in the successful promotion of our Church's Program, and regard any substitute for such canvass as perilous to our work, therefore be it

RESOLVED: That it is the judgment of the Field Department that every parish and mission throughout the Church should make a thorough-going Annual Every Member Canvass, and that such Canvass should be preceded by a thorough educational preparation.

II.

RESOLVED: That the motives of the Annual Every Member Canvass are primary, and must be kept clear, namely, to bring information to our entire membership, to deepen the spiritual life, and to cultivate the spirit of Christian Stewardship, and to produce adequate financial support for the parish, the diocese and the general Church Program.

EVERY MEMBER CANVASS

December 1-15, 1929

THE NATIONAL COUNCIL

281 Fourth Avenue

CHURCH MISSIONS HOUSE

New York, N. Y.