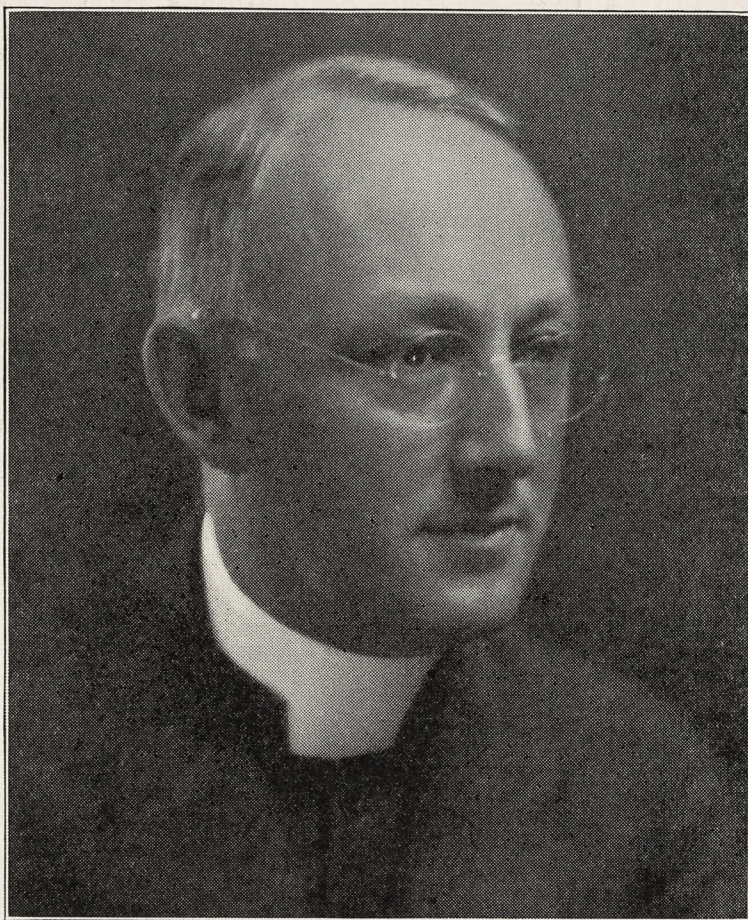


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# *The* **WITNESS**

CHICAGO, ILL., NOVEMBER 28, 1929



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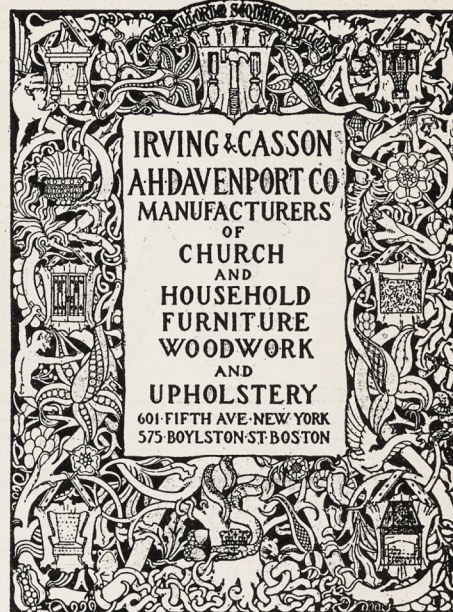
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ESTABLISHED 1906.



# THE WITNESS

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## AN UNPLEASANT EPISODE

*An Editorial by*

BISHOP JOHNSON

ONCE more the peace of the Church is disturbed and the movement for Church unity is retarded by the impetuous zeal of some prominent eastern rectors, of whom I think it might truthfully be said that they affect the Church zealously but not well.

The controversy between certain prominent rectors in and about New York and the bishop of that diocese is an instance of how a lack of consideration for the welfare of our own household can embarrass the Church in dealing with the question of Church unity.

It is another case of the Grecians murmuring against the Hebrew because—

Leaving out of consideration the technical questions that have been raised as to canons and church edifices and civil courts, let us consider the question in its bearing upon the very difficult role which the Church has to maintain in its efforts to include all Christians within its fold and also to have a sympathetic relation to Christians outside of our own immediate family.

So far as we have been able to ascertain, this is what happened—

The rector of St. George's Church, without doubt acting within the limits of his own convictions, invites an Eminent Presbyterian minister to celebrate the Lord's Supper in that Church. Whether Dr. Coffin was to use the ritual of this Church or to conduct the service according to the use in his own communion has not been made clear. Whether St. George's Church was to be loaned to the Church Unity League for them to carry out their program is not vital to the larger question involved. Whether the bishop of New York can or cannot find canonical authority for his inhibition of the service is not the chief issue.

Neither is it parallel to what might have happened, if a Presbyterian Church nearby had been destroyed by fire and the rector of St. George's had placed the Edifice at their disposal. Few bishops would have objected had such been the case. But here is a group of people who publicly are committed to the problem of Church Unity, doing something which has a public

bearing upon the subject in which we are all concerned.

Surely those presbyters who protest against the bishop of New York must be aware that the crux of the question between the Episcopal Church and other denominations centers around the priestly rather than the prophetic office. On the one side is our group who have altars, priests and a carefully guarded practice as to who can administer the Sacrament of the altar. On the other side is a group who have deliberately excluded priest and altar from their churches and who have no law restricting the administration of that Sacrament to those who have been Episcopally ordained.

Now in the minds of these presbyters who have protested against the action of the Bishop of New York, those who believe in this limitation of the priesthood are wrong. Yet this view is held by a large majority of the bishops and priests of this Church and is certainly set forth in the preface to the ordinal and in the ordination service itself.

There is no question in my mind, if the rector of St. George's had applied to the General Convention of this Church for permission to loan his Church for this purpose, it would have been refused.

If those who have rebelled against the bishop of New York's decision question this, it would seem fair that they attempt it and not place the onus upon a single bishop as they have done. Possibly the bishop of New York has not correctly interpreted the will of the Church as I assume that he has.

Surely the matter is not so immediate that those who think they have been injured cannot wait for such an appeal.

And certainly there is no occasion to abuse an official of this Church, who believes that he is carrying out the will of the General Convention, because his decision is not such as meets the approval of these presbyters.

It is not easy to be the bishop of a diocese in which



there are on the one hand, the Church of St. Mary the Virgin and St. Ignatius Church and on the other hand St. George's and St. Bartholomew's. To many of us, this is the glory of the Church, but it is also the danger.

I do not believe that Anglo-Saxons should be forced into the Church of Rome because they believe in the Eucharistic Sacrifice and Sacramental Confession, nor do I believe that these other men should be forced into the denominations because they do not accept these doctrines so interpreted. But it should be manifest to all that there must be a sympathetic understanding between these two wings, if the Church is going to pursue its flight.

Now there is a great difference between a bishop forcing men to do something which is against their conscience and his telling men that they cannot do something which they very much want to do, because it is against the canons or traditions of this Church.

It may be true that there is no particular canon which deals with this subject, but on the other hand this may be due to the fact that previous to this attempt, there has been no necessity to formulate a canon of this kind. We do not make canons to meet all possible situations that may arise.

It would be most unfortunate if this small group of zealous men should attempt to force legislation on this subject. It probably would retard the participation of this Church in any Scheme for Church Unity tremendously.

At the same time the bishop of New York rightly interpreted the mind of this Church, when he decided that no small group of men could commit this Church to a policy which he believed was contrary to the Ethics of this Church.

To accuse the bishop of New York of taking away their rights is nonsense if we are an Episcopal Church and not a Congregational one, and to force the head of a diocese to make a decision which would tend to discredit him before those outside the Church is to say the least thoughtless and inconsiderate.

These gentlemen, however honest and able they may be, will not promote the cause which they claim to serve, if they have less consideration for the sincere convictions of those in their own household than they have for the views of those who live in their neighborhood.

Certainly we are to do good unto all men but not to forget that we have a special obligation of brotherly kindness to those of our own household even when they are disagreeable enough to disagree with us.

After reading the protest of these gentlemen, I wonder just what they think the office and duty of a bishop is, if it is not to do the very thing that the bishop of New York did, even if he was mistaken in his decision. Surely they do not believe in Episcopal infallibility, and certainly if a bishop is fallible, they must expect sometimes to have rulings that are not only against their own convictions, but even such as are entirely erroneous.

The worst feature of this whole affair is not what

the canons say or mean, but the effect, whether consciously or unconsciously, to commit the Church to a policy merely because a limited group think it is the only possible policy.

There are too many asperities in this case to make one believe that these men are seeking a judicial decision. It is not so much what these men are contending for as the unpleasant way in which they are contentious that makes this a very unpleasant episode.

If the bishop of New York is not infallible, surely the group of rectors who attack him ought to admit that they are equally liable to be mistaken. Nor are they competent to force the Church to adopt a principle because they desire to make a gesture.

## *Marion: a Symptom*

By

SMITH OWEN DEXTER

WE WHO take our religion so complacently find it hard to realize that there are thousands of other Christians in our very land whose belief in God is being cruelly snatched from them. But this is actually happening in the mill villages of the south to a people sprung from pure English stock, whose forbears settled in the mountains of North Carolina, Tennessee and Kentucky in the early days of our country. Culture and education have lagged behind with these simple people, but the rugged independence of their pioneer days has never left them. From such stock came Abraham Lincoln. Poor and uneducated as they are, yet they have clung to their belief in a God of Justice and Mercy with a steadfastness that we, with all our boasted culture, may well envy.

Then came the cotton mills. Northern manufacturers saw an opportunity for larger profits. Southern mills would be nearer the cotton fields; coal for power and light was close at hand; but chiefly wages were lower, the working day longer, and—no labor troubles. So these mountain people were drawn into the mills by a promise of ready money, better homes, schools and churches.

THE WITNESS has already described what has followed, particularly in Marion, a characteristic mill town of North Carolina. A free mountain people have become industrially enslaved by a twelve hour day in stifling mills, ever speeded up by whirring, spinning frames and clattering looms; housed in rented shacks; so poorly paid that whole families were forced to work, even the children, some by day, others by night, until the flesh and blood of free men could stand it no longer. They organized, struck, were forced back into the mills by hunger. They struck again and when by picketing before the mill gates they protested in the only peaceful way they knew, they were first blinded by tear gas by the sheriff and his deputies, and then as they ran away two score of them were deliberately shot in their backs, and six were killed.



Meanwhile what has happened to their religion? When they went on strike because God's justice and mercy were denied them they were denounced by their own ministers in their own churches. They were denounced and even driven out by the very men who had preached the love of God to them; who had prayed to Him and praised Him for His goodness to the children of men. These ministers, you see, are paid at least half their salaries from the mill office, and they licked the hand that fed them. There was one exception in Marion: Preacher Hicks, a tall athletic country-man, who too had worked in the mills. The Baptists at one of the mill villages, disgusted with the control of their church, organized one of their own, built a large but plain building, and called Hicks from the mill to be their pastor. He could be paid no salary, but they brought him food. He defended them, and they flocked to his side. One other, the Presbyterian minister, did not defend the workers, neither did he denounce them; he kept his mouth shut. So some of the workers, appreciating his attitude which was so much better than the other ministers, still clung to him. But save for these two the workers were abandoned by their shepherds.

#### THE RESULT

You can understand what this has done to their religion. "If our ministers," they say, "talk mercy and love with their lips and show hardness and cruelty by their acts we are done with religion." But this religion had even a more cruel blow at the funeral of the slain men. No church would open its doors to them. As for the ministers of Marion not one, save Preacher Hicks, dared read the burial service over these slain workers. The rest were afraid. Well might the white bearded patriarch, Preacher Cicero Queen, who had come sixty miles over the mountains to do them honor, drop on his knees and fling out his arms to God with the cry: "Oh what would Jesus do today if He passed through Marion? He would weep over this scene."

We can only pity these ministers. Their positions are cruel and craven ones, so that out of fear of their industrial masters they must denounce their own congregations and abandon their own dead. Even the church people of Marion were cowed. When the Federal Council of Churches in New York looked for some Church agency in Marion through which it could send relief to the sufferers, it could not find three church people, or even one, who dared serve on a committee to help the hungry, the naked and the homeless.

#### THE BLAME

Yet the blame is not chiefly on the ministers, for they are only human; nor on the church people, for they, too live in fear. The ultimate blame is not even to be placed on the employers. The blame must be placed on the system which makes men blind and cruel. It makes profits the driving motive of these mills instead of the production of goods for people to wear, and the happiness and welfare of Christ's own brothers. It puts greed in the place of fellowship. It denies the way of Christ.

Last week I passed through Fall River. Like other New England textile centres it is over crowded with mills, some running slack, some idle, some dismantled and for sale. The utter absurdity of rushing from north to south to build more mills, in the insane hunger to coin money out of the flesh and blood of mountaineers. It is not more mills that is needed, but more common sense, more concerted planning to meet the actual needs of modern society, and more of the spirit of Christ.

The greatest task before America today is the achievement of brotherhood. Such brotherhood can come only when men see in each brother man, not a machine to be exploited and then cast aside, but the living image of Christ, their Lord and Master, whom they are here to serve. If Christ's followers had but reached out to their fellows in that spirit there would have been no bitterness in Marion, no "being done with religion" among the workers. It is only that spirit, taken into the world of industry, that will conquer the bitterness and strife that we see all around us.

## *The New Presiding Bishop*

By

GEORGE PARKIN ATWATER

THE House of Bishops elected a new Presiding Bishop on November 13. The choice fell upon Bishop Anderson of Chicago.

It is significant that the election of our Presiding Bishop was not first page news in either of New York's two great daily papers. It appeared on page 19 in one paper and on page 6 in the other. It was crowded off the first pages by accounts of the attitude of Paris toward our President's Food Plan, by a blackmail case, by an attempted robbery, by bickerings before a Senate Committee, by the word that the Prince of Wales approved long skirts for women because that would help the textile workers, by the welcome news from Secretary Mellon that taxes should be reduced, by the Wall Street news with the astounding offer of some unknown person to buy one million shares of a certain oil stock.

There was not one single ecclesiastical item on the first page of a great daily, unless the unknown person who offers to buy a million shares of oil stock, happens to be one of our bishops, or the National Council, which I doubt. This transaction has a distinctly Baptist flavor, not Episcopalian. The Baptists have reverted to Biblical and Apostolic practices, and have been persistently anointed with Standard Oil, and this transaction seems to be a likely preparation for extreme unction. But perhaps I am wrong about the purchaser.

But the inside pages of the paper carried the news handsomely. One gives an extended account of Bishop Anderson's life, and it prints a photograph that is



quite up to the minute as it seems to have caught him with the mingled look of surprise and dismay when he heard the news that he must live both in New York and Chicago. To live in one large city is trial enough, but in two!! It is like being Archbishop of both Canterbury and York, with three or four palaces.

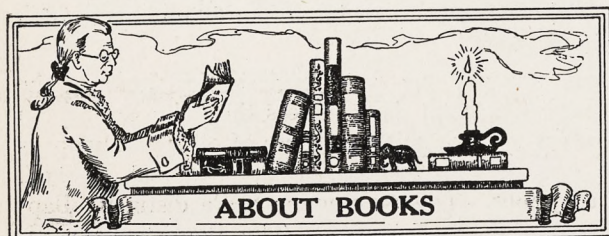
But another New York daily, with a sense of the fitness of things, placed the account on the same page with a display advertisement of new train service between New York and Chicago of a prominent railroad. What Bishop Anderson now needs is a private car, fitted up as an office and dormitory. He could thus be relieved of some of the strain of constant travelling and have the opportunity to do much desk work in a proper manner. It would permit him to have conferences "en route" and give him the much needed privacy that at times an executive must have. I am seriously in favor of a private car for the Presiding Bishop.

I believe that the whole Church will agree that the choice was a good one. We have a number of Bishops who would do well as Presiding Bishop and Bishop Anderson is of that number. He has the mind, the heart, and the presence, for that office. He will not only be pilot and master of the ship, but he will be an engine room also, with his forceful and inspiring personality. And he is one of the best preachers in America.

I think it is hopeful that a man of the Middle-West is chosen for this great office. The problems and opportunities of the great heart of America are not clearly realized among the people of the great Eastern centers. To the stay-at-home dwellers in Manhattan where the Church has been long established, the prairies begin a little West of Newark, New Jersey, and little villages dot the plains. A few centers like Chicago, and Detroit spring up, but between these centers the "lowing herd wind slowly o'er the lea" and village swains conduct their damsels to ice-cream socials.

A Western Presiding Bishop has no illusions and will know the problem of the Mid-West and West.

So here's "Good Luck" to you, Bishop Anderson. You will find quite a few of your old Mid-West friends here, "down East."



FOURSQUARE, by John Rathbone Oliver: the Macmillan Company: \$2.50.

What an experience our new Associate Editor, the author of this fine book, has had; the expert medical advisor for the courts of a great city; a practising psychiatrist; a professor and the warden of a college dormitory where he is thrown into constant touch with

undergraduates; a priest of the Church. He tells of each job in this book. The first part reads like a thriller, with its chapters on the mental aspects of crime, the hard-boiled killer, the murderer by accident, the physician murderer. I assure you once started you will never put the book down until you have at least finished this first part. Dr. Oliver tells us about the judges, the jurors, the bailiffs, gives his opinion of capital punishment, and a delightful chapter on alcohol from which I lift this bit:

"If men and women would stop talking about Prohibition perhaps they would stop drinking in spite of it—or give up trying to make others stop drinking, by preaching it as the only true American gospel of health and of material prosperity. Prohibition is no longer a mere law. It has become an obsession. Some people are so obsessed in its favor that the mere smell of a cocktail drives them to the corner drug store to ruin their already disturbed digestions with grape juices and soda waters. They drink a chocolate soda as if they were waving the American flag and shouting the battle cry of freedom. Others are so intensely obsessed against it, that they wear themselves out and mess up their houses trying to make home brews, drink a great deal more than they want, and feel that they have done a boy scout's 'good deed' every time they visit their bootlegger. They toss about the cocktail shaker—and the bigger the shaker the better—as if they were reading aloud to their children the Declaration of Independence."

The second part of the book tells of his work as a practicing psychiatrist. No ruts in his life I can assure you. A graduate of Harvard, then a master at St. Paul School, then a student at the General Theological Seminary followed by several years in a parish. He gave that up—read the book and you will know that story—and then went to Austria where he studied medicine. He served in the Austrian army. He returned to America and settled in Baltimore where he is now doing one of the most notable pieces of court work being done in the world as well as carrying on as a practicing psychiatrist, about which he tells you in his own interesting way in this second part.

But he felt that he was getting into a rut so he enrolled as an undergraduate at an age when most men are sending their sons off to college. And there at Johns Hopkins he studied Greek, of all things, for four years. And now he is a professor there and the head of one of the dormitories. In this part of the book he tells us a great deal about academic religion and academic atmosphere.

But this man, court expert, successful physician, college professor, advisor of young college men, hungered for the Church and the Altar. And in the closing chapters he tells in the most intimate way of his religious life and experiences. He returned to the Church and is today again an active priest connected with a Baltimore parish.

There are few men on this earth who have had the privilege of living as he has lived. There are fewer still who can tell their stories intimately and interest-



ingly. To read this book is to find a friend. Certainly all readers of this paper will want to read this story, the author of which has honored us by becoming one of our editors. Read it and you will take pride in the possession of the book and in the possession of a new and dear friend.

W. B. S.

## Hearts and Spades

By

CAPTAIN B. F. MOUNTFORD

*Head of the American Church Army*

PERMIT one further paper upon this matter of the Heart; so sure I am that it is the normal way to get Spades active.

I recall that when the Bishop of Woolwich and some workers were conducting an Evangelistic campaign in Woolwich they were amazed at the indifference of the masses, but presently they were met by the counter-problem that the masses were amazed at the indifference of the Clergy in religion. They could not understand the ministry living the life they do (as those workmen thought) if they really believed what they proclaimed. *They doubt our convictions.* They do not believe that ministers believe their own Gospel.

Oh! how we all need to get alone with God, and meditate again upon the great truths we once loved, until they burn themselves afresh into the very fibre of our personality, and then go to it, and proclaim them as men who believe that which we say and experience that which we proclaim.

The Gospel is Good News, but do our people believe that we have got good news to proclaim? Do they feel as they come to church that they are going to hear something, and that it is worth going early to get a good seat in church so as to hear that good news? If the Gospel is the Gospel of good news, there ought to be an inescapable attraction about its presentation.

By now our parishes have resumed their full programme. Folk have settled in again. I would humbly suggest that to those of us to whom has been committed the Ministry of Preaching, that we so frame our study hours and reading and preparation and sermons, that we can honestly say, as we get up to preach, "*I have today got some really first-class news to deliver to my people.*"

Part of our job is to make God attractive. We have not always presented Him in a way that has drawn out the heart of those listening. If we are to have a revived parish we must look to our individual message.

When a clergyman, depressed and disheartened on account of the low spiritual life of his parish, conferred with the late Bishop Wilkinson, he simply replied, "*Brother, revive yourself.*"

In these coming days our chief joy is going to be, not in crowded churches, so much as in *changed lives*, which the Gospel through our anointed lips is going

to produce; converted lives; enthusiastic workers, those who really love their Master and their God.

Our Gospel is to be a wonderful and startling thing. He is a startling Saviour and shall startle many. *Isaiah 52:15 margin.* The revived Servant of God startles many too. He has the most startling, soul-stirring and the most practically interesting and needful truths to proclaim.

We ought to stand as men who are confident in our God, who believe in God the Holy Ghost, and stand forth expecting spiritual results because God is going to be faithful to that which He promised.

Really, I believe men are hungry for God. They are seeking for love and God is love. They are seeking for truth and Jesus Christ is the Truth. Perhaps it is unconsciously, but they *are* seeking that which it is our privilege to proclaim. Let us preach the holiness and whiteness and purity of God, for it convinces of sin. Preach the holy things and the unholy stands instantly revealed.

My reading today, has led me to *Isaiah 49:3*, and it drove me to my knees.

"Thou art My servant in whom I will be glorified," and Dr. George Adam Smith tells that the word "glorified," in the Hebrew means "to burst into glory," "to break like the dawn in splendour," "to become visible." Substitute these words and you will wish to lay down this copy of THE WITNESS and go to your knees too—"Thou art My servant in whom I will burst into glory." "Thou art My servant in whom I will break into splendour as the dawn breaks." "Thou art My servant in whom I will become visible"—VISIBLE!

He waits to take these human personalities of ours and break forth into glory through us, and it shall be recorded one day "They glorified God in me;" for there is a sense in which it should be said of our clergy, "He that hath seen me hath seen the Father."

That puts us on Holy Ground. *Get alone and face it out.*

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CHICAGO



# NEWS OF THE EPISCOPAL CHURCH

*Edited by*

WILLIAM B. SPOFFORD

PARSONS in and about Chicago, and lay folks too for that matter, will probably want to take in the annual meeting of the Federal Council of Churches which is to be held at St. James Methodist Church, 46th and Ellis, December 4th through the 6th. The question of Church unity will be much to the front, and discussed by able leaders; the attitude of the churches toward peace and internationalism; Interracial relations; Understanding between Christian and Jews, led by Professor Frank Gavin of the General Theological Seminary. I don't know whether you know it or not but Frank Gavin attended a Jewish Seminary in Cincinnati and is a great Hebrew scholar. One of the Professors there told me once that Gavin was the one and only Christian Rabbi. There are to be discussions of young people's work; evangelism; motion pictures, and a mass meeting with notable speakers, including Bishop McConnell.

\* \* \*

The Rev. Harwood Sturtevant is to be consecrated Bishop Coadjutor of Fond du Lac at St. Paul's Cathedral, Fond du Lac, November 30th. Bishop Sumner of Oregon is to be the preacher.

\* \* \*

Here is a message to the Church, authorized by the House of Bishops, and signed by Bishops Cook, Burleson, Tucker and Stevens:

"Your House of Bishops, met to choose a leader for the Church in the place of our late beloved Presiding Bishop, felicitates the Church on the happy choice which has been made in the person of the Bishop of Chicago, whose vision, inspiration, and tested powers of leadership will guide us through the remainder of this Triennium.

"We send you a message of assurance and encouragement. The sudden passing of our former Presiding Bishop at the time when he had entered so fully into the confidence of the Church by his conduct in that office, the drastic cut in missionary expenditure because the plans for this work are strictly limited to the promises of payment for its support, and more recently, the sudden change in values in large areas of the industrial and business world with the far-reaching effects of such a disturbance, combine to confront the Church with a new and unexpected situation. This culminates at the season when efforts to make good

the promises of the present year, and plans to secure support for next year, are in full operation.

"Your House of Bishops has full confidence in the ability of the Church to meet this situation successfully—but the seriousness of it must be faced squarely.

"Let hesitation be swallowed up in renewed courage, and let uncertainty vanish before a confident faith. Adequate support for the work of Christ through His Church does not depend upon material prosperity, nor upon gifts which flow from a surplus after our own needs.

"This is the time for us to go forward. On the authority of General Convention plans for such an advance were carefully formulated. There is no reason to change them, even if we had the authority to do so. Difficulties only challenge Christian determination.

"Our message might be summed up in that given to Moses when the people hesitated: 'Speak unto the Children of Israel that they go forward!'

"The Presiding Bishop will doubtless have his own message for the Church. The House of Bishops uses this occasion to bespeak for our chosen leader the help which he must have from us all as he accepts at our hands the responsibilities of his office,—our prayers, our unstinted loyalty, our generous sacrifices for the work of the Kingdom of Christ."

\* \* \*

The Rev. Howard Chandler Robbins, formerly dean of the Cathedral of St. John the Divine, New York, has declined the election as Bishop Coadjutor of Southern Ohio. Reason: "I do not feel that I can leave my work at the General."

\* \* \*

The Rev. Henry Darlington, rector of the Heavenly Rest, New York, was one of three clergymen to speak at a meeting of the National Birth Control held in New York last week. The others were Dr. Harry Emerson Fosdick and Rabbi S. E. Goldstein. The chairman of the meeting was the Rev. H. Abye Prichard, rector at Mt. Kisco, N. Y. All of them said many wise things, perhaps the wisest being that we had better study the problem rather than get angry about it, one way or the other.

\* \* \*

Bishop Woods of Winchester, England, and Mrs. Woods, visitors in this country, ended their trip with visits in New England, sailing for

home the day after Thanksgiving. He preached at the Cathedral in Boston and the week following at St. John's Cathedral, Providence. The Bishop also addressed a union service at Trinity, Newport, R. I.

\* \* \*

The Rev. Theodore R. Ludlow, secretary of adult education, was the guest speaker at the annual meeting of the convocation held at All Saints', Springfield, Mass., last Thursday.

\* \* \*

Here is a good one: the Rev. J. H. Jackson, rector of St. Andrew's, Hartford, Connecticut, woke up one morning and found that he had been elected a grand juror. It seems that the Rev. John C. Jackson, a Baptist parson, had been nominated and our Mr. Jackson's name put on the ballot by mistake. And he was elected one day and resigned the next.

\* \* \*

Clergymen of Concord, N. H., in summing up the results of the city-wide mission conducted there last week under the direction of Bishop John T. Dallas, say that the mission aroused an interest that surprised them. The services drew steadily increasing congregations until the last evening when the South Congregational Church, with the largest auditorium in the city, was unable to accommodate the throngs that sought admission. "The services were evangelical in character," said one clergyman, "but Bishop Dallas's approach was wholly unlike that of the once familiar revival meeting. While stressing the human appeal of religion and the human need for it, he did not detract from its dignity. In immediate results, the mission was successful, even beyond the hopes of those who sponsored it, and I have every confidence that its influence for good will be felt for a long time."

\* \* \*

Just by way of a promise of good things to come; we have now in our possession a series of articles by the Rev. G. A. Studdert-Kennedy on the Life and Teachings of Jesus, which that great man finished just before his death last Spring. Probably it will be well to wait until after Christmas before presenting them to you, but when they do appear I promise you a real treat. In addition to this series we have a number of single articles by the same author—one a beautiful Christmas article which will appear in the



Christmas Number, together with a Christmas poem.

\* \* \*

Whoever is in charge of the ballyhoo for the conference on the ministry to be held at St. Paul's School, Concord, is very much on the job. Long communications have been received at this office from Dr. Drury, Dr. Ogilby, Bishop Slattery and a nice letter from Leslie Glenn. We can't run them all so we will give the first that came, signed by Bishop Slattery:

"The vital problem before the Church today is to discover able and devoted men in our colleges who might be persuaded to give their lives to the Christian Ministry. There are many who might come if we could invite them and explain to them its requirements, its privileges, and its joys. When the great professions of medicine and the law are seeking only men with full intellectual qualifications, the Church must not lag behind, but must insist that all candidates for the Ministry shall put the same high demand upon their qualifications, and be willing to undertake full college training, as well as the spiritual and professional training of the theological seminary.

"All who feel this responsibility have the opportunity to send young collegians whom they may know to the Conference on the Ministry which is to be held at St. Paul's School, Concord, New Hampshire, in January, 1930, from the third to the sixth.

"Among those who will speak at this Conference are Dr. Grenfell, Dr. Drury, the Rev. Henry Hobson, Bishop Dallas, Mr. A. Herbert Gray, Dr. Ogilby, Mr. Felix Du Pont, Dean Sturges, Mr. Coleman Jennings, Mr. Harper Sibley, the Rev. C. Leslie Glenn, and the Rev. Dr. Frederick H. Sill.

"No man pledges himself to enter the Ministry by going to the Conference. The Conference is simply a place where men may discover what the Ministry is, and, even if they do not respond to the call, they will have a vision of what the Ministry should be."

\* \* \*

The Rev. Randolph Ray of the Little Church Around the Corner, New York, was the preacher at a memorial service at the Cathedral, New York, last Sunday, sponsored by the Episcopal Actors' Guild. There were addresses too by Sir Philip Ben Greet and Edwin Milton Royle.

\* \* \*

Now here is an idea which seems to have great possibilities. A new and most appealing way of visual-

#### FOR CHRISTMAS

THE WITNESS has prepared an assortment of Christmas Cards for those who find it difficult to secure cards carrying a really Christian message. They are silhouettes, printed upon white cards, with envelopes to match. Twenty-five cards, an assortment of nine subjects, sell for \$2.00. Orders should be sent to our New York office, 931 Tribune Building. We also suggest a yearly subscription to THE WITNESS as a possible Christmas gift. It would be an acceptable gift to any communicant of the Church and convenient for you. Send the names of those to whom you wish the gift sent and we will send each one an attractive Christmas card announcing the yearly subscription as a gift from you. The paper will start with the Christmas number. Single subscriptions are \$2; three for \$5; five or more at \$1.50 each. Incidentally thus helping us with our circulation would be a very fine Christmas gift to us.

izing instead of preaching missions has been inaugurated by the Rev. Charles Stanley Mook, rector of old Trinity Church, Seattle. Desiring to present one missionary field each month, he arranged for a special Japanese evening on Sunday, November 10. The chancel was hung with rich Japanese silk tapestries, one of which had been presented to the Japan Society of Seattle by the Japanese government. Other valuable objects of Japanese art were displayed. Upon all these and upon the stately white marble altar soft tinted lights were thrown, so that when the congregation entered the darkened nave the effect in the chancel was very beautiful. Young men from St. Peter's Japanese Mission in their native costumes ushered, and following the choir procession came a number of Japanese young men and women in bright oriental robes.

After choral evensong addresses were given by Japanese Christian graduates of the University of Washington, Mr. Tadao Kimura and Miss Kikuye Otani. They both pleaded earnestly for greater Christian tolerance of others, Miss Otani beautifully declaring that by exercising charity she and her Buddhist parents continued to love each other dearly. Another Japanese, Mr. S. Sasaki, finely sang a native solo.

Following the service the costumed ladies most agreeably served rice cakes in the crypt. The Japanese

Consul, Mr. Suemasa Okamoto, kindly cooperated. Aided by artistic publicity in parish bulletin and the public press the pageantry was instrumental in drawing to the evening service a larger congregation than that of the morning.

The rector is planning to present along similar lines the missions in China, Alaska, and other parts.

\* \* \*

A daily recreational program for children has been launched at All Angel's, New York City. Said the rector, the Rev. George Trowbridge, "We are interested in the play of children as well as in their prayers. Our purpose is to inspire a family spirit in our community." They are going to have woodcraft, handcraft, gymnasium and games, swimming, skating (not at the same time I hope), movies—just lots of fun.

\* \* \*

Rev. E. H. Eckel, Jr., rector of St. Paul's, St. Paul, Minnesota, has accepted a call to the rectorship of Trinity, Tulsa, Oklahoma.

\* \* \*

I cannot resist saying a word more about Marion, N. C., not to bawl anybody out this time, but to praise you all for the fine work that you have done. Mr. Elmer Cope, who was directing relief there for the Emergency Committee for Strikers Relief, was in to see me the other day and he says that just loads of stuff came in from Church people as a result of the appeal that was made in the Churchman and here. Some parish in Philadelphia sent down several trunks full of dandy clothing with a note which said: "We are doing this because we, as Christians, are with you. And there is more where that came from." Then the Sunday Schools in Texas have been on the job collecting clothing; the Woman's Auxiliary is doing its share, and just the other day the National office of the Girls' Friendly called up to ask what they could do. And I want you all to know that what you have done has put heart into those poor people and has made them realize that there is a Christianity of a different sort than what they have been used to. Why Cope said that one of the leaders there, who happens to be a Jew—a fine educated and cultured fellow—was really thinking seriously of becoming a Christian because of the fine things that he has seen during the past few weeks. And believe me I have had a kick out of it; there is plenty to roast the Church about, but after we are all through with the crabbing we have got to admit that His Spirit is still alive there.

The Friends' Service Committee is on the job in Marion now, running



the relief. There is still great need, especially for warm clothing and overcoats. Send it directly to them in Marion if you have anything to spare.

\* \* \*

One of the most helpful conferences in connection with the Synod of the Southwest, which met recently at Topeka, was that on college work. Dean Albert K. Heckel—I think he is from the University of Missouri, but I am not quite sure—said that there was a great decrease in the percentage of leaders of college life today with whom religion is a truly vital influence; he deplored the failure of the Church to provide students with religious and intellectual backgrounds. He said that we had got to stop entertaining and start inspiring students. The Rev. Henry Lewis, University of Michigan, said that it was the job of the Church to capture and serve the inevitable minority of students who are the real leaders. The Rev. Jack Hart, University of Pennsylvania, said that he had come more and more to believe, as a result of his long experience, that the pastor's job was to preach and teach the Christian experience as it is set forth in the Creed. There was a dandy address by Bishop Quin, the chairman and a set of findings which I suppose you can secure from the department of religious education in New York if you are particularly interested. Of course there was a synod meeting too but I think I told you all about that a week or so ago. They had a raft of notables there to tell them about many things. Synods in that part of the country, and down south too, are real affairs.

\* \* \*

They had a parish dinner at Christ Church, St. Joseph, Mo., November 5th to celebrate the completion of the restoration of their church and parish house.

\* \* \*

Professor M. Boyer Stewart of the General Seminary is giving a course of five lectures on The Ethics

of the Christian Religion, under the auspices of the National Council of the Church Mission of Help. The lectures are especially for social workers and for clergymen.

\* \* \*

A beloved and picturesque figure, known throughout western Washington, as Daddy Greene (the Rev. Francis F. W. Greene) died suddenly on November 3rd. His picture recently appeared on our cover.

\* \* \*

Just three years ago Bishop Wells, retired bishop of Spokane, and his brother built a boat with their own hands and then spent most of the summer sailing around Puget Sound. Nothing so unusual about that until you hear that Bishop Wells is 88 years old and his brother, James, who was such a companion to him, was 93 and over—he died just the other day. Bishop Wells, 88, is still active in the ministry and is in charge of St. Andrew's, Tacoma.

\* \* \*

They have just finished a course of lectures on Church Drama in the diocese of Long Island, with the Rev. Lester Leake Riley, Miss Miriam D. Cooper and Miss Mildred Brown for the faculty. There is increasing use of religious drama in the diocese both for teaching and for inspirational appeal.

\* \* \*

Plans are under way now for a new St. Barnabas Hospital, Newark, where the Rev. John G. Martin is superintendent. The hospital is doing an ever increasing amount of

work in the community so that a new building is vitally needed. Last year \$60,000 of free hospital service was given.

\* \* \*

Most successful reginal dinner meetings have been held this month in the diocese of Long Island. Bishops Stires and Larned have spoken at each one and there has been a large attendance of laymen.

\* \* \*

Between five and six hundred were present at the 57th anniversary meeting of the Woman's Auxiliary of the diocese of Long Island, which was held at St. Paul's, Flatbush, the other day. Canon Bridgeman of Jerusalem and Archdeacon Goodwin of Alaska were the guest speakers and told of the work being done in their fields.

\* \* \*

Bishop Johnson of Colorado (editor) and the Rev. Leslie Glenn, student secretary for the National

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Council are to conduct a joint preaching mission at St. Andrew's, Madison, Wisconsin, and at St. Francis House, the university student's centre there.

\* \* \*

The Rev. Frank J. Mallett of Chapel Hill, N. C. conducted a preaching mission November 3-10 at St. John's, Ensley, Alabama. The parish is in the heart of the great steel works there and the rector and the missionary bent their energies on reaching the workers of the plants. There was real success, the number receiving on the final Sunday of the mission being greater than is usual on Easter.

\* \* \*

The tenth anniversary of the rectorship of Dr. Gardiner at St. Paul's, Flatbush, Long Island, was celebrated this month. On a recent Sunday 350 young people came to the early service and had breakfast with their beloved rector afterwards. Then the following evening there was a surprise reception attended by over 1200 communicants and well-wishers. They are adding to their parish endowment this year; also raising \$2500 for a portable church to be erected in the diocese of Springfield as a gift from the parish.

\* \* \*

A beautiful stained glass window, the work of James Powell, London, was dedicated last Sunday at Trinity Church, Torrington, Connecticut. It is a memorial to Andrew E. Workman, vestryman for many years.

\* \* \*

The Priest's Fellowship of the diocese of Long Island is to conduct a day's retreat at St. Paul's, Flatbush, December 3rd, the Rev. John Sears Baldwin of the Order of Holy Cross conducting.

\* \* \*

The Rev. B. M. Spurr, archdeacon of West Virginia, was presented with the Cross of the Sangreal at a most impressive service held in connection with the North Western Convocation of the diocese at St. Paul's, Weston. The presentation was made by Bishop Gravatt. The Cross

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of the Sangreal is awarded each year to ten outstanding Churchmen and women by a committee of the Order of the Sangreal of which our own Irwin St. John Tucker is the head.

\* \* \*

Rectors of twenty-two parishes in and near Washington attended luncheon at the university club as the guests of the Brotherhood of St. Andrew to hear the Rev. Earl Kernahan explain the plan for a religious census and for visitation evangelism to be conducted there in February and March. Practically all the Episcopal parishes are expected to cooperate. Mr. Kernahan has just closed a very successful effort in Alexandria, Virginia, and V. Ward Boswell, of Christ Church Chapter, Alexandria, spoke of the remarkable results secured. Canon Peter, of the Cathedral, told of work of a similar character carried out in the neighborhood of his former parish, St. James', Richmond, Virginia, and heartily endorsed the project.

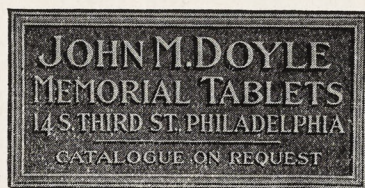
\* \* \*

Every year that the friendly, informal and unofficial discussions of the Institute of Pacific Relations are held, they gain in importance. The third session of the Institute met in Kyoto this year, for two weeks in November. That the questions discussed are live issues is shown in the reports, for the newspapers



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have had to use their "tense atmosphere" headlines several times, when China and Japan spoke their thoughts with conviction.

Manchuria presents the outstanding problem of the Pacific. Other subjects discussed are the food and population problems, diplomatic machinery in the Pacific, communications to and by the press of the world, cultural contacts, industrialization of the Orient and the social consequences of the adoption of western methods of manufacture.

The United States, Great Britain, China, Japan, Canada, Australia and New Zealand, Russia, France, Holland, the Southern American Republics bordering the Pacific, Korea, the Philippines, Hawaii, all have special interest in problems of the Pacific. The American Delegation numbered about forty, including eight women. Malcolm MacDonald, son of the Premier, was one of the British representatives. The League of Nations and the International Labor Office sent observers.

The Institute has a permanent office in Honolulu, and is governed by a council composed of one representative from each of the constituent organizations. Its sessions consist of general meetings of the whole number followed by small round-table discussions which are again reported to the whole group. Emphasis is placed upon the collection and presentation of *facts*. The result is a better international understanding, and hence improved international relations.

\* \* \*

Christ Church, Bay Ridge, N. Y., at a special meeting of the vestry called to consider the continuance or cessation of pew rents, voted to abolish that system. Of the fifty-seven churches and chapels in Brooklyn, it is said that only nine or ten now retain the pew-rent method of support.

\* \* \*

A pony and a rickety old wagon with a water barrel making frequent trips to the muddy Niobrara River have been for a long time the

only water supply for the little home of our Indian catechist on the Ponca reservation in Nebraska. The nearest clergyman appealed for money for a well, but could not secure enough. Then the diocesan Auxiliary president brought it to the attention of a Philadelphia Churchwoman, who has provided the entire cost. The well now functioning to the joy of all concerned, and serving others besides the catechist's family, bears an engraved plate reading: "O ye wells, bless ye the Lord."

\* \* \*

Little children of Holy Trinity Sunday School, Kyoto, march in

solemn procession once or twice a year to carry flowers to poor patients in one of the city hospitals. (Spirit of Missions for November has a picture of the children.) The congregation of Holy Trinity Church now shares the building with about six hundred girls and teachers of St. Agnes School, but it has purchased land in a better location and looks forward to having a building all its own, leaving the present one for the school services.

\* \* \*

The Indians of St. Elizabeth's Mission, Wakpala, South Dakota, where the church burned last year, have been so pleased with the ar-

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rival of the Rev. K. B. Woodruff to be their priest that they appointed a committee of two, Johnson Brown Eagle and Sidney Bearsheart, to write the bishop about it. In their letter, as translated, they say, "We see that God has given a great gift to the Standing Rock people for which we are very thankful." They gave Mr. Woodruff an Indian name, meaning Iron Star. They gave him also a pig, a horse, a pair of moccasins and some money. The letter concludes, "We wish to have Mr. Woodruff's parents know all about this."

\* \* \*

To stir up interest in unrecognized work done by lay people, the Chicago diocesan paper is calling for brief articles answering the question, "Who is the most interesting person in your parish?"

\* \* \*

People really don't know much about their own diocesan institutions which they are supposed to be supporting. A New Zealand diocesan paper regularly gives a whole page to a display advertisement describing the institutions of the diocese, under the heading, "Do you know what social work your Church is doing? Are you taking your part in that work?"

\* \* \*

In Arapahoe, Nebraska, St. Paul's Church was recently loaned to a visiting priest for the baptism of two Syrian children according to the rites of the Greek Orthodox Church. Five of this Syrian family attend St. Paul's Church school when they can get into town from out in the country.

\* \* \*

If you have any technical interest in diocesan papers, you may be interested in The Church Herald of Florida (Rev. Jeffery Alfriend, Tallahassee). Informing and lively, well rounded and easy to read.

\* \* \*

We hear that an acolyte in one of the Massachusetts parishes, who is rarely absent from his place in the service at 8 a. m. on Sunday, goes on a milk delivery route at 3 a. m., Sundays included.

\* \* \*

The Rev. Dr. Louis Tucker, known to many of us by his books, has a son who has hitherto been serving in the Navy and has become a postulant for Holy Orders.

\* \* \*

Pennsylvania's boy, among those forty-nine who took the Edison contest examination, was a Czechoslovakian, Ivan Getting, son of the Czechoslovak consul in Pittsburgh. He was president of his senior high school class last year, captain of the

### ST. STEPHEN'S COLLEGE (Columbia University)

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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.

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Principal



gym team, and organist in a Methodist church. Undeterred by not winning the prize appointment, he none the less entered Massachusetts School of Technology this fall.

\* \* \*

A graduate nurse who was confirmed last June at St. Matthew's Cathedral, Dallas, is going out to St. Luke's Hospital, Manila. The parish gave her a Sunday night supper, followed by a missionary service to which all the clergy and parishes of the city were invited.

\* \* \*

A jolly letter has come from the young woman who recently went out from the University Church, Lincoln, Nebraska, to teach music at St. Margaret's School, Tokyo. The school, with its nearly four hundred girls, is still in the temporary after-earthquake buildings, but hopes to move into beautiful new quarters early in the year. This is the school to which the last United Thank Offering gave \$50,000 for a chapel.

\* \* \*

One little mission of the Church has started a mission of its own. St. Luke's, Reading, diocese of Bethlehem, found a group of colored people in its neighborhood to whom no one was ministering, and invited them to St. Luke's, where they now have their own services and organizations.

\* \* \*

College presidents meeting recently in New England brought out the fact that there are more Episcopalians than members of any other religious group in this year's freshman class at Yale, Harvard, Princeton, Williams, Amherst, Brown and Wesleyan.

\* \* \*

The Cathedral of St. John the Divine, in New York City, has so far received contributions from about 500,000 individuals, which, say the experts who know about such things, is the largest number who have ever contributed to any single undertaking, educational, charitable or religious.

\* \* \*

Parish branches of the Auxiliary from five churches in the southern part of the diocese of West Missouri held a joint meeting at Grace Church, Carthage, during the last week of October. There were discussion groups and addresses by Mrs. H. A. Wolcott of Carthage and by the Revs. B. N. Lovgren, Charles G. Fox, Lewis R. Anschutz and J. J. H. Wilcock. Mrs. George Farris of Joplin conducted the discussion groups.

\* \* \*

The Girls' Friendly Society is a

very efficient organization. How many organizations of the Church for instance have conferences for the sole purpose of discussing publicity. They are to have one in New York next month to discuss publicity methods, both national and local,

with people who are supposed to know all about it sitting in. They have publicity chairmen in 36 dioceses.

\* \* \*

Bishop Brent, it seems, was godfather to Ralph Adams Cram.

## Services of Leading Churches

### 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 Communion, 11:45.

### 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.

### 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.

### 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. 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.

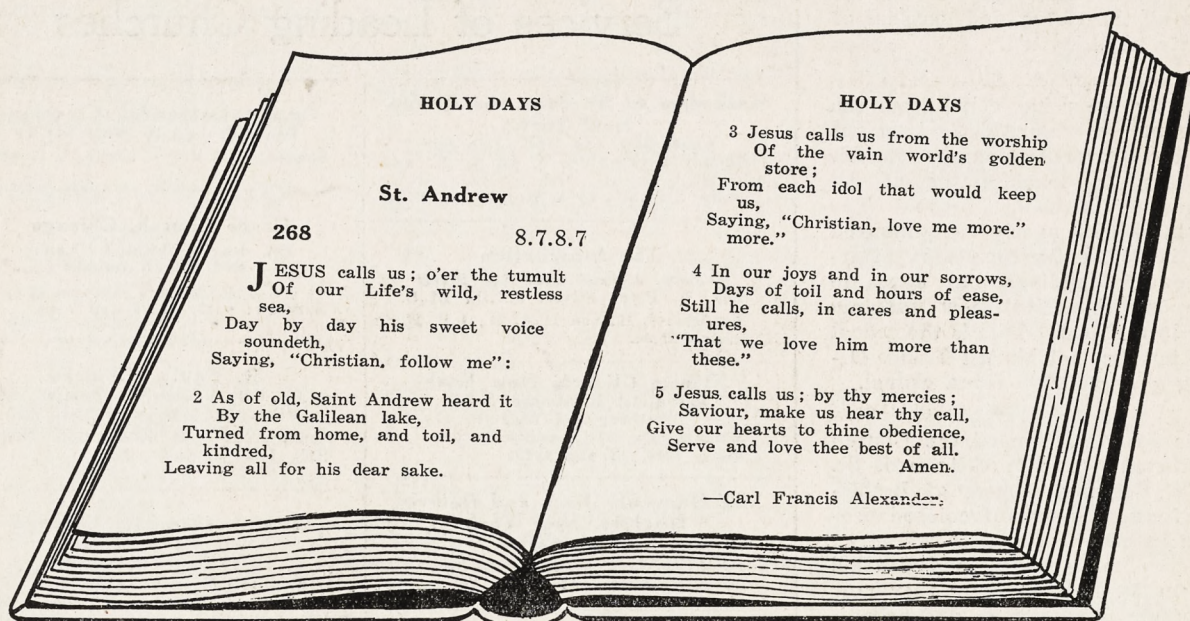
### St. Mark's, Berkeley, California

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.



# *The Annual*

## EVERY MEMBER CANVASS



This Hymn epitomizes the spirit of the

## EVERY MEMBER CANVASS

### December 1-15

*Day of Intercession for the Program:*

St. Andrew's Day, November 30

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