

The **WITNESS**

CHICAGO, ILL., NOVEMBER 6, 1930

OUR BUSINESS

By

BISHOP HUGH L. BURLESON

From His Catholic Congress Sermon

HOW much simpler and how far happier life would become for some if we could stop thinking of what we want from God, and begin thinking of what Christ wants from us. It would bring to us something of the peace that dwelt in the soul of William Carey, the consecrated cobbler, who afterward became a missionary hero in India. When asked concerning his occupation, he replied: "My business is to extend the Kingdom of God, but I make shoes to pay expenses." To extend the Kingdom of God! Here is work enough for the greatest, and opportunity enough for the least.

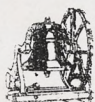
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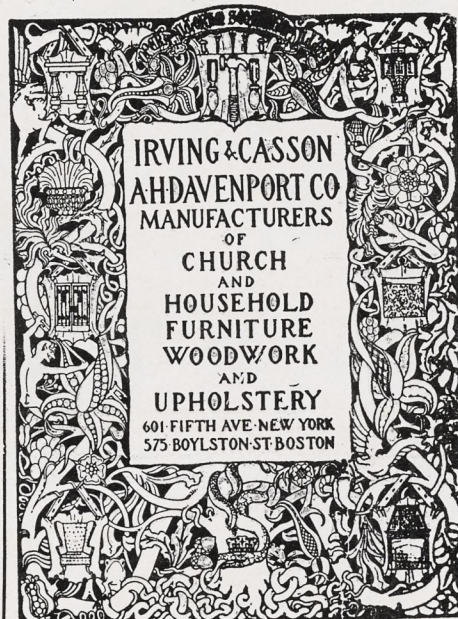


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DISCIPLESHIP

By

BISHOP JOHNSON

THERE is something very close and intimate implied in that relationship which is called discipleship. It implies a great deal more than merely having a benevolent attitude toward Christ, or accepting a certain philosophy about Christ, or even doing the kind of things that Christ did.

To be a disciple of Christ means first of all that you identify yourself with Him. This is one of the significant meanings of the sacraments. Baptism and the Lord's supper are acts of identification, assumptions of personal responsibility, methods of testimony as well as means of grace. When I am baptized I become Christ's man. When I attend the Holy Communion I seal my allegiance to Christ as my personal Master. In my regular worship, which often demands personal sacrifice, I bear witness to the reality of His authority over me. In return for this loyalty I am assured of certain blessings. "If ye continue in my words then are ye my disciples indeed, and ye shall know the truth and the truth shall make you free." That is those who persevere in doing His will are those who will understand His doctrine.

BUT besides identification with Christ there must also be an acceptance of the discipline that pertains to discipleship. "Then said Jesus unto His disciples if any man will come after me let him deny himself and take up his cross and follow me." He warns us that "the way" is not easy but that the disciples must follow it. "The disciple is not above His Master" but must have the willingness to endure the burdens laid upon him, in the spirit of the Master. If you catch this spirit then you can emulate the true soldier in the trenches who esteems hardship not only as his lot but as something from which he would not exempt himself.

The fact that your nature rebels against some particular kind of service is perhaps the very reason why you should stick it out. One can scarcely imagine a

real soldier refusing to accept a task and giving as his reason that he did not want to do it.

If we could always have a vivid sense of His presence we would scarcely dare to deny His requests. If we can look upon our task as His command then we will do the thing because we love him.

THERE is another test of discipleship that is a severe one. "By this shall all men know that ye are my disciples, if ye have love one for another." Here is a request that Christians shall influence those without by the solidarity of fellowship on the part of those within the Church. After all, that is the gospel that is read of all men. Unless the congregation preaches this comradeship to the world men are not apt to be attracted by other considerations.

The great factor in causing men to love one another is their vital interest in a common cause. Men who have the same profession, or those who fight shoulder to shoulder in a common warfare, or those who endure together the hardships of some difficult enterprise, or those who serve under a beloved leader, are apt to be drawn together into close fellowship. So strong is this tendency that men try artificially to create a lodge or a fraternity out of it.

Wherever this solidarity has been lacking in the Christian Church it has been due to the failure of its members to appreciate the tie that binds together those who love the Lord Jesus Christ and the cause for which He gave His life.

A self-centered Christian is apt either to be quarrelsome or sensitive, either of which faults are the result of an exaggerated ego and a minimizing sense of corporate devotion.

I am fully aware that other people are apt to be disagreeable and that perhaps they find us equally unattractive. The twelve apostles were a curious assorted lot, but I fancy with the exception of Judas there was never such a fraternity, because no other group has

ever been so united in their devotion to so lovable a person.

He is just as lovable as ever and if we have the capacity to love Him we will have an eager desire to love all those who love Him. If we don't the failure is in us and in our capacity to appreciate His purpose that "we all may be one even as He and the Father are one."

AND after all "herein is my Father glorified, that ye bear much fruit." The test of the tree is in the fruit. Those who are under the law are continually saying, "What is verboten?" "What must I avoid in order to be respectable?" Christ has amplified all that. The concern of the Christian is "what must I do in order to be commended by my Master?" It is quite a different emphasis and self-centered people do not get it.

Probably the least attractive people in the world are those who are selfishly religious. That is what made the Pharisees so mean and Judas so conspicuous. To wear the badge of a patriot when one is really a profiteer, or to put out the sign of a profession when one is merely a quack is to intensify evil. The Church suffers more from this kind of misrepresentation than it does from its bitterest enemies.

It is a curious phenomenon that it took a war to bring out American patriotism and also that it has frequently required persecution to demonstrate the reality of Christ's religion. The real danger to America and the Church alike is that in times of peace and prosperity men relax in their devotion and that fortress which could not be carried by assault crumbles from dry rot. There never is a time when the Church needs more devotion than when it is enjoying immunity from attack and men let down in their spiritual effort because they fancy that it does not matter. If our beloved country ever succumbs to the chaos of theorists it will be chiefly due to the lax habits of those who presumably are the defenders of the faith.

America is in little danger from an invasion from without but she is in grave danger of perversion from within, and the disasters of the latter are far more irremediable than those of the former. It requires more stamina to keep the long watches when the city slumbers than it does to stand on guard when the foe is at the gates.

"Ye are my friends if ye do whatsoever I command you." In so doing we give an adequate purpose to our lives and find an ultimate satisfaction, for it is Christ who infuses joy into the monotony of living.

THE SELF-MADE MAN

By

G. A. STUDDERT-KENNEDY

THERE is many a deep truth hidden away in the old nursery rhymes and stories we learned in the days of our youth. Cinderella, Snowy White, and Sleeping Beauty were all born in the soul of Jesus Christ.

And Humpty Dumpty, too. One of the deepest of Christ's truths is hidden away in that funny old rhyme. Humpty Dumpty is the living world of men and women, and that world has had a great fall. The Garden of Eden may be a fable, but the truth it contains is a fact.

The world of men and women is broken and wounded. It lies bleeding and sick while round it stand all the king's horses and all the king's men, all the great powers of the earth, and they cannot put Humpty together again. All their massed might and panoply of power is useless because it cannot give what Humpty Dumpty needs, new life.

God, and God only, can give new life. That is the master truth which Jesus taught. He did not believe that any man however strong, or any nation however powerful, could save the world. He did not believe that any man apart from God could do anything but make an unholy mess of things.

Therefore, when He was scouting round for His

followers He did not choose men of genius or exceptional powers, but strong, simple, vigorous child souls that could grow great by the Grace of God.

He Himself has sketched with a master hand the kind of man He wanted and still wants. The opening of the Sermon on the Mount is a character sketch drawn in fine, firm lines. It is the portrait of the Kingdom man or Kingdom woman that Jesus sought to make.

Blessed are those who feel poor in spirit,

The Kingdom of Heaven is theirs.

Blessed are the mourners,

They will be consoled.

Blessed are the humble,

They will inherit the earth.

Blessed are they that hunger and thirst for goodness,

They will get their fill.

Blessed are the merciful,

They will find mercy.

Blessed are the pure in heart,

They will see God.

Blessed are the peacemakers,

They will be ranked as sons of God.

We inevitably misinterpret and misunderstand the meaning of these sublime sentences if we look upon

them as separate and disconnected, and therefore pay no attention to the order in which they are arranged.

THE first foundation is poverty of spirit. What does that mean? "A poor-spirited person" does not sound good to us. We think of a man too weak or too lazy to fight either his own battles or any one else's, the sort who would not say "boo" to a goose. If that is the first qualification for the members of the Kingdom, it looks like a poor sort of a Kingdom.

But we must get away from that idea of the poor in spirit altogether. The poor-spirited man and the man who is poor in spirit are two entirely different people.

The man who is poor in spirit is the man who knows that he is utterly dependent upon God and His fellow men, and can never become independent of them either in this world or the next. No one who imagines that he is, or can ever become independent, and bases his life upon the idea of independence, can be a member of the Kingdom.

Why? Because the idea of an independent man or woman is a lie, and to base your life upon it is to base your life upon a lie.

That is one reason why riches are a danger to manhood. The rich man is specially tempted to think of himself and to behave as though he were independent of God and man.

I MET a chap of that sort just after the General Strike. I was traveling by night, and some kind people paid my fare and insisted on my traveling first-class. I will not say where the self-made man got in, but he got in, and soon made me want to get out.

I gathered from his conversation—or rather, from the speech that he made to himself about himself, for I was so stricken with wonder and amazement that I could hardly say a word to stop him—I gathered that he was a self-made man. God made him a pit-boy to start with, from what I could make out.

I dare say he was once quite a decent pit-boy. But then he took himself in hand, and, my goodness! he had made a mess of himself. He had gone and stuck his stomach where his chest ought to be. He was hard in the heart and soft in the head. I gathered that he had bought up the chapel his father used to attend, with the soul of the minister who preached there thrown in. The minister had expressed some sympathy with the poor, but he was soon cured of his "soppy Socialism" by the withdrawal of a fat subscription.

It must be a queer feeling that comes to a man who thinks he has bought Jesus Christ and paid cash for Him.

Of course, the man was a monstrosity. He was a blatant, ignorant, vulgar fool. There was no subtlety about him. He had not the brains to disguise his ugliness. I said some terrible things to him when I got going—but even as I said them a kind of pity for him came into my heart.

Not that he was hurt. He had a hide like a blessed

rhinoceros. But you cannot help pitying a soul in hell. The awful part of him to me was that he represented perfectly the rotten side of our civilization. He was a walking, talking, acting lie, because he was eaten up with the idea that he was independent.

There he was, fed, clothed, housed, pampered by the toil and skill of thousands; preserved in the possession of his gains by the law of a powerful community. Any man in decent condition could have knocked him gaga and grovelling with one body blow.

If the poorly paid man at the wheel of the powerful engine which was rushing us through the night had blundered, his miserable little soul would have been flung, naked and shivering, into the biting cold of a loveless eternity. Yet he believed that he was independent of God and man, and there was no gratitude to either in his heart.

It is the curse of our industrial civilization that it produces men like that, spiritual parasites that suck the life-blood from the soul of the world.

Endowments

By

GEORGE PARKIN ATWATER

IN THE issue for last week it was announced by Dr. Atwater that his series of articles on the above subject would begin in this issue. The management has postponed the appearance of the first article for one week in order that all who wish to do so may have an opportunity to send in their orders for copies. Many rectors during the past week have either ordered bundles in order that this series might be generally read by their parishioners or have sent in subscriptions for their vestrymen. We believe that many others will wish to do so, in order that key people of their parishes may have this presentation of a plan which has worked successfully in many parishes. Orders, however, must be sent *at once* in order that they may be filled for the issue of November 13th. The cost in bundles of ten or more copies to one address is three cents a copy, payable at the end of each quarter. The annual subscription is \$2.00, and we gladly accept subscriptions for a three months' period at fifty cents each. The series by Dr. Atwater will run through the next ten or a dozen numbers.

Let's Know

By

BISHOP WILSON

WORTH A DOLLAR

LAST June all previous history was reversed when a tornado swept down on a corner of the city of Eau Claire, Wis. It has been described as the most extensive thing of its kind on record for it danced across twenty-two counties of southern Minnesota and northern Wisconsin leaving a trail of destruction be-

fore it blew itself out. We had always thought we were immune and of course, we were caught totally unprepared.

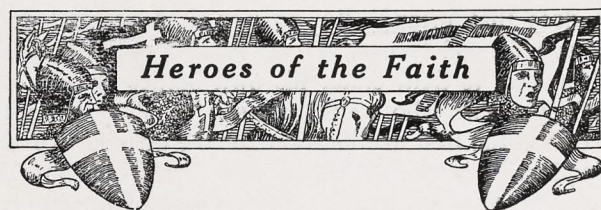
Word was sent immediately to the Red Cross. They promptly authorized an appeal for relief funds thru the local chapter and asked permission from the city and county officials to take charge of the situation. This at once forestalled the duplication of machinery thru the activities of local agencies and consolidated the whole matter under one head. Within two days Red Cross workers were on the spot financed out of trust funds for that very purpose so that all contributions might go for relief and not for salaries and travelling expenses. Thousands of dollars were raised by public subscription and the County Board voted a large amount of money besides. The money itself was turned over to the Red Cross but a committee of citizens was organized to distribute it where it was needed. Assisted by local social workers the Red Cross agents investigated every case of need exhaustively. Each case was brought before the committee by number instead of by name in order that each might be considered on its real merits. Anything like comparative awards was ruled out. Each case had to be rehabilitated irrespective of what was done for any other. Not a cent of money was given out. Signed orders for food, clothing, building material were honored by local merchants and sent in to the Committee of Awards who drew on the American Red Cross to meet the bills.

Only after every case had been disposed of did the chief agent of the Red Cross explain the financial situation. The Committee thought that with the voluntary contributions plus the appropriation of the County Board there was plenty of money to meet the needs and they had voted the relief that was really required without miserliness. Only at the end did the Red Cross agent inform them that it was illegal to accept an appropriation from the County Board and that they had over-spent their contributed funds by several thousand dollars which the general treasury of the Red Cross was glad to supply.

It was one of the most efficient, business-like pieces of work that I have ever come across—without being in any way officious. Everybody cooperated. The Red Cross kept the money, not a cent of which was spent on organization. The local committee awarded the relief by unanimous vote after the facts had been laid before them anonymously. Not a word was said about a deficiency so that the Committee would not feel hampered in voting such relief as was really necessary. There were no unpaid bills—no extra assessments. So the work was done, leaving a good taste in the mouth of everybody.

The American Red Cross is chartered by act of Congress. Its books are audited by the War Department. The President is honorary head of it. The organization sprang out of a Christian atmosphere and it is Christian to the core. Every fall comes its Roll Call asking memberships at a dollar each. The War may be over but disasters are not—even such an unprecedented disaster as a tornado in Eau Claire. It is

worth a dollar of your money as insurance against disaster. It is worth a dollar as a Christian offering such as its name implies.



JOHN HOWARD

JOHN HOWARD was born near London in 1727, the son of a rich merchant. A quiet and very religious man, he lived quietly among his books, studying astronomy and physics, and devoting himself to his tenants by opening schools for their children and serving them in other ways. He had, in spite of his quiet ways, a passion for travel, and so set out for Lisbon, then lying in ruins after an earthquake. Before his ship was out of the English Channel, however, it was attacked and overpowered by a French privateer, and both crew and passengers were taken to Brest and there thrown into a dark and horribly dirty dungeon, and apparently forgotten. They went for several days without food or water until they were certain they were to be left to starve. At length, however, the bolts were drawn and a leg of mutton was tossed inside. Without knives of any kind the inmates sprang upon the food like hungry wolves, gnawing at it like animals.

Howard was finally released in order that he might be exchanged for a French naval officer being held in England. So he returned to his own country with a passion for prison reform, determined to investigate conditions in the jails and prisons of his own country. In 1773 he was elected sheriff for the county of Bedford and as such had the prisons under his charge. He investigated them at once and found that the conditions were quite as bad as those of the prison in Brest, with the prisoners, many of whom were serving sentences merely for debts, often being condemned to cells that were twenty or thirty feet under ground, with a grafting jailer in charge. As a matter of fact the jailers themselves were not paid but were obliged to get their living by getting what they could out of the prisoners. He campaigned throughout the country, pointing out the evil conditions and demanding that they be remedied. Furthermore he spent a large part of his fortune in improving the conditions. He also traveled extensively, visiting prisons and jails throughout Europe. In France he found conditions quite as bad as in England. In Holland and the Netherlands and in Germany, however, he found the prisons clean, with each prisoner receiving an adequate ration of food each day. He then returned to England and reported upon his experiences, demanding that the prisons and jails of his own country should be as decent as those of foreign countries.

As a result of his great efforts conditions were vastly improved and his name has gone down in history as the father of prison reform.

NEWS OF THE EPISCOPAL CHURCH

Edited by

WILLIAM B. SPOFFORD

THE fifth annual Catholic Congress was held in Buffalo last week from Tuesday through Thursday, opening with a solemn high mass at St. Paul's Cathedral. Over a thousand delegates were present, including a large number of prominent laymen and laywomen. The high light of the Congress was the pontifical high mass the second day, when Bishop Burleson of South Dakota and assistant to the Presiding Bishop preached. Bishop Ivins pontificated, and a hundred or more priests took part in the service. There were about four thousand present at this service, including of course several thousand visitors.

Bishop Burleson pleaded with his listeners to remember that they were a part of the great Episcopal Church and that they should not allow their enthusiasm for Anglo-Catholicism to crowd out the great purposes of the Church on which all members were united. He quotes the words of James De Koven, which he said had rung in his ears since he first heard them years ago: "Let us remember that the questions which divide us are infinitely petty in the light of the work which we are called upon to do."

In the afternoon on Wednesday an interesting paper was read by the Rev. Gregory Mabry of Kingston, New York, on preparation for the ministry, in which he urged that another year be added in preparing candidates. He said that the first year of a man's preparation should be devoted largely in drilling him in the ascetic life.

Bishop Matthews of New Jersey in speaking the first evening of the Congress mentioned the eighteenth amendment when he said:

"We find in nature the miracle of life, and no law ever gave or can give life. Law is the manifestation of life. Life is not the product of law. If the framers of the Eighteenth Amendment had realized that fact they might have hesitated to attempt to create morality by legislation. If the people are not temperate, no law will make them so."

The general theme of the Congress was "The Church, the Body of Christ," with ten papers being read on various phases of this topic. Bishop Ivins of Milwaukee was the chairman throughout the sessions. A paper by the Rev. Robert Crawford of Omaha on the Holy Spirit brought forth much favorable com-



REV. ROBERT S. CHALMERS
Speaker at Catholic Congress

ment as did also the paper read by the Rev. Robert S. Chalmers of Baltimore.

The inevitable rumor that the tendency of the Congress was toward unity with the Roman Church prompted the executive secretary, the Rev. C. Clark Kennedy, to issue a statement to the press in which he explained the reason for the very beautiful and impressive ritual that was followed in the services. He said that the ritual was intended as a means of bringing back for general use the ceremonies of the early Church, including the mass with its offices, the hearing of confessions by priests and certain other customs.

He took exception to rumors that the ritualism of the congress indicated a tendency toward union with the Roman Catholic Church.

He said: "The matter will not even come up for discussion. It has not had a part in any congress. The English Catholic Church is satisfied as it is. We feel that our Church has all the essentials of Christianity, all of the sacraments, all of the necessary clerical orders."

All in all it was an exceedingly successful Congress; largely attended; beautiful and impressive services and papers that showed genuine scholarship. The Congress closed with a banquet, attended by fully a thousand, with stirring ad-

resses by prominent laymen of the Church.

* * *

Mrs. Herbert Hoover, wife of the President, has accepted an invitation to serve as honorary chairman of a committee of women who are about to initiate a nation-wide movement in behalf of Washington Cathedral, it was announced last week by Bishop James E. Freeman.

The committee will be known as the National Women's Committee for Washington Cathedral. Its general purpose will be the stimulation of interest in the plans for the completion of the North and South Transepts of the Cathedral by 1932 for use during the George Washington Bicentennial observance. Mrs. Hoover's title will be Honorary Chairman.

The specific objective will be the enlistment of 15,000 men and women as donors of small, annual amounts for the building and maintenance of the great edifice. Gifts received during the first year of the committee's effort are to be devoted to the construction of the porch of the North Transept. This is considered one of the architectural gems of the Cathedral fabric. When completed it will be suitably marked as the gift of American womanhood.

* * *

As the result of a legacy left by Mrs. Isaquena Walker to St. John's church, Savannah, Ga., the Rev. C. C. J. Carpenter, rector, plans are being made to remodel the parish house and make it a memorial to Mrs. Walker.

An architect who specializes in this work has been engaged to draw plans along the most modern lines and it is expected that when completed there will be accommodations for about 150 more pupils. A bronze tablet will be placed in the building as a memorial to Mrs. Walker who was a communicant and active worker in the church.

* * *

The Very Rev. P. T. Edrop of Springfield, Mass., was the speaker at the annual meeting of the Connecticut Daughters of the King which was held in Wallingford on October 25th. Bishop Acheson also spoke on the Lambeth Conference.

* * *

The Fall meeting of the New Haven convocation was held at Trinity, New Haven, Connecticut, on October 22, the Rev. Frederick

Sexton, rector of St. James the Apostles, Westville, who is the dean of the convocation, presiding. The Rev. Frederick G. Budlong of Greenwich, Connecticut, gave an inspirational and splendidly delivered address on the subject of faith healing.

* * *

The annual meeting of the Girls' Friendly Society in the diocese of Albany was held at St. Paul's, Troy, N. Y., on October 26th—really a jubilee meeting since this particular branch had just celebrated its fiftieth anniversary. Miss Margaret M. Luknes, national president, attended the meetings, and there were reports from her and from others on the recent national convention held in Chicago.

* * *

No sooner said than done; as a matter of fact it was done before I said it. Last week I led off these notes with a call for Church action about unemployment. A few moments after dropping them in the mail I went around to see the Rev. Charles K. Gilbert, now the Rt. Rev., and he told of a conference being arranged by the social service commissions of New York, Long Island and Newark. It seems that the active heads of these organizations got together some weeks ago to discuss that very subject and arranged for a conference to which prominent employers have been invited. It is to be held presently in New York. Colonel Cooper Procter of Cincinnati, who divides his time between Ivory soap and the Church, is to preside and will tell the brethren of the unique plans that have come into being in his city to solve the unemployment problem. Other speakers are Mr. Matthew Sloane, president of the New York Edison Company and the president of the Long Island Railroad whose name I am sorry to say I do not recall. It is a good start.

* * *

The Rev. Benjamin T. Kemerer was consecrated bishop coadjutor of Duluth yesterday, November 5th, in St. Paul's, Duluth, the sermon being preached by the bishop of the diocese, the Rt. Rev. G. G. Bennett. The service was followed by a reception and luncheon in the parish house.

* * *

The opening service of the next General Convention is to be held at St. John's Cathedral, Denver, on September 16th. Ordinarily General Conventions are held in October but the Colorado delegation at the last convention persuaded the folks that September was a nicer month in the Rocky Mountain region. Then there is another reason too for the early date—summer excursion fares are still in effect in September. Mr. Charles Alfred Johnson is the chair-

man of the preparation committee, and an office has been opened at 418 Exchange Building, Denver. Mrs. J. E. Kinney is chairman of the committee in charge of preparations for the Auxiliary meetings.

* * *

The council of Minnesota is to meet December 16th to act upon the request of Bishop McElwain for the election of a coadjutor. If they act favorably the election will be in the spring.

* * *

The City of St. Paul, Minnesota, wants the land upon which stands Christ Church, mother church of the diocese. The city's offer has been accepted so that the parish will move to a new site in January.

* * *

The departments of the diocese of Georgia met in Savannah, October 22, Bishop Reese presiding. Times are bad and yet the financial affairs of the diocese are in pretty good shape. The quota to the National Council for the year has been met and Bishop Reese urged them to do everything possible to raise the funds promised for the Advance Work Program. The department of religious education reported on the splendid camps held during the summer, including the first Negro camp to be held in the province. The department of social service has been trying to set up a couple of Family Relation Institutes but received little encouragement from physicians and a number of women objected to them because they do not think it is nice to talk about sex matters. So the effort was given up. Bishop Reese urged a study of industrial conditions in the diocese. Incidentally Bishop Reese celebrated his 76th birthday by presiding all day at these conferences.

* * *

The Church of St. Clement, El Paso, Texas, has just finished celebrating its sixtieth anniversary. The church in 1870 was a little adobe structure (sun-dried brick) which stood in the town of "Franklin," a settlement of a few huts which squatted on the north bank of the Rio Grande. That was in the days of the Apache depredations, before the arrival of the railroads. Beside the structure, suspended, Spanish-fashion, between two posts was a copper church bell, the only one of its kind, with the exception of one in the old Roman Catholic Cathedral just across the river, in the Valley for a thousand miles.

The first clergyman was "Parson" Tays, who ministered in the town for more than ten years. He finally contracted smallpox from a dead Mexican over whom he was reading the

burial service. He died a few days afterward and was buried during a severe thunder storm without ordinary Christian rites.

St. Clement's is now a parish of more than one thousand communicants in the city that has since become El Paso. The present rector is the Rev. C. H. Horner.

* * *

The Woman's Auxiliary of the diocese of New York have assumed, with the Bishop's approval, five items in the Advance Work program. These are: a club house for Indians in connection with the mission at White Rocks, Utah; a dormitory for the Navajo mission at Fort Defiance, Arizona; an electric light plant for the Church General Hospital, Wuchang, China, in the diocese of Hankow; a church at Camaguey, Cuba; and a launch for the use of the Bishop of Liberia in coast-wise travel. These represent total values of \$57,000, and are undertaken in addition to gifts through the United Thank Offering and other regular channels.

A series of special gatherings in the interest of this undertaking began with a meeting on October 28th, in St. Bartholomew's Community House, addressed by Bishop Moulton of Utah.

* * *

The first scientific study ever made of lynchings, case by case, in the effort to discover the underlying causes and, if possible, to formulate an effective preventive program, has been undertaken by a Southern commission composed of distinguished Southerners.

The project was initiated and will be sponsored by the Commission on Interracial Cooperation, a body of representative Southern people seeking an equitable adjustment of the South's race problem. Through its president, Dr. W. C. Jackson, vice-president of North Carolina College for Women at Greensboro, N. C., and its executive director, Dr. Will W. Alexander, of Atlanta, this commission will advise and assist in the study.

At a preliminary meeting in September, the commission defined the scope and procedure of the investigation and determined upon having a detailed case study made by competent investigators of each of the 1930 lynchings. Similar investigations will be made of several typical cases in which attempted lynchings were frustrated. After a careful analysis of these studies, the Commission will formulate a public report.

In announcing the plan Dr. Alexander stated that the study was suggested by the epidemic of lynchings which has marked the present year, carrying the record already to twice

what it was in the whole of last year. "Largely because of the steady decline in lynchings, we had begun to hope that we had a new South morally, economically, and politically," said Dr. Alexander, "The depressing record for the present year has seriously shaken our confidence and revealed the persistence of tragic conditions we hoped we were leaving behind. So ominous is the situation that we feel the people of the South must confront afresh their task of vindicating law and civilization. The first approach to this task, we believe, should be a thorough study of all the facts involved, such as is contemplated by the Commission just created. The personnel of this group justifies us in expecting a piece of work which will command the confidence of the public."

* * *

Census figures for 1930 bear out the contention of Church authorities of the diocese of Long Island that they have a tremendous missionary problem right at home. More than half of the seven million people of New York City live in the boroughs of Brooklyn and Queens. The population of the little island is over four million and is exceeded by only eight states and is greater than eight western states combined. Yet the diocese, territorially, is the smallest but one of the Church. They are growing so rapidly that churches have to be built in the villages springing up everywhere.

* * *

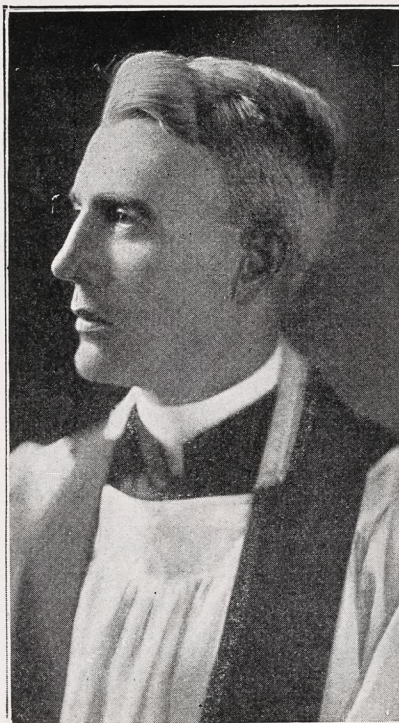
People from all over the diocese of Northern Indiana met at South Bend on October 21st for a meeting of the field department. The Rev. A. L. Schrock of Goshen was the chairman, and the speakers were Bishop Gray, the Rev. E. Reginald Williams of Milwaukee, and three laymen, Dr. Hitchcock of Plymouth, Mr. S. F. Green of Fort Wayne and Mr. H. N. McCann of Elkhart.

* * *

For the past couple of years the fifth province has been experimenting with a young people's movement called a Spiritual Crusade of Young People. There are three purposes; first, identifying oneself with Christ as a great spiritual adventure; second, daily following Christ as a challenge to the world; third, offering of oneself as a challenge through which Christ may reach others. The leaders set up programs which are sent to groups throughout the province with a result that there has been new interest everywhere in the work with and by young people.

* * *

A diocesan lay readers association has been organized in Albany. The purpose of the organization is to as-



BISHOP JUHAN
Meets with Florida Clergy

sist wherever they may be needed and to see to it that no services shall be omitted merely because there is nobody available to take the service. Professor Edwin B. Allen of Rensselaer Polytechnic Institute is the chairman.

* * *

Holy Trinity, Brooklyn, N. Y., has a forum for "disgusted voters." The other evening they discussed the question, "Which is the hopeful opposition party in New York?" with a Republican and a Socialist each contending that their parties furnished the real opposition to Tammany Hall. There were three minute speeches from the floor.

* * *

St. Luke's, Mechanicsville, N. Y., celebrated its 100th anniversary on October 18th. There were addresses by Bishop Oldham and by the Revs. O. S. Newell and P. McD. Bleecker, former rectors.

* * *

A conference of the clergy of the diocese of Quincy is to be held at St. John's Cathedral, Quincy, Illinois, November 11-12. The first day is to be strictly business; the second is to be for spiritual study and intercessions, also strictly.

* * *

The Rev. Samuel Shoemaker Jr., rector of Calvary, New York, was the speaker at the clericus of the diocese of Washington last week, his subject being personal evangelism

* * *

A quiet day was held at Washing-

ton Cathedral on October 31 in preparation for the preaching mission which is to be held from November 16th through the 23rd. It was conducted by Bishop Rogers of Ohio and Bishop Freeman of Washington.

* * *

The Rev. James E. Wolfe, former Congregationalist minister, was ordained deacon by Bishop Rogers in the Church of Our Saviour, Akron, Ohio, on October 18th. Mr. Wolfe is serving as a curate at this parish.

* * *

The Rev. H. C. Benjamin of Pueblo, Colorado, has been appointed dean of the southern deanery of the diocese, succeeding the Rev. Philip Nelson who has resigned to take up college work in Spokane.

* * *

The Rev. F. E. Stillwell, pastor of the Congregational Church at Mendon, Illinois, has been confirmed and has been accepted as a candidate for orders. He is now doing missionary work in Minnesota.

* * *

A clergy conference with one hundred per cent perfect attendance was held for the diocese of Florida at Jacksonville, October 14-15th. Bishop Juhan gave an inspiring address at the opening service. Addresses were also given by the Rev. Newton Middleton, rector of St. John's, Jacksonville, the Rev. F. B. Wakefield of Palatka, the Rev. W. S. Stoney of Gainesville, the Rev. W. J. Alfriend of Talahassee, the Rev. Thomas A. Schofield, missionary of West Florida, and others. There was lively discussion.

* * *

The Rev. Clarence R. Quinn of Hudson, N. Y., is responsible for this so don't blame me. He writes that in his local paper the other day appeared the following church notice: "At the candle light service in the First Presbyterian Church the pastor will preach on 'The Why of Prohibition'. The choir will sing, 'O Taste and See'."

* * *

Bishop Booth of Vermont and Bishop Cook of Delaware were the speakers at the centennial anniversary of St. Andrew's Church, Wilmington, Delaware, celebrated last week. At a dinner given in connection with the celebration, which was attended by practically every clergyman of the diocese in addition to several hundred lay people, Bishop Cook pleaded for the downtown church. He referred to the great work being done by St. Martin's-in-the-Field, London, and by Trinity Church, New York, in ministering to the huge noonday crowds. "The shop girls go there, the messenger boys, the brokers and bankers of Wall Street; and God knows Wall

Street needs its message." St. Andrew's, he said, has the same opportunity to minister to the downtown crowds of Wilmington.

Speaking before a delegation of Masons representing 340 New York Masonic Lodges, Dean Milo H. Gates of the Cathedral of St. John the Divine told of the place Masonry has in the building of the great cathedral.

"With the exception of King Solomon's Temple, there is no religious edifice in the world where Masons can gather and be more at home than in the Cathedral of St. John the Divine," said Dean Gates. "So far as I can ascertain this cathedral is the only cathedral in the world dedicated to St. John the Divine, one of the two great lights of Masonry. Furthermore, we shall pay tribute in this cathedral, when it is completed, to the other great light of Masonry, St. John the Baptist. When we recall that the baptistry of this cathedral is the most beautiful Gothic baptistry in the world we see that already great honor has been paid to one characteristic of that great light of Masonry."

The Woman's Auxiliary of St. Paul's Cathedral, Los Angeles, is a very active social service agency. For this season of 1930-1931 running through June a large percentage of their frequent meetings are devoted to social service topics and to pilgrimages to diocesan and secular social service institutions.

Mrs. Margaret Loring-Clark, wife of the Rev. Alfred Loring-Clark of Memphis, died on October 17th at Asheville, N. C., aged twenty-six. She came to Memphis four years ago as a bride and during these years has given valuable assistance to her husband in his church and mission work. She is survived by her husband and two little girls.

Bishop Rogers of Ohio was the preacher at a memorial service for Bishop Leonard, held at the Redeemer, Brooklyn, N. Y., on Novem-

ber 2nd. Bishop Leonard was at one time the rector of this parish.

In the face of the general depression the executive council of the diocese of Florida is planning for the year's work with every confidence of success. Plans were made at a recent meeting for the Every Member Canvass, November 30-December 14th, and a special committee was appointed to take charge of the Advance Work Program in the diocese.

The synod of the province of New England was held in Lenox, Massachusetts, last week, with Bishop Davies of Western Massachusetts presiding as president. Besides the usual business sessions there were addresses by Bishop Oldham of Albany, the Rev. William J. Brown of Manchester Centre, Vermont, the Rev. W. C. Treat of Westfield, Mass., and the Rev. C. S. Twombly of Lancaster, Pa. Among matters discussed was the proposal that much of the work now done under the auspices of the National Council be turned over to the administration of provinces.

St. Mark's Church, Worcester, and the Church of the Reconciliation, Webster, are to share in the income from a \$6,000 trust fund left under the will of Langdon C. Stewardson, New York, formerly of Greenwich, Conn. The money will be known as the Clara H. Stewardson Fund, in memory of his wife, for the assist-

ance of the sick and needy of both parishes.

The American branch of the World Alliance for International Friendship through the Churches will convene its 15th goodwill congress in Washington, November 10-12. President Hoover is to address the Congress on Armistice Day. There are many distinguished speakers on the program, including the Episcopalians, Bishop Scarlett of Missouri, the Rev. Joseph Fort Newton of St. James Church, Philadelphia, the Hon. Alan-son B. Houghton, former Ambassador to Germany and to Great Britain, and Professor William L. Phelps of Yale.

According to a statement recently issued by the Presbyterian Board of Missions the Chinese government places no restraint upon their churches in China as far as preaching and church services are concerned. They are concerned however, as are other churches in China, over the government's policy of requiring

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* * *

A series of conferences are being held in the diocese of Chicago on methods and materials for the pre-school department of the Church school. The course is planned to meet the needs of young mothers and Little Helpers' leaders and is being given by Mrs. Cleon Bigler, director of religious education at St. Luke's, Evanston.

* * *

Howard W. Curran, 22 year old Hobart College senior, will be the youngest member of the Syracuse University Andean Expedition of fifteen which sails Dec. 31 for South America to study the Chibcha Indians whose civilization is supposed to be older than that of the Incas. The Chibchas infest the wild and little known Orinoco Basin in Venezuela, where giant animals of unknown species are supposed to abound and from which no scientific expedition has even returned. Curran, whose home is in Syracuse, is the only college undergraduate invited.

Little is known about these mysterious Indians. So great is the fear in which natives hold the Chibchas that it is almost impossible to obtain guides who will remain with a scientific expedition in this territory and none has penetrated there in a long time.

The Chibcha civilization is said to have rivalled that of the Incas. Decorations in their temples and other mouldings and figures are supposed to have been of pure gold. Traces of these have been found but the great bulk of them, like the Inca gold, has never been found.

A mantle of mystery also surrounds the giant animals. Scientists have been unable to secure sufficient data to identify them and so it is not known whether they are overgrown members of known species or new species entirely. One theory has been advanced that they may be survivals of past ages when the saber-tooth tiger roamed the wilds. One of the objects of this expedition will be the study of these animals.

* * *

An institute for Church School teachers is being held for the diocese of Rhode Island, the meetings being held at St. John's Cathedral, Providence.

* * *

One hundred and sixteen parishes of Massachusetts sent representatives to the conference of the Church Home Society which was held at St. Paul's Cathedral, Boston, November 3rd, to discuss ways of better serving dependent and neglected children who come under the care of the society.

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Bishop Sherill gave the opening address.

* * *

Two hundred women, representing missionary societies of 31 local churches, gathered at St. James, South Bend, Indiana, on October 24th for the annual fellowship meeting of the South Bend Federation of Missionary Societies. Bishop Gray spoke and also Mrs. Gertrude V. Tweedie, for eighteen years a missionary in India.

* * *

The new parish house of Trinity Church, Troy, N. Y., replacing the one destroyed by fire a year ago, was formally opened by the bishop of the diocese on October 21st. It is a thoroughly modern affair.

* * *

Bishop Freeman and Mr. George Wharton Pepper were the speakers at a dinner and missionary mass meeting held in Philadelphia on October 21st as a feature of the synod of the province of Washington. Among matters discussed at the synod was unemployment, moral education, rural work and of course missions. Resolutions were passed binding all the dioceses to secure their full appropriations for missions, and also

urging that all apply their minds to find some solution to the present unemployment situation. Bishop Davenport of Easton and Bishop Cook of Delaware both gave stirring addresses dealing with unemployment, crime and evangelism.

* * *

The 218th anniversary of the founding of the Queen Anne Chapel, Amsterdam, N. Y., was celebrated at a dinner with Bishop Oldham as the guest speaker. The rector of this parish, the Rev. Edward T. Carroll, has spent his entire ministry of some thirty years in this parish.

* * *

Trinity Chapel, New York City, is celebrating its 75th anniversary with a series of special services early in November; on the 2nd a corporate communion for parishioners, past and present, with a service of preparation the preceding Friday evening. On Sunday the 9th there is to be a festival service at which Bishop Man-

ning will preach; on Thursday the 13th a choral service with a sermon by the rector of Trinity Parish, the Rev. Caleb R. Stetson. A reception in the parish house is to follow.

* * *

Dr. Caleb Stetson of Trinity Church, New York, last week ap-

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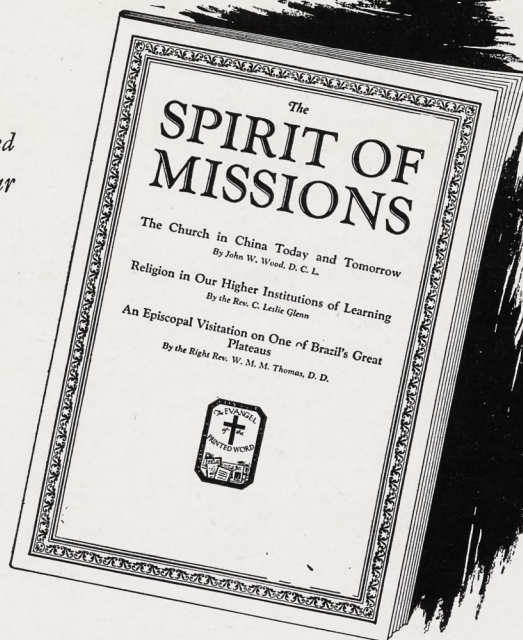
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* * *

St. John's, Chico, California, has received a bequest of \$1000 from the estate of Mrs. Eliza Hegan, former parishioner.

* * *

Bishop Johnson of Colorado is to conduct a preaching mission at Trinity Church, New York City, from December first through the fourteenth. The services are to be at noon and last until one.

* * *

Deaconess Anna Gilliland, Salina, Kansas, spent a large part of her summer in the western part of the state digging up the isolated church people there. As a result she already has started a correspondence Church School with an enrollment of about 100 children.

* * *

A California judge has cited ten common mistakes which people make which take the joy out of life. Here they are:

To attempt to set up your own standards of right and wrong.

To try to measure the enjoyment of others by your own.

To expect uniformity of opinion in this world.

To fail to make allowance for inexperience.

To endeavor to mold all dispositions alike.

Not to yield to unimportant trifles.

To look for perfection in our own actions.

To worry about what cannot be remedied.

Not to help others, wherever, however and whenever one can.

To consider anything impossible that we cannot ourselves perform.

* * *

Archdeacon Sykes of the Canal Zone is in the states seeking to raise

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EACH year the management of THE WITNESS asks those of our readers who are able to do so to send in a small donation with their subscription so that we may continue to send the paper each week to a large number of missionaries, institutions and individuals who otherwise would be without it. To cover the bare costs to us for these copies we should have \$500 annually. We will appreciate any contribution that you may make.

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funds for a church for the American congregation at Christobal. The congregation is composed of employes of the Canal and Panama railroad, and also members of the army and the navy stationed in the vicinity. For years the congregation have been sharing Christ Church, Colon, with a congregation of West Indians.

* * *

The Junior brotherhood chapter at St. John's, Oneida, N. Y., collect books and magazines in the parish and distribute them, twice each month, to the hospitals and institutions of the city.

* * *

According to this year's census, there are 1066 Episcopalians at Harvard University, which is over 20% of the total enrollment. There are 765 Jews, who make up the second largest group, and 726 Roman Catholics.

* * *

The Bishop of Bristol, England, Dr. George Nickson, has appointed a diocesan committee of clergy and doctors "to confer with a view to ascertaining the best methods of ministration to the sick and others in whose well-being both the clerical and medical profession are interested and where mutual exchange of experience would be helpful; subject to the bishop's approval to take such action as seems desirable from time to time." Canon T. W. Pym is chairman of the committee.

* * *

At Christ Church, North Conway, N. H., they have just concluded an intensive effort running through two weeks which they call "The Gathering In." It opened with the ordina-

tion service of the Rev. J. W. Mutton and closed with a service of thanksgiving. During the time there were 13 celebrations of the Holy Communion, twelve noon day intercession services, four classes of instruction, eleven sermons, a party for the chil-

dren, and calls upon all the sick and shut-ins. One bishop, nine clergymen and a Dartmouth professor took part in the effort, the total cost for which was \$40. A similar "Gathering In" was held at Whittier, N. H. commencing the 14th.

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 Rector

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.
Sundays: 8, 9, 11, and 3:30.
Daily: 7:15, 12 and 3.

The Heavenly Rest and Beloved Disciple, New York

Rev. Henry Darlington, D.D.
Fifth Ave. and Ninetieth St.
Sundays: 8 and 11 A. M.; 4:30 and 8 P. M.
Church School at 9:30. Holy Days and Thursdays: 7:30 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.

Gethsemane, Minneapolis

Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
Sundays: 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

St. Luke's, Atlanta, Ga.

Peachtree Street
Rev. N. R. High Moor
Rev. Ernest Risley
Sundays: 8, 6:45, 11 and 5.
Daily at 5 P. M.
Wednesdays and Fridays 10 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 Ave.
Sundays: 8, 11:00 and 7:45.
(Summer Evensong, 3:00)

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. Stephen's, Chicago

The Little Church at the End of the Road
3533 N. Albany Avenue
Rev. Irwin St. John Tucker
11 A. M. 4:30 P. M.

St. Luke's, Evanston

Rev. George C. Stewart, D.D.
Sundays: 7:30, 8:15, 11 and 4:30.
Daily: 7:30 and 5. From Chicago, 8th at Main, one block east and one north

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.

Church of the Advent, Boston

Mt. Vernon and Brimmer Sts.
Sundays: Holy Communion 7:30 and 8:15 A. M.; Young People's Mass 9 A. M.; Church School 9:30 A. M.; Matins 10 A. M.; High Mass and Sermon 10:30 A. M.; Solemn Evensong and Sermon 7:30 P. M.
Week-days: Matins 7:15 A. M.; Mass 7:30 and 8:15 A. M., except Thursdays; Thursdays, Mass 7:30 and 9:30 A. M.; Evensong 5 P. M.; additional Mass, Holy Days, 9:30 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.

Grace and St. Peter's Church Baltimore, Md.

(Park Avenue and Monument Street)
The Rev. Robert S. Chalmers
The Rev. Harold F. Hohly
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8:00, 9:30 and 11:00 A. M.; 8:00 P. M.
Weekdays:—8:00 A. M.

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