

The **WITNESS**

CHICAGO, ILL., NOVEMBER 13, 1930

UNPRODUCTIVE RELIGION

By

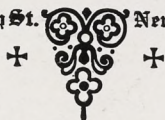
H. E. LUCCOCK

PIOUS spirituality which accepts the exclusion of its religion from the political and economic realm worships a God who does not really count in this world. To conceive of the Gospel as concerned merely with individual salvation is to withdraw religion from the most significant areas of life, and to threaten not only the influence but the very existence of Christianity itself. Such a separation will soon make of the Church a little company of people on a side street, away from the main stream of life, singing ditties about heaven. It is depressing to think the extent to which exactly this has happened, of the measureless resources of religious emotion which might have been turned into the task of making human brotherhood a reality and which have been left to run wild in channels unproductive to the Kingdom of God.

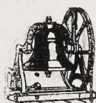
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THINK AGAIN ABOUT RUSSIA

By

REV. GEORGE L. PAINE

Executive Secretary, Greater Boston Federation of Churches

I VENTURE here to criticize some of the statements commonly made about Russia. I base my comments on what I have read, from many interviews with men we may well call experts who have visited Russia, and from a month's tour in Russia this past summer when I traveled more than 4000 miles, stayed some time in each of six of the largest cities, visited a number of factories, a village of farmers and also the great Gigant Farm, the largest in the world. The leader of our little party was an American who spoke perfect Russian so that we were able, through her, to converse with many individuals of various kinds and occupations.

People denounce the Reds in Russia as barbarous and brutal. This is largely true. They are continuing a system of punishment, intimidation and cruelty that has been practiced in Russia for many generations. The Red is practising what was dealt out to him and his forefathers throughout the ages. The Soviet government takes prompt measures against counter revolutionaries who plot its overthrow. It might also be mentioned that the Whites in Hungary and Finland have been guilty of similar brutality in treating the Reds in those countries.

People say that the Soviet government is despotic. It is true that the leaders practice and encourage equality and fraternity rather than liberty. Here again we must remember that they are creating a new form of government so that they cannot take chances until they have firmly established themselves. Autocratic government, even tyranny, exists, but at the same time the Soviet has thrown down all social barriers and economic barriers so that any man is free to advance industrially according to his ability and merit. For the first time in history the Russian workingman can hold up his head in self-respect.

People say that there is no private property in Russia. Men can, and do, own their homes and per-

sonal possessions. The government encourages people to save and to invest. The holdings of property have been largely equalized, but they are still private. And there are numberless small artisans and traders and shopkeepers who carry on their own business as private affairs.

IT IS said that there is no family life in Russia. It is true that divorce has been made easy, as also marriage, so that Russia is running a close race with the United States in this respect. But the government looks askance at too frequent divorcing and remarrying and will even proceed legally against the individual whom it thinks is playing fast and loose with marriage. Moreover there is no such thing in Russia as illegitimacy, the father of a child being made to pay one-third of his salary or wage, deducted by the government at the source, toward the up-bringing of a child for whom he is responsible. Human nature is not very different in Russia from other countries. Men and women fall in love with each other, they love their children and their homes, and the vast majority of them lead normal and happy family lives.

People say there is very little morality left in Russia. During the three days I was in Leningrad with its million inhabitants, and during the five days I was in Moscow, with its two millions, I saw less than a half dozen drunken or even tipsy persons, and no evidence of excessive drinking at any other time during my travels. As for prostitution, I can only say that I have been in Europe ten times, have visited most of its countries, and have seen all too frequently signs of this curse. Neither I, nor my seven fellow-tourists, during the time we were in Russia, saw one single prostitute nor even a suspicion of a painted woman.

PEOPLE tell me that the government has closed the churches in Russia. I went into dozens of

them; they were open seven days a week and all day long and the worship was just as free as it ever has been. Perhaps a third of the churches, and also of the synagogues and mosques, have been closed for one reason or another, but there is a great sufficiency left. There were too many churches in the Russian cities, as there are still too many in our own cities and country districts. It is true that the Soviet government is carrying on an active anti-religious propaganda, that priests cannot teach in any school, nor vote, and are subject to various other disqualifications. It is true also that there can be no public instruction of the youth in religion. But when one knows how since the days of Peter the Great, three hundred years ago, the Church has been under the thumb of the Czar, and has invariably taken sides with the State, the militarists, the aristocracy and the rich, and has done practically nothing along the lines of what we call social service, very little to educate the people of whom 90 per cent were illiterate even thirteen years ago, and practically nothing to rescue them from their political, social and economic bondage and misery, one can well understand why the present communist leaders whose passionate interest is just this economic and social and educational well-being of the masses of the people, have risen in their wrath and attacked the Church of God. The Church was in too large measure "The Opiate of the People."

I AM told that there is poverty in Russia for which they blame the present government. It is true that people are poor, many of them frightfully so. But the people are not so poor as they have been through past generations so they are not feeling poor. In the last dozen years wages have risen slightly faster than commodity prices so that money will buy more. Workingmen work fewer hours and have many privileges which they never had before. Every worker gets two weeks vacation with pay. Some at more difficult and dangerous trades get three or even four weeks vacation with pay. They travel at low rates and they can spend their vacations at beautiful roadhouses, formerly palaces of the nobility, at low cost. No child works under fourteen and only four hours a day from fourteen to sixteen, and only six hours a day from sixteen to eighteen. Expectant mothers have two months off with pay both before and after childbirth. There is old age insurance, accident insurance, sickness insurance, unemployment insurance. The workingman has come into his own. I saw thousands of them in mills, in factories and on the streets. Their heads were up, their chests were out, their eyes were clear, they looked, they talked, they behaved like self-respecting and independent men. I believe they were.

People say there is little education in Russia and no culture. I can only say that I have never seen such intense interest in education in any other country. The commonest shop in all Russia is the book-shop. The government is building new schools as fast as it can; the proportion of the budget assigned to education is as large in Russia as it is in any other country. Enrollment in the schools has increased from 30 per cent

to 100 per cent in the last few years. No man is discharged from the army (there is compulsory military service) until he has learned to read and write, and he is then instructed to form a group in his community and teach the people there. There are "Red Clubs" for popular education in every factory, town and village in Russia and "Lenin Corners" in every school. Every movie film that I saw was educational. The attendance at evening classes and lectures takes up much of the Russian's spare time.

FINALLY, people tell me that all Russians are atheists. It is quite true that the government is carrying on active propaganda against religion. Brilliantly colored and picturesque posters are everywhere in evidence manifesting contempt for the Church. The Church with its hierarchy is always pictured as the ally of the state and the rich bourgeois class. There is a cleverly arranged anti-religious museum in Moscow, deriding the Church. There is atheistic literature in circulation and I heard more than one anti-religious song sung by groups of "Pioneers" or "Young Crusaders." Probably a large percentage of the young people have been disturbed in their religious faith where it has not been completely destroyed. The older people are still apparently attending church services in large numbers, and it may well be a long time before the anti-religious campaign makes very much headway in the thousands of little villages which make up the larger part of the population. Reinhold Niebuhr has written, "The anti-religion of communism is merely an accentuation of the irreligion of an industrial age." When the novelty and radicalism of this industrial age is overpast we may expect a return to more normal religious beliefs and practices.

Endowments

By

GEORGE PARKIN ATWATER

THIS is the first of a series of articles dealing with a method for the cumulative endowment of a Church. In order to identify the method exactly, and to avoid the repetition of a long or cumbersome title the plan is called the A-A method.

Most endowments have been thought of as the large contributions of the rich. Most endowments have been single gifts. Consequently the privilege of giving an endowment has been confined to a very few people. The A-A method is based upon an entirely different idea.

I have reduced the outstanding features of the A-A method into a summary which is here printed. I would urge you to read this summary carefully several times as it embodies the essential features of the method.

A SUMMARY

The A-A method provides that every man, woman and child in the parish shall become the founder of an individual endowment for the benefit of the parish.

This endowment is not a sum of money given at one time, but is the accumulation throughout life of small gifts, voluntarily made to the endowment by the founder.

Each member of the parish is first asked to enroll as a founder. He inaugurates his endowment by a gift, possibly of one dollar. From time to time, as prompted to do so by the pressure of motives within his heart, he adds to his endowment.

Each endowment is a distinct, individual unit, to be recorded and conserved forever in the name of the person who founds the endowment.

The principal sum of the endowments shall be put into trust, perpetually. It shall never be disturbed. The income shall be used by the parish for its usual expenses and obligations.

The founder makes no pledge of any sort, and assumes no obligation.

The method provides that each founder, throughout his life, shall have opportunity to make gifts to his endowment.

Any person, whether member, adherent, or supporter of the parish, may be enrolled as the founder of an endowment.

The collective accumulation of the individual endowments is called the Endowment Foundation.

A careful reading of this Summary discloses the heart of the method. Every man, woman and child has the opportunity to perpetuate his support of the parish. He has a new and interesting objective, with the thought in his mind that generation after generation, his endowment will be yielding support to his parish, so that other persons, young and old, shall be assisted to make the parish enlarge its work, and increase its usefulness.

The advantages of the method are many. The outstanding advantages may be classified as follows:

(1) The method opens entirely new resources to the parish. Members will give to their endowments, as thank offerings, sums of money, in addition to their support of the budget.

(2) Since every gift is voluntary, people will make gifts at the times when they are prompted to do so by some motive or feeling within their own hearts.

(3) Each member will take satisfaction in his growing endowment, realizing that it perpetuates forever his support of the parish.

(4) Each member will realize that his name is to be perpetually recorded as the founder of an endowment for the parish.

(5) Each member will find in his endowment an outlet for the expression of thanksgiving on occasions when he feels grateful for the blessings, or achievements, or deliverances of his life; on anniversaries, on recovery from illnesses, on days of material rewards, on days of attainment, on safe return from journeys, and on numerous other occasions.

(6) Inasmuch as each one's endowment is a life long interest, persons who found an endowment in youth, or in time of meagre resources, may find in later and

more prosperous years a great satisfaction in giving a substantial sum to his endowment. Without the educative process of the earlier stages, the later possible gift is almost certainly lost to the parish.

(7) The parish at once begins to feel the advantage of the gifts as it receives the income. A principle of momentum is thereby established, which every year augments the financial security of the parish. The lack of this principle of momentum has been the cause of most of the failures of parishes to maintain their position in the midst of changing conditions.

(8) The method educates the people in the need and value of endowment and the participation of numerous members in the method may stimulate generous rich people to give substantial sums. They will more readily give if they feel that others are likewise interested than if they alone were asked to bear the burden. The participation of numerous people assures the parish of the general interest of many people in its welfare, and thus avoids the possible danger of relaxing the support of the people by an endowment from one or two members.

(9) The method will prompt people to remember the parish in their wills. The man who would hesitate to leave a small sum to the parish, because it would seem so meagre, and of no avail, that man may be prompted to leave a sum to his endowment, because he realizes that others are doing the same, and that the total of such individual gifts will give substantial help to the parish.

(10) The method provides for the recognition of the right of the individual to fortify his interest in the parish by a provision for perpetual support. If every member of our parishes would in his life time give to his endowment a sum of money commensurate with his resources, the financial security of the Church would be established for all time. Under our present system of living from hand to mouth every parish without endowment is in jeopardy.

I shall endeavor in succeeding articles to anticipate the usual questions asked concerning the method. After all the articles appear, I shall be glad to have further questions by letter. My address is 29 Grace Court, Brooklyn, N. Y.

(To be continued)

Exchange of Method

IN A questionnaire now being mailed to the clergy of the Church by this publication, we are asking that they send on to us any methods of parochial or Church School work which they believe would be helpful to other clergymen. We hope in this way to present from time to time tested methods and ideas which have been found effective. This week we present a brief service for the admission of new choristers which is used at the Cathedral Church of St. Paul, Los Angeles. The service is added to the Evening Prayer Service, the new choristers presenting themselves at

the altar rail without surplices, following the processional hymn.

SERVICE FOR ADMISSION OF NEW CHORISTERS

Choirmaster. Reverend Sir, I present unto you these persons present to be admitted as choristers of this Church.

Priest. Take heed that these persons whom you present are fitted by their cleanness of life, their good behavior, and their skill in singing to exercise this office to the glory of God and the good of His Church.

Choirmaster. I believe them so to be.

Priest (to new choristers). Is it your desire to sing worthily the praises of our God in this place set apart for His worship? Answer. That is my desire.

Priest. Will you strive to carry out in your own life the ideals of Christian manliness set forth in this place? Answer. I will, with the help of God.

Priest. Will you behave reverently and gladly obey those who are set over you in this place and keep all the rules of this choir? Answer. I do so promise, by God's help.

Priest. Our help is in the name of the Lord. Answer. Who hath made heaven and earth.

Priest. Blessed be the name of the Lord. Answer. Henceforth, world without end.

Priest. Lord, hear our prayer. Answer. And let our cry come unto thee.

Priest. Let us pray. Here shall follow an appropriate prayer.

Then the new choristers, being vested in their choir surplices, the Priest shall admit them as follows:

N. or M., I admit thee into the choir of this Church in the Name of the Father and of the Son and of the Holy Ghost. What thou singest with thy mouth, believe in thine heart and show forth in thy life, and at last be found worthy to sing Heaven's glorious praise, through Jesus Christ our Lord. Amen.

Then shall the Priest give each new chorister a hymnal, and all kneeling, prayers shall be said.

O, Almighty God, who perfectest praise, pour thy best blessing, we beseech thee, upon these thy servants now admitted to this ministry of worship, and so strengthen them that their devotion may always be acceptable in thy sight. Keep them, O Lord, from wandering thoughts and from irreverence, make them ever mindful of thy presence, and may they glorify thy great Name, both by the purity of their lives and the constancy of their faith, through Jesus Christ our Lord. Amen.

Cleanse us, O Lord, and keep us undefiled, that we may be numbered among those blessed ones who, having washed their robes and made them white in the blood of the Lamb, stand before thy throne and serve thee day and night in the heavenly Temple, through Jesus Christ our Lord. Amen.

GOING TOO FAR

By

PATRICK COWLEY

THERE are many older people belonging to the Church who are actually frightened by the new attitude of Christians towards the complex and manifold problems of social organization and living. These people, probably good in many ways but conservative and so uncreative, recall the past in which there was little discussion about difficulties and the Church, because then religion was understood merely to be an "I-and-You" relationship with God of a most private and personal character. But today, wherever Christianity is vital and not dormant or moribund, it is always endeavoring first to be a life rather than a creed, an action in the world rather than a reaction from the world. Hence these older people are suspicious of this new activity, but as they in their own way love the Church, they are not anxious to disassociate themselves from her provided she does not go too far.

"Provided she does not go too far"—what do they mean by that statement? Crowds of insipid well-wishers have similarly spoken because they have feared to give openly their support to a movement that might

move too far. There are few who are prepared to connect themselves completely with any organization that is willing to risk and gamble. The majority desire safety and the assurance that at their backs there is the support of the crowd. People are afraid to stand alone; they would sooner be insignificant in security than conspicuous in danger.

GOING too far is a form of dangerous living. It means courting unpopularity, willingness to think contrary to the crowd, to oppose prevailing politics, and to contradict moral standards in the light of newer revelation. Progress is dependent upon somebody going too far. Socrates went too far for the Athenian populace, Jesus Christ went too far for the Pharisees and Sadducees, St. Francis went too far for the 13th century Church, and Darwin went too far for the theology of the last century. Yet these men enriched the world and raised the level of culture simply because they were fearless in the face of opposition.

The secret of Christianity is that it goes too far. From its origin, when God gambled on the Incarna-

tion, to the present day, when the Church must dare to unify, the whole of Christian living is one compact of danger and adventure. There is no safety in the faith of Christ, and of this in His teaching He made no secret. He told men to risk death to gain life, to suffer in order to rest, and to serve in order to lead.

Our Lord was always going too far while He was on earth, and therefore men said He was insane.

Likewise today they say that the ethics of Christ are foolishly idealistic and that it is going too far to suggest that Christ calls us to abolish, not merely limit, naval armaments, the legal murdering of prisoners, and the inequality of some of our social institutions.

MUSSOLINI'S motto "*Bisogna vivere pericolosamente*" (live dangerously) is indeed the Christian ideal of moral adventure. A church that fails to live heedless of wounds and that all along the way resorts to compromise because it fears a decrease in membership or finance, will never reach the end of the way where stands the radiant Christ. A priest who waters down the social and personal implications of His message because he fears the vestry or the local press, is putting safety first and so denying his Master. To fish in the shallows and to be afraid to launch out into the deep is to fail God.

But is adventurous living always right? Does it not sometimes react upon society in evil ways? The Christian gamble can never hurt but only help, because before it is played out it is prayed out. The Christian is a moral gambler who seeks success for society and not for self. He acts the adventurer in the sphere of morals, philosophy, and religion, desiring all the time social and eternal interest. He dares, gambles, and risks, and ultimately for Christ and society he lays up treasure not where moth and rust do corrupt and men break through and steal, but instead in the realms of the eternal where is the heart of God, the gallant Gambler.

What's the Use A Study in Liturgical Origins

By

IRWIN ST. JOHN TUCKER

COPE

A COPE is simply a cloak. The Latin word "capa" is the same as our "cape" except that in Latin the idea is of a longer garment. In ancient times the cope was the common overcoat. It was equipped with a hood, which in rainy weather was pulled up over the head, like the hood still attached to a little girl's rain-cloak. This hood has degenerated in the present ecclesiastical garment to a mere flap, heavily fringed with gold thread, and sometimes with heavy embroidery and even elaborate paintings upon it, concealing its original utilitarian nature.

Originally this cope, or cloak, was worn by the priest

outdoors in processions, or visits to the sick, exactly as nowadays we wear an overcoat in chilly weather. He would wear it in church up to the altar, where he would lay it off and put on an indoor garment.

Eventually the custom arose of pretending that one had been outdoors by putting on the cope-overcoat in the sacristy and marching with it up to the altar, in a "constructive" procession. The garment was considered an indication of intention, as though one should put on overcoat and hat and pick up an umbrella, march around in the house, and then consider that one had taken a walk. The overcoat has become too gay to risk it by exposure to the weather.

In the Roman Church, when benediction of the Sacrament follows high mass, the celebrant takes off his chasuble and puts on his cloak. When the time comes to lift up the monstrance containing the Host and with it give the benediction, he puts on a long strip of cloth called a shoulder-veil, or "humeral veil," in which he wraps his hands while holding the instrument.

This strip was originally a muffler, intended to keep the hands warm while marching outdoors, as while taking part in a Christmas procession. This Benediction is a short relic of such old processions.

Heroes of the Faith

EDWARD ASHLEY

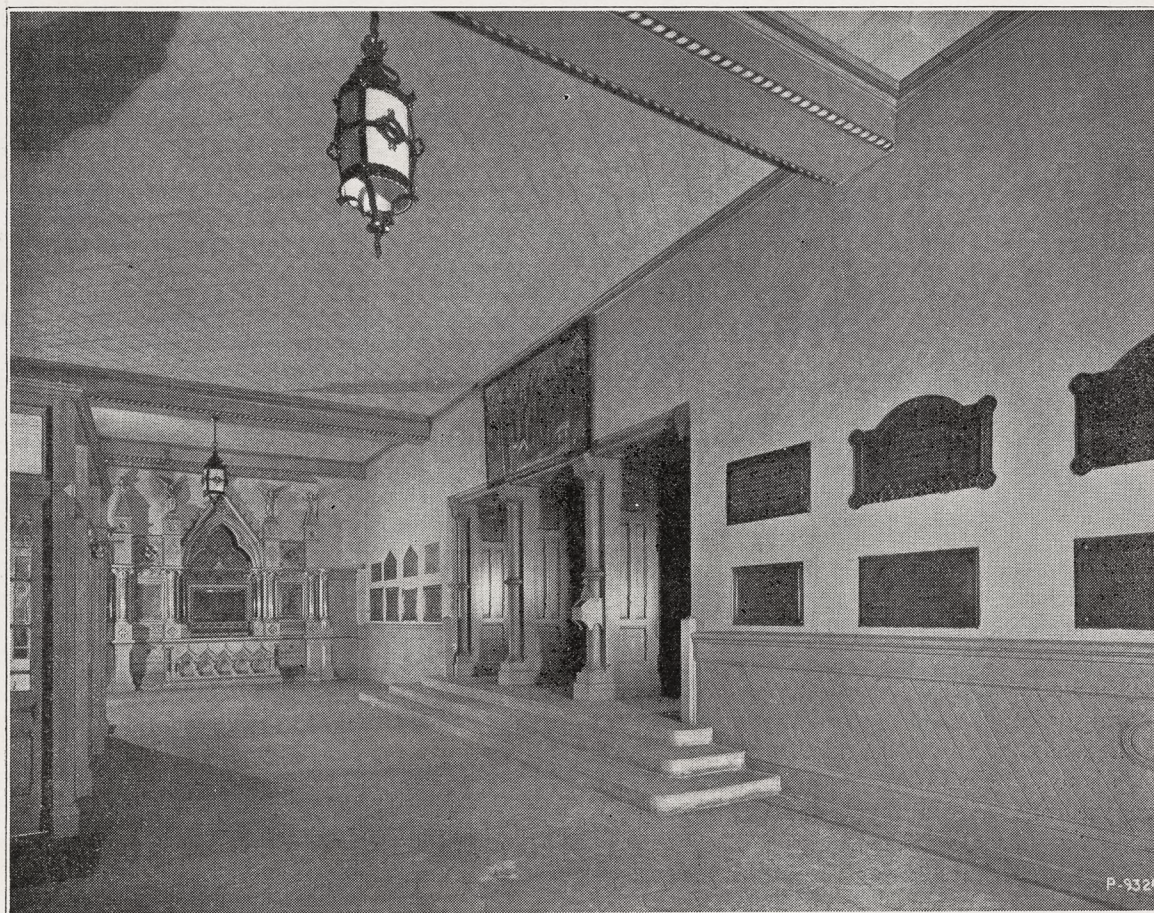
THE Rev. Edward Ashley, archdeacon of the Niobrara deanery in South Dakota, is nominated as a "Hero of the Faith" by the Rev. George W. Dow, the superintendent of City Missions in Washington, D. C. He writes briefly about him as follows:

"Teacher and Missionary among the Sioux Indians from 1874 to the present day; during the period of their greatest unrest and treachery, when the selfish and unscrupulous acts of many white men, pushing their way westward, caused the Indians to become a terror to the unprotected.

"Dr. Ashley buried himself in the heart of the Indian Country, far from any railroad, where for long years he was the only white man within an area of many hundred square miles. Here he took his wife and reared his family; living in a sod house, under the most primitive conditions imaginable, and undergoing suffering and privations such as can be described by no one who has not experienced them. He was doctor, teacher, preacher, friend. He won the trust and love and respect of the red men. He translated the Prayer Book and the Hymnal into the Dakota tongue, and is responsible for the saving of many souls. The devout worship of his congregations would put our white brethren to shame.

"All honor to a hero of the Church, a faithful servant of his Lord!"

Have you a "Hero of the Faith"? If so, won't you tell us briefly of him or her, sending your information to the editorial office, 931 Tribune Building, New York City.



NEWS OF THE EPISCOPAL CHURCH

Edited by

WILLIAM B. SPOFFORD

BISHOP MICHAEL BOLTON FURSE of St. Albans, England, is to deliver the sermon opening the fiftieth General Convention in Denver on September 16th. He has a native wit and an attractive personality which, with his progressive and constructive thinking have made him a force among the body of English bishops. He is particularly identified with the movement for world peace, and, with an inbred hatred of sham, is a leader in the social reform movement in the British capital of whose life he is a part, his diocese being located just over the border of North London.

* * *

Above is a picture of the narthex of St. James' Cathedral, Chicago, which was redecorated this past summer at a cost of over \$40,000. The brass, bronze and wooden plaques, shown in the picture, originally were mounted throughout the nave walls, giving a distressing effect, much as modern billboards ruin a beautiful landscape. By mounting them on the walls of the narthex, all

carefully spaced, it was possible to create a beautiful nave without discarding the plaques which were placed in years gone by to the sacred memory of faithful communicants. Perhaps the most interesting part of it all is that whereas they were never read while in the nave they are now so placed that worshippers may read them conveniently, and Dean Browne says that after every service a number of people do remain to read them. Thus the architects in charge, Mayers, Murray and Phillip, and the concern that did the work, Rambusch Decorating Company, have accomplished two desirable things; they have removed the plaques which made a beautiful nave impossible and have placed them where they can really serve the purpose for which they were intended. The cathedral was redecorated throughout—new floor, refinished woodwork, relighted, with a new ceiling construction. The work was done entirely by Rambusch.

* * *

Rev. Charles S. Hale has accepted

a call to St. Luke's, Memphis, Tennessee. He was formerly acting dean of Christ Church Cathedral, Lexington, Kentucky.

* * *

A handsome memorial pulpit of carved stone, executed by Malvina Hoffman, was unveiled last Sunday at the Heavenly Rest, New York.

* * *

They keep their rectors down in Memphis. Calvary has had the same rector since 1920. Grace Church since 1919; the Cathedral since 1921; Holy Trinity since 1922, and Good Shepherd had the same rector from 1918 to 1930, when he retired.

* * *

Church Army work in Connecticut was discussed at a conference held at Trinity, Portland, and plans were made for their work for the coming year. The Rev. Sidney Wallace, rector, entertained.

* * *

Bishop Sherill of Massachusetts was elected by the synod of New England to represent the province on the National Council at the meeting

held in Lenox, October 28-29. The Rev. Brooks Stabler, secretary of college work, spoke and Bishop Perry was present to tell of the work of the National Council.

* * *

A new \$150,000 chapel is to be built for the work of our Church at the University of California in Los Angeles. It is to be a memorial to Bishop Johnson, first bishop of the diocese.

* * *

Nearly four hundred laymen were present at the annual churchmen's dinner of the diocese of Albany, held in Troy on October 27.

* * *

The new parish hall of All Saints', Pasadena, California, was recently completed, giving to this parish one of the finest plants in the country. The diocesan convention is to be held there in February.

* * *

The Rutland clericus, diocese of Vermont, was held recently at Manchester. There were addresses on their summer travels, including the Passion Play, by the Revs. A. B. Crichton, E. B. Nash and E. A. Weld.

* * *

The Rev. W. C. Emhardt, who is secretary of ecclesiastical relations of the National Council, sends you this message: "In view of the closer relationship now existing between the Orthodox, Old Catholic and Anglican communions it is suggested that the clergy exercise great caution in extending hospitality to those who claim to be Orthodox or Old Catholic bishops or priests. In case of doubt it is best to write to the ecclesiastical relations department at 281 Fourth Avenue, New York City."

* * *

George W. Nevil, retired business man, died at his home in Haverford this past week, leaving in his will the sum of a half million dollars to be used in establishing and maintaining a new church in Haverford. There is to be a completely furnished parish house and rectory in addition to the church.

* * *

Mrs. Ann Maria Tomkins, wife of the rector of Holy Trinity Church, Philadelphia, died on November 3rd. Though she had but little public notice, and avoided all recognition of her services, she was of invaluable assistance to her husband, both in the mission field in Colorado and Wyoming and in the large city parish.

* * *

A house at 5540 Woodlawn Avenue, Chicago, formerly a University of Chicago fraternity house, has been purchased by the National Council as a conference Center, replacing

Taylor Hall at Racine, Wisconsin. The Auxiliary pledged \$45,000 towards its cost and the Council added \$5000 for equipment.

* * *

A reception was held at St. Michael's, Geneseo, N. Y., recently to honor the Rev. J. W. D. Cooper, who has served the parish as rector for 21 years.

* * *

The treasurer of the diocese of Long Island, Mr. R. F. Barnes, has prepared a digest of the new canons of that diocese and a copy has been sent to each lay officer in the diocese.

Among the things Mr. Barnes explains are the fiscal year, the parochial report, the diocesan assessment, the missionary quota, the Church Pension Fund premium, the standard account books, the required professional audit, the treasurer's liability bond, and the availability of the trustees of the Estate belonging to the diocese as depository for parochial endowments or other special funds.

* * *

The convocation of Annapolis, Maryland, met at Davidsonville, October 28th with about 200 attending. Most of the time was devoted to a discussion of religious education, with addresses by Jane Millikin, diocesan secretary and the Rev. R. S. Chalmers, rector of Grace and St. Peter's, Baltimore.

* * *

The convocation of Towson, diocese of Maryland, was held at Reisterstown, October 29th. The Rev. W. W. Shearer spoke on the ordination vows and Mr. E. Allen Lycett spoke on the vows of a layman.

* * *

The Rev. F. B. Bartlett, general secretary of the National Council, spoke at the annual woman's day of the diocese of Montana, held at St. Peter's, Helena, October 20th. He spoke on the Advance Work program. He spoke to the young people at a supper meeting and to the men in the evening.

* * *

Bishop Manning of New York has issued an appeal for a quarter of a million dollars to be administered by the Mission Society for the relief of unemployment. The money will be spent for various needed projects that will give employment to men and women.

* * *

Bishop James Craik Morris, formerly of Panama, was inducted as Bishop of Louisiana at a great service held at Christ Church Cathedral, New Orleans, on the Feast of St. Simon and St. Jude. Bishop Mikell, president of the province and Bishop

Gailor of Tennessee were present and led in the service.

* * *

Bishop Capers of West Texas, Bishop Seaman of North Texas, Bishop Mize of Salina, Bishop Cook of Delaware, Bishop Johnson of Missouri, Bishop Longley of Iowa and Bishop Fawcett of Quincy took part in the consecration of Robert Nelson Spencer as Bishop of West Missouri at Grace and Holy Trinity, Kansas City, on October 28. The new bishop was the recipient of many gifts, among them the pastoral staff of his predecessor, Bishop Partridge which was presented by Mrs. Partridge.

* * *

They are having a Diocesan Year of Loyalty in Central New York, ushered in with services in all the churches on a recent Sunday, which brought out congregations exceeded only by Easter. In one parish the rector put the matter entirely in the hands of the vestry with the result that 86% of the total number of adherents were present, a number greater than the communication list.

* * *

The 100th annual council of the diocese of Alabama is to be held in Christ Church, Mobile, January 25 and 26, with the Presiding Bishop present. Congregations throughout the diocese are planning to observe the centennial celebration.

* * *

Bishop Spencer of West Missouri met with the Woman's Auxiliary of his diocese on October 29th, the day following his consecration. Speeches were made to the 200 women present by Bishop Moore of Dallas and Bishop Seaman of North Texas.

* * *

Some of the young people of St. Paul's, Spring Hill, Alabama, with their rector, the Rev. Hodge Alves, have organized a mission in a little country village located seven miles from the parish. They have a fine school started with us, being carried on in spite of opposition from Holy Rollers who tried to break it up.

* * *

St. Luke's, Mechanicsburg, Pa., celebrated its 50th anniversary last month. The parish is picking up under the leadership of the Rev. E. M. Honaman.

* * *

The Rev. Walter C. Roberts, rector emeritus of St. Mark's, Mauch Chunk, Pa., died on October 31, in his 76th year. He was much beloved not only in the parish which he served but throughout the diocese. And what do you think of this? He retired on reaching the age of 68. But did he go to Florida to lay in the sun. Not at all. He entered the Union Seminary and took the regular three year

course, graduating with a B.D. degree. 'Tis said that he had many a friendly argument with members of the faculty and with students and also that his saintly life and clear reasoning had a tremendous influence on the young men studying there.

* * *

On the evening of October 28th Bishop and Mrs. Wise of Kansas were asked to be at St. Paul's, Kansas City, Kansas. And there they found themselves in the midst of a reception, it being the 14th anniversary of his consecration. There were speeches and of course a gift.

* * *

One of the fine services in connection with the fifth annual Catholic Congress, reported in last week's paper, was a service for young people held at St. Luke's, Buffalo. The address was given by the Rev. C. C. Carver of Rochester. He pleaded for repentance, told his hearers that the Catholic movement stood squarely on the Nicene Creed and that it was not "as many fear, leading to Rome". He also said that the Catholic move "does not mean more ornamentation but does mean more sacramentalism."

* * *

Bishop Ts'en, assistant bishop of Honan, China, passing through New York recently on his way home from the Lambeth Conference, had interesting things to say about his own country. The government of China had been in the hands of a few, since the masses lack education. But now under the direction of Educational Director James Ken, a Christian, mass education has begun. A vocabulary of 1000 Chinese words has been formulated, and has been broadcast throughout the country. This vocabulary can be mastered in a few days. They then are sending out literature based upon these words, on Chinese history, politics, hygiene, etc. The movement has been taken up by the churches and is spreading rapidly. Education, he says, is killing any chance the Reds had of capturing the republic. He is not apparently so concerned over the

registration of schools by the government. "The restrictions do not apply," he said, "to the colleges and universities. There is nothing to prevent Christian missions from teaching children Christianity in Sunday schools. I think that possibly points the way out of the difficulty."

Bishop Ts'en is a graduate of Boone College and Boone Divinity School and has studied at the Virginia and Philadelphia seminaries. He was given a doctor's degree by Trinity College, Hartford, last June.

* * *

The synod of the southwest province was held at Little Rock, Arkansas, October 21-23, with the Presiding Bishop present. All of the bishops of the province were on hand together with a larger representation of clergy and laymen than have hitherto attended a synod in the province. The Auxiliary, Daughters of the King and Young People's Service League also had a meeting so that Little Rock was an Episcopal city for these few days. The Rev. W. P. Witsell, rector at Little Rock, who has ably represented the province on the National Council since 1922 declined reelection because of the pressure of work. The Rev. Claude W. Sprouse of Houston, Texas, was elected to the office.

A forward step was taken in the provision of the necessary funds for a provincial director of religious education. For the next two years the province will have to be content with

the services of such a leader for part time only, but it is confidently hoped, after 1932, to have an educational director giving all his time to the work.

A most interesting and able paper on "The Placement of the Clergy" was read by the Very Rev. John W. Day of Topeka, Kans., but the synod declined, in view of the very brief time for discussion, to make any recommendations to the General Convention on this important subject.

Space does not permit of extended comment on the excellent papers and addresses given during the sessions of the synod. The interest of the members of the synod was sustained throughout the entire three days. Subjects such as "The Layman in relation to the Church," "Lay Personal Evangelism," "The Layman's Responsibility for the Finances of the Church," "Our Young People in the Parish and in the College," "Social Service," and "The Lambeth Conference," are but samples taken at random from the program, and were most ably presented, and intelligently discussed.

* * *

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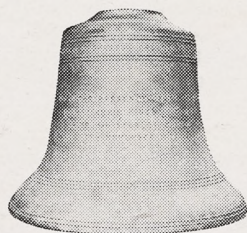
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CROYDON, ENGLAND

ated all memory of last summer's heat, this bit of news from China will be appreciated. The Rev. Robert E. Wood of St. Michael's Church, Wuchang, in the midst of scorchingly hot weather in that city last summer, opened a bath house for the coolie ricksha runners. The bath house was the gift of Dr. Lewis B. Franklin who, enjoying the bathing off the Long Island shore, wanted others to have similar refreshment.

The bath house was formally declared open, at a meeting held in the crypt of St. Michael's church, attended by about forty ricksha coolies, two police officers, a representative of a local Benevolent Society, and a Labor leader.

* * *

The diocese of Upper South Carolina, as a result of a conference of clergymen and laymen held the other day in Columbia, is to make a diocesan effort to organize chapters of the Brotherhood of St. Andrew in parishes throughout the diocese. The conference was called by Bishop Finlay and was attended by Mr. Lawrence Choate, Brotherhood president, and Mr. Leon C. Palmer, general secretary.

* * *

Rev. C. M. Charlton, for thirty years a minister in the Methodist Church was ordained priest on November 1 at St. John's Cathedral, Providence, by Bishop Perry. He is in charge of Christ Church, Providence. During the war he was senior chaplain of the Marines.

* * *

Bishop Dallas of New Hampshire was the speaker at a union service of the parishes of Worcester, Mass., on All Saints' Day. The choirs of the parishes joined in the service.

* * *

Fifteen Brotherhood Chapters were recently organized in the diocese of South Carolina as the result of a tour of the diocese by Mr. Palmer, general secretary.

* * *

Here's an idea. The clergy have frequent opportunities to meet. Not so the wives who do certainly half the work. So the wife of the bishop of Albany, Mrs. G. Ashton Oldham, invited the wives to a luncheon on the 29th of October so that they might get to know one another better. They plan a permanent organization. There were ninety present.

* * *

Rev. John I. Byron, assistant at St. Paul's, Pawtucket, R. I., has accepted a call to the Redeemer, Providence, succeeding the Rev. F. J. Bassett.

* * *

The Rev. Norman B. Nash of the Cambridge Seminary was the speaker

at the meeting of the Young People's Fellowship of Trinity Church, Boston, last Sunday evening. More than 200 young people, many of them students, belong to this fellowship.

* * *

Trinity, Litchfield, Minnesota, celebrated its 60th anniversary on October 26, Bishop McElwain dedicating several memorials and preaching the sermon. In the evening the sermon was by the Rev. Don Frank Fenn of Gethsemane, Minneapolis.

* * *

The national department of religious education is inquiring as to just what the churches can do to relieve

unemployment. They plan to send their findings to the clergy shortly.

* * *

The reports of the Lambeth Conference apparently did not go over so big with the non-conformist brethren in England. At the Council meeting of the Free Churches held recently the Rev. Charles Brown, a leader of the Baptists, deplored the fact that the bishops at Lambeth took no steps toward unity with the non-conformists, pointing out that nothing was done to follow up the declaration of 1925 when, as a result of negotiations with representatives of the Free Churches, the Anglican

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representatives had made the significant admission that certain Free church ministers exercised "a genuine ministry of Christ's Word and Sacraments in the Universal Church."

This admission had been considered of very great importance by the Free churches, but for years afterwards, at the Lambeth Conference, no reference was made to it, and as far as was known no single step had been taken by the bishops to emphasize and develop that admission. Dr. Brown thought that if Archbishop Davidson had lived the conference would not have avoided all reference to this declaration. He said that the Lambeth Bishops had been evidently much more desirous of union with the Orthodox churches than with the Evangelical Free churches.

In answer to such criticism the Archbishop of York said that the Committee of Unity spent much time in the consideration of reunion with Nonconformists, but it became clear that any decision reached would not be received with universal good will and would create an atmosphere of distrust prejudicial to the South India scheme.

At the same time the Dean of Durham makes a counter charge that the Free churches on their part had conceded little.

* * *

Bishop Gilbert of New York, in his first sermon since his consecration, preached at Trinity, Saugerties, N. Y., deplored "the widespread dishonesty in business, in politics and in our courts of justice," and denounced "the subtle influences that have been at work for a long time to cut out of men's hearts anything resembling a living faith in the living Christ."

* * *

When the cables came from China last August telling of the looting and burning of Changsha and the whereabouts of the Foreign Mission staff, there was no word about the Chinese priest, the Rev. Cary Fang, nor, as it happened, was there any news about him in recent issues of The Hankow News Letter. A story which concerns him has just arrived, in a letter from Miss Mary Dawson of Hankow, dated September 26. Miss Dawson writes:

"Last week three English ladies came to call on us. They are members of the Church Missionary Society and their stations are in southern Hunen. Because of the unsettled conditions in that province the British Consul ordered them to leave their work and come out to places safer from bandits and communist raids. They passed through the city of Changsha, so recently ravaged by the Reds, and the day they happened to be there was a Sunday. They started off to our Church compound, hardly knowing what they might find. They

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found plenty of evidences of the raid, the girls' and boys' school in ruins, and refuse and debris scattered about. The church building had been used by soldiers and was showing it had been ill used. It was bare and empty of all its appointments and straw left by the soldiers lay scattered about the nave. But in the Church they were surprised to find preparations going on for a service. A lot of small chairs were placed there in rows. (They may have been saved from the classrooms.) A congregation of about fifty gathered, mostly men. Some one had collected the remains of the hymnals and Prayer Books in a little basket and they were used to the best advantage. It was not very comfortable kneeling on the cement floor or sitting in the little chairs, but no one seemed to mind. The Chinese rector, the Rev. Cary Fang, was in his place and preached what they say was a stirring sermon. They spoke to me repeatedly of the deep spiritual atmosphere pervading the whole service and especially marvelled that it should be so in a city tense with fear of a second attack. Rumors were about the town that the Reds might appear again any day or any hour to add to the destruction they had already wrought, but these missionary ladies said, in spite of that and in spite of the general suffering from their recent catastrophe, they were having one of the most beautiful services they had ever attended.

After the service they went through the battered vestry door and found the wooden floor there for the most part torn up. They noticed the cross from the top of one of the buildings had been thrown down and was lying in the yard, another cross was partially broken, but they added, "The Church is not in buildings but in the hearts of the people." These missionaries felt so encouraged by what they witnessed in our church in Changsha that they made it a point to come to us and tell us with all enthusiasm. Their party was brought from Siang-tan to Changsha and remained there only one day for it is not a safe place for foreigners now, or for Chinese either. The destruction in that one city amounted to many millions of dollars.

* * *

St. John's, Knoxville, Tennessee, has had a committee looking about for a new rector. One of the first things the committee did was to draw up a list of "Qualifications." When it was presented to the congregation at a parish meeting, Mr. R. P. Johnson, communicant of the parish, arose and said that the clergy on being

called also had a right to list the "Qualifications for a Congregation," and he proceeded to read off a few. Here you have them, the numbered paragraphs being the committee's qualifications for a rector, and under each one, marked with an (a.) Mr. Johnson's qualification for a congregation to go with it.

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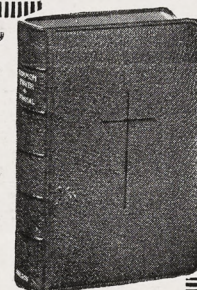
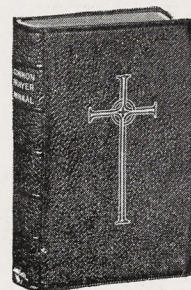
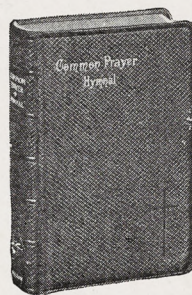
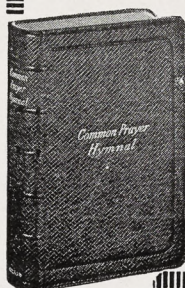
4. A man who is a leader and will work as well as lead.

a. A flock who will not only follow a leader, but who will hold up his

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a. A congregation that can listen attentively to his sermons and if pleased, not hesitate to tell him so after the service.

6. One who is interested in the Church School, and will assist in building it up. A good mixer with young people and one who will make contacts with University students and attract them and other young people to the Church.

a. A congregation that will help the Rector build up the Church School, not only by sending their children, but by using their influence to have others send theirs. A congregation that invites University students to their homes to give these young people a touch of home life while away from home.

7. A married man is preferred whose wife should be interested in the Church and be a Church worker.

a. A congregation, not, we will say, made up of married people only, but when they are married both to take an interest in Church work and be active in the Master's cause.

* * *

The Rev. William S. Rainsford, for many years one of the country's greatest preachers, celebrated his 80th birthday recently. He is living at Ridgefield, Connecticut, tramping, playing golf and discussing important events with his neighbors. He stated the other day that he knew

RESOLUTION

Minutes adopted by the Executive Committee of the Cathedral Chapter of Trinity Cathedral at the First Meeting following the Burial of Bishop Leonard.

RESOLVED that the death of Bishop Leonard will bring sorrow to many persons and many households in this Diocese, but there are few who will feel his loss so deeply as the members of this Executive Committee of the Chapter of his Cathedral, many of whom have grown to manhood during his long episcopate, and every one of whom was his devoted and affectionate friend.

We shall remember with pride the great achievements of his administration, and the position of distinguished honor which he held both in the Church and in the community: we shall cherish the memory of his saintly life and the high qualities of his mind; his wisdom, his statesmanship, and his steadfast courage; and our thoughts will often dwell, in more intimate fashion, upon his kindly ways and the charm of his manner.

He was a great Prelate and a great Gentleman, and while we mourn his loss, we should thank God that such a man has lived among us.

RESOLVED that we dedicate ourselves anew to the service of this Cathedral Church which he loved, which was built by the power of his influence, and has always been the object of his fostering care.

RESOLVED that these resolutions be printed in the Cathedral Bulletin, in Church Life, and in The Witness and that a copy of them be sent to Miss Sullivan, the Bishop's niece.

Robert H. Clark,

Secretary of the Executive Committee,
Francis S. White,
Dean.

ST. STEPHEN'S COLLEGE (Columbia University)

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

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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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there had been progress in the world, for whereas he was once called a radical he is now considered a conservative, and yet he is sure his own opinions have not changed. It is simply that people have caught up and passed him. And he is still young enough to rejoice over that fact. He is cheered as well by a more kindly attitude of men toward the poor and he has the greatest faith in the youth of today and his quest for truth. Said this famous rector of St. George's, New York, on his birthday: "Soon I shall be an old man. I do not feel it. On the contrary I can truly say I feel more in sympathy with all people around me and I understand them better. Still the young fellows now call me Sir. That very plainly indicates they think I am growing old."

* * *

Rectors have been very kind in answering the questionnaires sent out by THE WITNESS recently. Only a small batch of them were sent for a starter, but we plan to have one in the hands of every rector before this month is out. The questionnaire seeks information from parishes throughout the country in order that we may pick up news and ideas to hand on to others through these paragraphs.

Occasionally of course a letter comes in from a rector telling us that he is altogether too busy to bother with our questions. He then generally writes a two or three page letter to tell us how busy he is. There is one of that sort before me. He writes: "I am much too busy a man to go into details regarding the matters which you require for your paper. What with conferences and arch-deaconry meetings the clergy have scarcely time to breath, except those who belong to country clubs and who go shooting ducks and game when they should be doing the Lord's work in their parishes." He then goes on for two pages to say that parishes must get rid of atheistic vestrymen; that the daily Eucharist is nonsense since the clergy would be much better off if they spent that time to commune with God in their bedrooms. The rest of the letter told of the great success he has had in building up two parishes which were down in the heel when he happened along. Isn't that just dandy? But at that I think he might have saved his valuable time and mine, even if less valuable, if he had filled out the questionnaire instead of writing the long letter.

* * *

The mothers of Episcopal Church students attending the University of California have a club of their own in Berkeley. They hold occasional meetings at St. Margaret's House,

the Episcopal Church training center. St. Margaret's new building still has a good many lacks in its furnishings, but is settling down in the atmosphere of a real home.

* * *

Said Mahatma Gandhi: "For many

years I have regarded Jesus of Nazareth as among the mighty teachers that the world has had. If I had to face only the Sermon on the Mount and my own interpretation of it I should not hesitate to say, 'O yes, I am a Christian'."

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, off 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

Sundays:
8:00, 9:30 and 11:00 A. M.; 8:00 P. M.
Weekdays:—8:00 A. M.



For Many of Us “Go Ye,” Means “Give Ye”

We cannot go ourselves, but through our gifts, others may go for us.

How shall we give?

“Every man shall give as he is able, according to the blessing of the Lord thy God which He hath given thee.”

Give, that in parish, diocese and world, the Church's work may prosper; not for the glory of man, but that the abundant life in Christ Jesus may be shared by all.

The Every Member Canvass November 30—December 14

During the Canvass, you will be asked to make your pledge for support of the Church's work in parish, diocese and world.

Make that pledge after study and prayer.

What to study will be suggested by your rector, your diocesan office, or

THE NATIONAL COUNCIL

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