

# *The* **WITNESS**

CHICAGO, ILL., NOVEMBER 20, 1930



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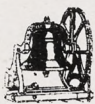


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# THE WITNESS

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## WHO'S TO BLAME

By

BISHOP JOHNSON

THE world's social order seems to be in a bad way. There is an over production of food stuffs and an under nourishment of workers. There is an unprecedented accumulation of gold and an unpleasant surplus of unemployment. There is a universal opportunity for education and a maximum of crime. There is a tremendous amount of religion and very little charity. There are innumerable political panaceas and a minimum of social content.

All of which seems to indicate that the world has accumulated many things but in doing so is in danger of losing its soul. We have a lot of things but are not very happy with them all. The public press, which is the barometer of the public atmosphere, specializes in crime because that is what sells the papers. We Americans do love to hear the minute particulars of ghastly murders, or sordid family relations, of brutal crime. Like juveniles we love to hear ghost stories and are afraid of the dark. We would hate to meet a real ghost in a graveyard at midnight but we want to read about him.

As Chesterton well says we have more means of communication than any age and less that is worth while to communicate. We are just recovering from the greatest gambling orgy of all history and are feeling sick about it.

WHAT society needs is a stabilizer and what we get from the pamphlet writers is abuse of the Church. Well in a way that is a compliment to the Church. When things go wrong politically we blame the government because we have a conviction that if it is to be righted at all the government must do it. It is at least a recognition that the Church could be a potent force for bringing order out of chaos if those in the Church were competent to administer it. The attack is therefore upon those who represent the Church. They are not doing what could be done if the clergy and laity were equal to their task. Unfortunately they

are composed of the same flesh and blood as their critics. The critics are doing nothing. Church people are not doing much.

Well, what can be done about it? It is evident to all men that if we were to love one another everybody would be happy. But there is no one who has ever attempted that Herculean task in a way that has inspired others but Jesus Christ. When one compares Him with Lenine and Stalin the comparison is odious. There is a greater gulf between them than there is between St. Francis and Alexander Borgia. When one compares Him with Bertrand Russell and Mencken there is all the difference that there is between an artist who creates stained glass windows and a small boy who smashes them. When one compares Him with our political and financial leaders there is an antithesis which is final.

Never mind about the next world. If Christ's promises are worth anything they are based upon His prescription for this world in its power to produce love, joy and peace in spite of adversities. It doesn't make any difference whether it is one in a hundred or one in a million, the test of the remedy is to be judged by those who use it. The trouble is that the dose is impalatable to selfish people and they refuse to take it. But the fact that so many who pretend to believe in it do not really follow the treatment doesn't invalidate the efficacy of it.

Even at that if you divide mankind into two parts, those who try to follow Him and those who reject Him, and put all of one group on one continent and all of the others on another, this latter place would not be inhabited solely by intellectuals but would include all the other behaviourists from bandits to bootleggers. You can't judge one group by including everybody and the other group by selecting the cream only. All the thugs in America are in the behaviourist group. If Christ hasn't made many saints who are entitled to future rewards, He has at least made society decent to



live in just in proportion as it has accepted His leadership.

I AM rather weary of having Christianity judged by its failures and every other theory and system judged by a little group of selected varieties. If the Christian Church has to be sponsor for everyone who pretends to be a Christian then why is the group that advocates free love and self-indulgence exempt from similar treatment? It is as though you condemned one of Beethoven's symphonies because most orchestras play it badly.

Moreover it is easy to point out that very few ever excel in anything that they attempt but that does not mean that their critics are doing any better. They are a gallery of bleacher athletes who are looking at the game merely because they have the price, but who if they tried to play it would be carried out in an ambulance. Still they can tell you how it ought to be played because they are in no danger of being hurt.

It is a sick old world, too diseased to appreciate virtue or to enjoy its possessions. It has a thousand theories of how it could be made well by processes of thought or by a readjustment of its pillows, but it has always pursued a vicious circle of panaceas which

are the same old stuff with different labels. And when its amateurish treatment runs its usual course and the patient becomes desperately ill then it looks to the Good Physician to restore it to some degree of its former health. But the more it recovers the less use it has for the doctor, and it begins again the same old round of quack remedies.

There is no question in my mind that the only solution of the soul's disease is contained in the statement, "Thou shalt love the Lord thy God with all thy soul and thy neighbor as thyself."

It is only so that society has found a joyous expectancy which is essential to spiritual health. It is perfectly true that the Christ has never succeeded in raising society to the status of perfect health. He never expected to. What He did do was to promise His grace to those who would follow Him and to leaven society in general just in proportion to the reality of effort in those who followed Him.

The Church has no more failed than reputable physicians have failed. The failure lies in the habits of the patient, whether he rejects the treatment in toto or does not use it as directed. Why blame the Physician for the stupidity of His patients?

## THE PURPOSE OF LIFE

By

G. A. STUDDERT-KENNEDY

WHEN, in the Sermon on the Mount, the Lord of Life laid down the principles of God's Kingdom, and stretched in fine firm lines the portrait of the Kingdom Man or Woman, He began with poverty of spirit.

We have seen what He meant by that. The man who is poor in spirit must not be confused with the poor-spirited man. Christ had and has no blessing for the weakly, whining beggar-man who simply preys upon the pity of the world. The parasite who is content to remain a parasite is not fit for the Kingdom of God. He bids all such stand up upon their feet and work.

The man who is "poor in spirit" must be a "man of sorrows and acquainted with grief," as Jesus was; he must mourn for the sin and suffering of the world. That, of course, sounds as if Christ means us to be mournful and not cheery souls. It sounds as if He wanted us to go about with long faces and tragic eyes.

But think again. "Happy are the mourners," He says, "for they shall be comforted." The human-hearted, great-souled man who feels himself one of and one with the fellowship of humanity, and therefore suffers the sting of its sorrows and the shame of its sins, will not sit down to weep and wring his hands

—he will be comforted. He will hear God's call to fight sin and sorrow, and will be strengthened for his battle.

That is what "comforted" really means. It does not mean that if we all go about weeping and worrying over the suffering of the world, that God will take us on His knee, and dry our eyes, and say, "Never mind, I will put it right."

Christ promised that God would comfort, not coddle us!

If we see the sin of the world and hate it; if we feel the sorrow of the world and long to heal it; if we hear the call of God and answer it, and go out to do a bit for the conquest of sin, and the healing of sorrow, and the coming of the Kingdom, then Christ says we will know sorrow all right. We will come up against disappointment and failure, ingratitude, stupidity, and hardness of heart, but we will be comforted, strengthened, upheld in our battle, and in the end will come to count it well worth while. Here is Christ's deeper doctrine about happiness.

THE shallow-thinking man imagines that happiness means pleasure, comfort, prosperity, the absence of all worry and pain. Christ knows human



nature better than that. He knows that men and women are never really happy until their lives have found a purpose and a meaning. Give a man something to do that he knows is worth doing, give him something to aim at that fires his imagination, grips his heart and mind, moves and keeps him moving, and he is on the road to happiness.

That mother, devoted to her children, with their clamorous and crying needs, has but little pleasure and small comfort—she has plenty of worry and maybe her share of pain; but she is nearer happiness than the rich lady with a lap-dog who does not know what she is alive for, and does nothing but kill time.

That doctor friend of mine, with his keen brain and beautiful hands, has no time for pleasure; comfort he cares nothing for; worries pour in upon him every day—yet he is nearer to happiness than the lounge lizard with a private income and an empty head whose bread is buttered on both sides. He is a man with a purpose, the other is a man with none.

WHAT is it makes a fine man who could be perfectly comfortable at home set off to climb Mount Everest, or explore the South Pole? Why should he be happier battling with ice packs, blizzards and killing cold than he would be sitting in carpet slippers by his own fireside?

Why should he ask for trouble like that?

Why—because he has found a purpose, heard a call; troubles do not matter, suffering does not count; his heart has gone to the mountain heights and he must go. That is the real secret of happiness, the discovery of an aim or a purpose in life.

Those who have found that will mourn all right. They will be men of sorrows and acquainted with grief; but they will not care a hang; they will be comforted. *The royalty of inward happiness will be theirs, and the peace of a steadfast mind.*

So it was with Him who, for the joy that was set before Him, endured the cross—despising the shame of it. That was what He meant when He said: "If any man will be my disciple, let him deny himself, take up his cross and follow after me."

"Here is a world of sin and sorrow in which men butcher, beggar, torture and ruin themselves and one another."

"And yet it is a beautiful world. For those who have eyes to see and ears to hear, the stars all sing together and the mountains clap their hands with joy. Who will set out on the great adventure of making it all as beautiful as the stars, as noble as the mountains, and as joyous as the first green days in spring?"

"In a word, who will come out for the Kingdom of God? They must be poor in spirit, bearing the world in their hearts, or they will not be able to see, never mind enter, the Kingdom."

"They must be prepared to mourn, too. If any man wants roses without thorns, triumph without tears, peace without pain, let him go back. I am calling for pioneers!"

That is the challenge of Christ to the men and women of every generation. Only as we answer to that challenge in some form or other can we find happiness. Happiness always comes to those who are seeking something else, and are so absorbed in seeking it that they never stop to think whether they are happy or not.

THIS is not a popular doctrine to-day. The popular gospel is the gospel of the good time. Let us enjoy ourselves! But it does not work!

We do not enjoy ourselves because we have no real selves to enjoy. We do not know what we want, and will not be happy until we get it. We may be gay, but we are not happy. Life may be full of jazz, but it is not therefore full of joy. We dance because this is a rotten world and we want to forget it, not because it is a good world and we want to remember it.

Believe me, nothing can make us happy but a renewed sense of purpose. People simply perish where there is no open vision of the Kingdom of Love and Light.

When men and women lose the vision of the Kingdom and of the good purpose in life, they either drug their souls to sleep with pleasures, or else they are haunted by evil visions, and become a prey to tragic and terrible ideas.

When the head and the heart are empty then the devils can take possession. Love dies and hatred rushes in to take its place. Men's souls grow sick of the foolish dance and they suddenly draw the sword. Women and wine no longer satisfy; they begin to thirst for blood.

This is the mystery of iniquity. I do not understand it. I only know that it is there. It is written all over history in letters of blood and fire. Never for long are men satisfied with a trivial life. When the sense of a high and noble purpose dies and life becomes trifling, it is always the beginning of the end.

THINK, and you realize that there always comes a crisis, when from trifles men turn to tragedy. We are not little and cannot for long be satisfied with little things and a little view of life.

When life becomes little for us we lose our self-respect, and then lose our respect for others. Human life becomes cheap. Cynicism turns to cruelty. *The dance becomes a dance of death.*

We must have a purpose, and to do that we have got to realize that "life is real, life is earnest." If a man is really and truly human the sorrow, the suffering, and the wickedness of the world come home to him. He does not seek to drown them in forgetfulness of jazz; he stands straight with his face turned toward the Father and his hands held out to serve his fellow men. He realizes that his life is bound up with and dependent upon the life of that human fellowship, and he is proud and glad that it is so.



## Endowments

By

GEORGE PARKIN ATWATER

### MEMORIAL ENDOWMENTS

THE A-A method for the cumulative endowment of Churches provides not only for the founding of individual endowments by persons living and active in the support of the Church, but also for the founding of Memorial Endowments for the departed.

The principles and resources for such memorials are set forth in a pamphlet which was sent to the parishioners of a certain parish, with the result that eighty-nine memorial endowments were founded in that parish. Many anniversaries, such as the birthday, or the date of the death of the departed, are being remembered by an additional gift to the endowment.

The pamphlet is printed in full below, and may serve as a model for similar pamphlets in any parish.

### *A Message from your Church concerning* MEMORIALS

It has long been the practice of Christian people to perpetuate the memory of the departed by giving endowments or other memorials to the Church.

This is a most fitting practice and the many memorials in our churches are both a tribute to the loving motives of the donors, and an expression of the affection in which they hold the memory of the departed.

This instinct of the heart is so deeply respected that the Church has ever accepted the stewardship of memorial gifts, and has become the careful custodian of many loving trusts.

The impulse to establish a memorial is, however, more universal than the expression of it. Certain conditions have grown up about memorials that have limited the practice.

A general feeling prevails that a memorial, to be worthy and satisfactory, must involve a considerable sum of money. There are, indeed, a few articles of church furnishing that do not involve expense. Most of them are associated with the Altar and the service of the Altar. But there is only a limited number of such objects suitable for memorials.

Also, when an endowment of money is contemplated, it is generally thought that such an endowment must be a large sum.

Our parish has believed that this general feeling has limited the giving of memorials. In order to give all of our people the opportunity to establish memorials, we have adopted a method that is suitable to the means and the desire of any one wishing to do so. It is a method which gives full and continuous satisfaction to the donor, and permits him to give worthy expression to his devotion to the departed.

The method is to have the donor establish a Memorial Endowment Fund, in the name of the departed, and to begin the accumulation of the Fund by an initial payment of such amount as he desires.

This Fund will be put into trust by the Church, and the principal will be kept intact, perpetually.

The income will be used either for the general work of the Church, or for a purpose agreed upon by the donor and the Church.

The advantages of the method are manifold. The donor may have the satisfaction and comfort of establishing the Fund when the impulse to do so is strongest and the consolation of doing so is most needed. He may make, at first, only a small initial gift, which is conserved in the name of the departed.

The initial gift is considered both by the donor and the Church, not as a complete expression of the donor's purpose, but as the beginning of a tribute of love, that as the years pass may be increased.

From time to time the donor may add to the initial gift. At times when the memory of the departed is vividly revived the donor may satisfy the impulses of his heart by adding to the endowment thus established. The memorial fund constantly grows.

When the initial gift is made, the name of the departed is enrolled in the Memorial Book which is kept constantly on the Altar of the Church.

Such a memorial not only lives, but serves. It assists the Church to continue its service for the living. Thus, in the name of the departed, there will be for all time an enrichment of the work of the Church. The departed shall never fade from the loving remembrance of the congregation.

The Church is the great household of the faithful. Those who have gone before, into the Paradise of God, and whose good works are represented in the Church by memorial endowments, send constantly their living message of encouragement and faith to those who live and work in the Church visible. Thus the work of the Church grows in power, ever increased by the perpetual support of the memorials, established to represent the departed.

Such endowments will be placed in trust, with a responsible trust company, and the trust will be made perpetual.

If you wish to perpetuate the memory of the departed will you not give careful consideration to this method of establishing a memorial endowment?

The rector will be glad to consult with you about it at any time convenient to you.

(To be continued)

## What's the Use

### *A Study in Liturgical Origins*

By

IRWIN ST. JOHN TUCKER

### CEREMONIAL

CAN you tell me why ceremonial differs so much in different Episcopal Churches? And can you tell how so much complicated ceremonial arose?

During the long centuries of the dominance of the monastery system there were great numbers of persons in attendance at public worship who found time



hanging heavy on their hands. They understood in a general way what the worship meant, but many were unfamiliar with the language.

So a great number of little details was evolved, such as kissing of hats, hands, instruments, taking off and putting on of garments and bits of attire. Some of these observances have a clearly perceptible meaning. Others seem never to have had any purpose except to keep idle hands busy.

There seems to be no point in continuing these numberless little liturgical details unless they express, to people of today, a definite philosophical meaning.

The diversity of customs in the Episcopal Church, so far from being its "glory" is its greatest curse. People go from one parish to another, find themselves in a totally different atmosphere, and grow bewildered and disheartened. So when a new priest comes in he proceeds to change everything all around to suit his own ideas, quite frequently based on no reason more profound than personal preference.

It is for this reason that I am advocating the study of liturgics from the standpoint of common sense, rather than of antiquity, so as to evolve a standard use. A symbol should symbolize something intelligible to the present day.

I have sometimes thought that the rule of much or little ceremonial in the Episcopal church is like that in a South American army. What it lacks in soldiers and discipline it makes up in generals and gold lace.

## Exchange of Method

By

BISHOP WILSON

HARVEST OBSERVANCE

IN THE calendar of the Christian Year there is a succession of fasts, feasts, and festivals connected with strictly Christian matters—the birth, death, resurrection, and ascension of our Lord, the remembrances of Christian saints, the birthday of the Church etc. But there is one day which finds its place not because it is generally Christian but because it is a natural expression of human sentiment. Thanksgiving Day is generally recognized by Christian people and has its special order of service provided in our Prayer Book. The same festival, however, or something akin to it, has been observed by all kinds of people for the simple reason that we are all dependent upon the fruits of the ground—Christian and heathen alike.

Early and wide-spread customs gather around the Corn-mother. Undoubtedly they derive from some primitive forms of worship in which localized spirits played a leading part. In many European countries ancient customs have persisted of saving the last sheaf of grain which was cut in the annual harvest and calling it the Corn-mother. It was supposed to house the corn spirit which had fled from sheaf to sheaf in order to escape the sickles of the reapers and finally sought its last refuge in the one surviving sheaf. That

last sheaf, therefore, was taken home and hung up until the following spring when its grain was sprinkled over the newly sown fields as an assurance that the fruit-giving spirit had not forsaken the crops. In Scotland they called it the Carline. In Poland they used to call the last sheaf the Baba and there was an old saying that "in the last sheaf sits the Baba."

Oriental countries have cherished similar customs, only, as one might expect, the spirit of the grain is there known as the Rice-mother. In Java, for instance, the rice fields are carefully watched as harvest time approaches. The first stalks which appear to bend under the breeze are called the Rice-mother and are tied together to wait until the surrounding stalks have been cut. Then they are gathered in, tied together in a bundle, and solemnly escorted home with suitable ceremonies where they are placed in a bag in the barn. The American Indians had traditions of a like nature, though in some of the tribes there were cruel practices such as belong only to a savage state of life.

Primitive reachings after God—crude and imperfect, to our way of thinking, but certainly not without significance. The Jews had a better conception in their offering of the fruits of the harvest to God in the holy Temple. We Christians also recognize our dependence upon the fruits of the ground and we pay our tribute to the Heavenly Father whose creative power is back of the whole of it. The observance of Thanksgiving Day is a very healthy experience; first, because it tells us of our place in that common humanity whose fundamental needs, both physical and spiritual, have never changed; and second, because it carries us back behind the imposing human contrivances of a mechanical age into the presence of Him who is the Source of all life and the Supply of all needs. "Praise God from whom all blessings flow."

## About Books

THE MASTER, A LIFE OF JESUS CHRIST by W. Russel Bowie. \$1.00.

A dollar edition of this beautiful life of Christ written by the rector of Grace Church, New York. Buy it if you do not own it already.

\* \* \*

THE EQUALITY OF ALL CHRISTIANS BEFORE GOD. *The record of the New York Conference of the Christian Unity League. The Macmillan Co. \$2.00.*

Christians of many denominations came together a year ago for a discussion of Church Unity. There were addresses by the leaders of many denominations on topics of vital concern to us all. This book gives not only the addresses but also the discussion that followed each address.

\* \* \*

THE MOTIVES OF MEN, by George A. Coe. Scribners. \$1.00.

A dollar edition of this important book which should be in every man's library.



# NEWS OF THE EPISCOPAL CHURCH

Edited by  
WILLIAM B. SPOFFORD

SOMEHOW I can't get over the feeling that a man runs a terrible risk in allowing himself to be consecrated a bishop. The dignity of a really big man is essentially a humility that comes from identifying himself with all mankind, the worst as well as the best. He knows, as Christ knows, that there is at least as much goodness in the speak-easy bum as there is in the superintendent of the Anti-Saloon League, and he is "just folks" with the lowly quite as naturally and as genuinely as he is with the proud. But a bishop, it seems, is cut off somewhat from the conscious sinners and is surrounded for the most part by the righteous. They tell him time and again that he is their leader so that before very long, quite unbeknown to himself, he runs the danger of becoming the super-righteous one, taking to himself all of the characteristics that he thinks such a being should have. Even his most intimate friends by that time have ceased to call him by his first name, and anything as undignified as "well, boy, how goes the old battle" no longer ever sounds in his ears. He is surrounded by food-stuffing dowagers and job-seeking parsons, shunned for the most part by ordinary folks who after all are uncomfortable in the presence of too much personified righteousness.

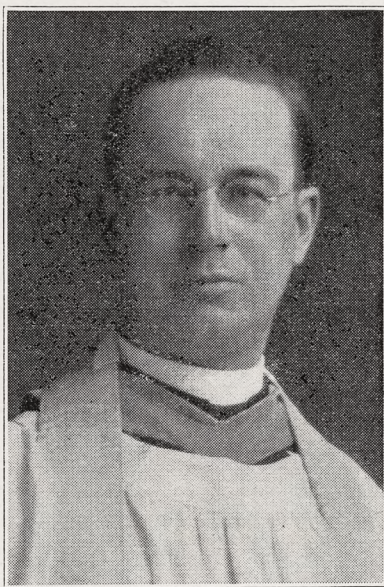
I am always a little sorry when a real friend of mine is elevated to the episcopate. I am afraid that he won't be able to stand the gaff; afraid that he will be a victim of the insidious hokum incidental to his great office; afraid, I suppose really, that I am to lose a friend—a good guy now but soon to be merely a bishop.

\* \* \*

The Rev. Gardiner Day is now the rector of St. John's, Williamstown, Mass., after having been an assistant to the Rev. J. Franklin Carter for over a year. Dr. Carter who has served the parish for thirty years as the rector has become the associate rector.

\* \* \*

On the cover is a picture of the new chancel of St. Luke's, Jamestown, New York, showing the three new chancel windows, the last of a series to be dedicated. The plans call for new windows throughout the church, all memorials, the first one having been given by the senior warden, Colonel William F. Endress, who is largely responsible for the



REV. LEWIS WARD  
Rector at Jamestown, N. Y.

plans calling for the complete redecoration of the church. The church is one of the most important architecturally in the diocese of Western New York and it is hoped that the remaining windows will soon be given thus completing the renovation. The windows and the redecorating has been done by the J. & R. Lamb Studios. The Rev. L. E. Ward is the rector of the parish.

\* \* \*

There was an interesting and colorful Armistice Service at Calvary, New York, on the Sunday before Armistice Day.

The flags of ten nations were borne in processional with the choir and placed before the altar. During the singing of each hymn, the flag of the country from which the hymn had its origin, was raised. Italy, France, Spain, Greece, Holland, Denmark, Ireland, France, Great Britain, Germany and the United States were represented.

After a short address on "Patriotism and Internationalism", by the rector, Rev. S. Shoemaker, Jr., there was a pageant of the flags at the end of which the cross of Christ was held aloft and the banners of all nations were lowered before the supremacy of the cross, while the congregation and the choir sang the Gloria in Excelsis.

\* \* \*

Oh, and was I wrong in regard to that consecration of Bishop Goodwin at Farnum, Virginia. At the time I

indulged in flippant remarks about what a difficult place Farnum was to reach. Now letters come to tell me that if I would but come to the good old state of Virginia they would show me how rural church work ought to be done. It seems that Farnum was selected since it was one of Bishop Goodwin's rural parishes, dating back to Pocahontas or someone equally important. Well sir, believe it or not, there were nine Bishops at this consecration, 76 clergymen, a bunch of seminary students, several vestries and 1800 people—that's right, 1800. And from what I can get from the letters received it was all worth the trip. Anyhow they had a picnic dinner that was worth travelling miles for—ham, fried chicken, and hot fried oysters. Boy! The next time they consecrate a bishop in Virginia I am there.

\* \* \*

Through the Gardiner Memorial Fellowship, which is the gift of Mr. Samuel Mather of Cleveland, the services of that distinguished churchman, Robert H. Gardiner, are remembered every year in an interesting way at Greenwich House, New York. The fellowship is given for the use of a student at the General Theological Seminary of which the late Mr. Gardiner was a trustee, and is held this year by Robert J. Gibson, a member of the senior class who is doing social case work with men. His counsel in the problems of families associated with the Settlement is of unusual value at the present time when unemployment is complicating difficult situations.

The idea of the Gardiner Memorial Fellowship is to give Seminary students an opportunity to engage in work on some of the personal and community problems which will confront them later in their parish life, and they are most fortunate in having open to them the unusual facilities of Greenwich House, which since 1929 has been affiliated with Columbia University.

\* \* \*

We are very grateful to the many clergymen who have sent in replies to the questionnaires which are now going out from THE WITNESS office. Much valuable information has come in as to what is going on in parishes throughout the country. All of it will be used though, because of our limited space, it may take some weeks to get to the particular information that you were kind enough to send us. We beg your indul-



gence. May we also ask those who have received questionnaires that have not as yet been filled out if they won't please do so. The information that they contain will be passed on to our readers through these pages, which we are sure can be brightened by your contribution.

\* \* \*

Archdeaconry of Harrisburg met at Mount Joy on November 6th, when plans for the effective presentation of the Church Program was discussed.

\* \* \*

The Woman's Auxiliary of Connecticut met at St. Paul's, New Haven, yesterday for a quiet day conducted by the Rev. Howard Weir, rector of the parish.

\* \* \*

On the fifth of November the Auxiliary of Connecticut met at Christ Church Cathedral, Hartford, to celebrate the 50th anniversary of the founding. There were addresses by Bishop Brewster and the Presiding Bishop.

\* \* \*

Bishop Cook of Delaware was the speaker at the meeting of the Maryland Clericus, held at St. Michael and All Angels, Baltimore, on November 10th. He spoke on the Lambeth Conference.

\* \* \*

There was a great service in Washington last Sunday when the thirty-five missionaries who are to be holding forth in the diocese for eight days were introduced. Bishop Strider of West Virginia and Dr. William C. Sturgis gave the addresses, with Bishop Freeman presiding. Choirs from throughout the city were at the service. Here are those who are to conduct missions during this intensive missionary effort: Bishops Strider, Quin, Abbott, Remington, Irving P. Johnson, Cook, Dallas, Booth; the Revs. J. R. Oliver, Spence Burton, E. C. Young, James Mitchell, J. A. Schaad, T. A. Cheatham, S. C. Hughson, Edgar Jones, R. S. Chalmers, John Gass, R. DeOvies, R. S. Flockhart, Dean Gateson, D. T. Eaton, Richard Wilkinson, Charles Clingman, J. M. McGann, William Smith, F. T. Henstridge, J. J. Queally, A. A. McCallum, Canon Peter, D. F. Fenn, W. M. Gamble and Captain Moss, Church Army.

\* \* \*

Bishop Jenkins of Nevada was the speaker last week at several churches in and around Boston, telling of his work in the west.

\* \* \*

The Rev. John W. Chapman, who spent 43 years as a missionary in Alaska, has been addressing church groups in the east.

\* \* \*

The Rev. Elwood Worcester, Em-

#### CLERGY SKETCHES

THE Rev. Lewis Ward, pictured on the opposite page, is the rector of St. Luke's, Jamestown, New York, a picture of which is on the cover. Mr. Ward is a native New Yorker, attended public schools in the state and later graduated from Hobart College. He then attended the DeLancey Divinity School in Buffalo for a short time, transferring from there to the Berkeley Divinity School from which he graduated. He was a curate for a short time at Trinity Church, Binghamton, N. Y., was the rector of Emmanuel, Elmira, for several years and was called from there to his present parish, which has flourished under his leadership.

manuel movement, preached last Sunday evening at St. Paul's Cathedral, Boston, on "The Three Great Sublimations." This was the first of a series of four sermons he is to preach at the cathedral.

\* \* \*

Bishop Sherrill laid the cornerstone of Grace Church, North Attleboro, Mass., last Sunday. The church is to replace the one that was burned about a year ago.

\* \* \*

Here's a new one; instead of the Every Member Canvass St. Matthew's Church, Worcester, Mass., has placed a treasure chest in the church into which parishioners deposit their contributions to the national work of the Church. It will be interesting to learn how the plan works.

\* \* \*

They have started work on the new \$70,000 parish house for St. John's, Bridgeport, Connecticut.

\* \* \*

The Rev. B. F. Root, formerly rector of St. Paul's, Bridgeport, Conn., has accepted a call to St. Thomas's, Bellrose, Long Island.

\* \* \*

The Rev. Allen W. Clark, rector at Hanover, N. H., and student pastor at Dartmouth, is to become rector of All Saints', Worcester, Mass., on January first.

\* \* \*

A memorial service for the Rev. Alfred Scott Priddis was held at St. Paul's Cathedral, Buffalo, on November 2nd, the address being delivered by the bishop of the diocese, the Rt. Rev. D. L. Ferris. The cathedral was crowded to honor this beloved priest, who gave his life last summer in trying to save another from being drowned. Representatives of

social service agencies and of labor unions, with whom Mr. Priddis always kept in close touch, were present, Mr. D. P. Falconer speaking in their behalf. Incidentally it is interesting to know that Labor Age, official organ of the progressive labor groups in this country, paid an editorial tribute to Mr. Priddis in their September number.

\* \* \*

The Rev. F. S. Fleming, vicar of the Intercession, New York, was the preacher at the Armistice Day service at Trinity, New York.

\* \* \*

A congregation of 500 people attended a memorial service for the late Bishop Leonard, held at the Redeemer, Brooklyn, where he was rector from 1872 to 1880. Besides the rector of the parish, the Rev. T. J. Lacey, five clergymen took part in the service, each of them for some reason connected with Bishop Leonard; the Rev. W. B. Kinkaid, confirmed and ordained by him; Rev. George Parkin Atwater, who served under him from the time of his ordination until he came to Brooklyn in 1926; Rev. C. G. Wadsworth, who served under him as rector of Grace Church, Cleveland; Rev. J. Howard Melish, rector of Holy Trinity, Brooklyn, where Bishop Leonard grew up as a boy, where his father was warden, and where Bishop Leonard spent the first years of his ministry as a curate; Rev. R. H. Brooks, rector of St. Thomas's, New York, where Bishop Leonard was consecrated. The sermon was preached by Bishop Rogers of Ohio.

\* \* \*

Holy Trinity, Brooklyn, has had opportunities to sell its valuable property in down-town Brooklyn—enough cash to build handsomely on a side street and still have something left for endowment. But they are not going to do it. It is a unique church, ministering to a large congregation in unique ways. An effort is now being made to raise an endowment of a half million dollars which will enable this important work to go on. It is in charge of the Church Life Insurance Company which has recently been successful in raising sums for important churches.

\* \* \*

The third annual meeting of the Church Army will be held on December 11 at St. Thomas's, New York.

\* \* \*

Practically all of the clergy and sixty laymen attended a conference in the diocese of South Florida, held at Fort Pierce recently. It was conducted by the Rev. David R. Covell, general secretary of the field department of the National Council, with Bishop Mann presiding. The



general theme was "The New Day for the Church." As a result of this conference a diocesan laymen's league has been organized to foster and stimulate interest in the work of the Church among laymen of the diocese.

\* \* \*

The Rev. James King, graduate last year from General Theological Seminary and on the faculty of St. Andrew's School, the new diocesan school in Delaware, lost his life in attempting to save another from drowning. The tragedy occurred last week.

\* \* \*

The Rev. Karl Block of St. Louis addressed the combined church schools of St. Paul, Minnesota, at a rally held at St. John the Evangelist on a recent Sunday afternoon. A combined choir of 150 boys and girls supplied the music. In the evening he addressed a similar gathering in Minneapolis. Two hundred in the choir over there. Then just to round out the day in good shape he went to the university and spoke to the students.

\* \* \*

Bishop Lloyd, chairman of the trustees of the Kuling School in China, reports as follows on the conditions in that Church school:

"The school completed a year of successful work in June and was looking forward to reopening in the autumn with an increased enrollment. But the disturbed conditions soon made it evident that Kuling would be unsafe for foreign women and children, and that some other plan must be made.

"The problem was solved by renting a large house in Shanghai which Mr. and Mrs. Stone, with the help of Miss Cornelia Richardson, are running as a hostel for Kuling children and for certain others who could not be accommodated as boarders in the Shanghai American School. Religious instruction and music are given the children in the hostel itself; their academic work is provided for in the Shanghai School.

"The cost of operation—taking

#### CHRISTMAS CARDS

THE WITNESS has each year received many inquiries from readers as to where Christmas Cards of a really Christian character could be secured. Since there seemed to be a considerable demand for them the management engaged an artist who has drawn a number of very beautiful silhouettes which have been reproduced as Christmas cards. They are available in boxes of twenty-five, with envelopes at \$1.50 a box. Orders should be sent to the New York office, 931 Tribune Building.

into account the rent of the hostel, the cost of moving from Kuling to Shanghai, the lessened earned income, etc.—will probably be about the same as if the school had continued under normal conditions at Kuling.

"The Trustees are sure that under the circumstances no better arrangement could be made for helping our people in China. They have therefore entered into this compact, assured that the friends of the school will be glad to stand by."

\* \* \*

Bishop Dallas of New Hampshire, assisted by several clergymen, recently conducted a mission at St. Andrew's, a little village church at Whittier, N. H. The services were carefully prepared for by letters, visits and devotional meetings. There was a service of Holy Communion on each of the ten days of the mission, intercessions each noon, and a preaching service each evening.

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The Rev. V. M. Haughton of Exeter gave two addresses on understanding the Bible, and the Rev. Allen Clark of Hanover gave talks on family life. The Rev. John W. Mutton of North Conway and the Rev. Robert H. Dunn of Sanbornville, in charge of St. Andrew's, also took part in the mission, as did Miss M. T. Gregg, a local volunteer worker. The notable fact of this effort is that the work was done with an extremely scattered and isolated population, which has for years enjoyed few religious privileges.

\* \* \*

The Rev. Sidney H. Morgan is the rector of St. Paul's, Queen Anne Hill, Seattle, not, as our correspondent the Rev. W. B. Turrill reminds us, a tory stronghold but a charming residential district of a highly progressive community. Mr. Morgan came to St. Paul's twenty-five years ago. So they are celebrating. Bishop Huston preached last Sunday, and there are of course the usual receptions and gifts. Mr. Morgan is the chairman of the standing committee of the diocese, is on the diocesan council and has represented the diocese four times in General Conventions.

\* \* \*

On the eve of All Saints twenty-seven men were matriculated at the Episcopal Seminary, Cambridge, the largest class ever to enter the school. The service was conducted by Dean Washburn, Bishop Lawrence and

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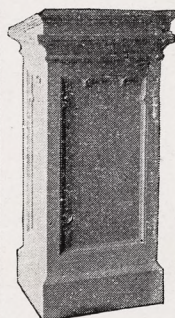
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Bishop Sherrill, the latter giving the address. The service was followed by a dinner where several addresses were given by prominent people. The next morning the new chancel of St. John's Chapel, given by Bishop Lawrence as a memorial to his wife was dedicated, Bishop Lawrence being assisted in the service by his two sons, the Rev. W. Appleton Lawrence and the Rev. Frederic C. Lawrence.

\* \* \*

Bishop Oldham of Albany dedicated the new parish house of Grace Church, Waterford, N. Y. on November 3rd, and also the new furnishings of the church.

\* \* \*

The rector of the Heavenly Rest, New York, the Rev. Henry Darling-ton, says that 1800 men are being fed daily by the bread lines of three New York parishes, the Heavenly Rest, the Transfiguration and the Ascension.

\* \* \*

Bishop Peter Y. Matsui of Tokyo has been addressing church groups in this country. He was a guest recently of Professor and Mrs. Drown of Cambridge and gave several addresses in the diocese of Massachusetts. On November 10th he was the speaker at a special meeting of the round table of the diocese of Chicago, the clergy organization of the diocese.

\* \* \*

The treasurer of the National Council, Dr. Lewis B. Franklin, has this message for you:

"For the first time in many months the receipts up to November 1st are less than for the same period last year. The decrease is \$43,936.47. The situation is even more serious when we consider that the total expected from the dioceses and districts in 1930 is \$80,791 more than for 1929.

"We have just borrowed \$100,000

making our total loans \$400,000, the largest figure in a long while.

"These figures show that the task facing us in the two remaining months of the year is harder by \$124,727 than it was last year when we established that splendid record of collecting more than 100% of what was expected.

"Of course times are hard but conditions such as we are now ex-

periencing constitute a real challenge to the people of our Church to put first things first. Let us do all we can to help them."

\* \* \*

Christ Church, East Norwalk, Connecticut, is rejoicing in the possession of a new parish house. This parish was twenty-five years old on the 15th, the event being celebrated at a service held last Sunday. Re-

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cently the rector, the Rev. Robert B. Foote, celebrated the tenth anniversary of his ordination.

\* \* \*

A meeting of the Church Club of Chicago was held on November 17th with a large attendance of both clergy and laity. Bishop Stewart, the Rev. Stephen E. Keeler of St. Chrysostom's, and Mr. John A. Bunnell, president of the Chicago Board of Trade were the speakers.

\* \* \*

Bishop Manning was the preacher at the service at Trinity Chapel, New York, celebrating the 75th anniversary of its consecration. The service was one of a series commemorating the event.

\* \* \*

The Rev. Spence Burton conducted the meditation at the recent meeting of the convocation of Worcester County, diocese of Western Massachusetts, held at Whitinsville. There were addresses by Archdeacon Mott of Springfield, Rev. Frederick Fitts of Robury and Miss Elizabeth Sleeper of Fitchburg.

\* \* \*

Seventy members of St. Paul's Greek Orthodox Church, Savannah, Ga., were present at a service at St. John's. The occasion was the visit to the city of Metropolitan Vassilios of New York. Several Russian hymns were sung and the service was broadcast.

\* \* \*

The Savannah district of the Woman's Auxiliary met at St. Paul's, Savannah, November 5th. Bishop Reese was the celebrant at the opening service and gave an address. The speakers were Miss Margaret Weed of Jacksonville, Florida, Mrs. J. W. Griffith, director of education for the diocese, Miss Edith D. Johnston, who spoke on interracial and interchurch work, and Mrs. Harry H. Bruen who spoke on the Advance Work Program.

\* \* \*

A congregation of over fifteen hundred attended a choir festival held on November 3rd at All Saints Cathedral Albany.

\* \* \*

Bishop Stires, preaching at all Saints' Church, Great Neck, Long Island, at the institution of the Rev. Alexander R. McKechnie as rector, urged the curbing of extravagant expenditure at social events and the consideration of the needs of the unemployed. Right expenditure, such as will bring employment and wages to those in need, ought to be encouraged and increased; but lavish display in the face of widespread need would be heartless and unchristian.

\* \* \*

The "Faith and Youth" movement is being pushed in Long Island.

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In the Church of the Resurrection, Richmond Hill, a group of thirteen young men have been set to work as "key-men" to call on every one of a list of seventy young men with a definite purpose of bringing them to at least one of a series of evening services to be held every night except Thanksgiving Day of the week beginning Sunday, Nov. 23. This effort will culminate at the men's corporate Communion on the morning of Advent Sunday, Nov. 30.

\* \* \*

The Rev. Russell Bowie, rector of Grace Church New York, was the speaker at a Loyalty Dinner held at Christ Church, West Englewood, N. J. on the 18th. This dinner is an annual affair when all the people of the parish, which means most of the families in the town, come together for fellowship. On the 16th the Rev. Charles H. Collett, general secretary of the National Council, preached on the world's call to the Church. The Rev. William K. Russell is the rector.

\* \* \*

The Rev. C. W. Baxter of St. Peter, Minnesota, in answering the questionnaire which we are now sending to the clergy seems to be the top-ranker in the number of jobs he is handling. He is of course

first of all the rector at St. Peter, but he is also in charge of six missions. He does pastoral work at a college, a hospital for the insane, a woman's reformatory, a county home, and at hospitals and jails in six counties. He is chairman of the diocesan rural work committee, is a member of the Bishop's Council and of the diocesan field and missions departments. Oh yes, he is also a member of the national guard and says he is thinking of joining the volunteer fire department just for something to do.

\* \* \*

Up at Red Wing, Minnesota, the vestry of neighboring parishes have meetings twice a year for the discussion of common problems. The rector of Christ Church, Red Wing, the Rev. Robert Lee Baird, who incidentally is leaving to be the rector of St. Paul's, Muskegon, Michigan, says that it is a plan worth adopting, since it stimulates interest in all who attend.

\* \* \*

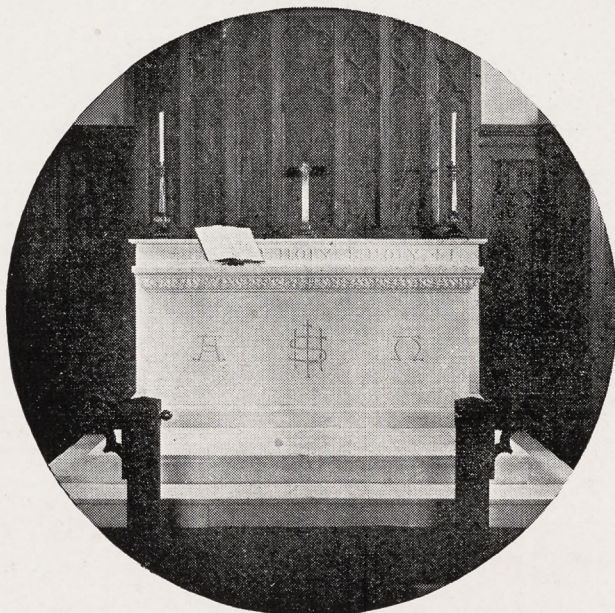
Each Thursday afternoon 150 children come to the parish house of St. Thomas's Church, Bath, New York, for the Protestant Mid-week School of Religion, a very successful interdenominational undertaking.

Miss Helen Brickmann, religious education worker in India for the Home Missions Council, says that there are about 65,000 Indian boys and girls in Christian schools in India. Few of them are professed Christians but they are willing to learn and in learning have a way of raising interesting questions. Says Miss Brickmann: "They are baffled and bewildered by the inconsistencies of modern life and religious teachings. 'How can we understand you?' one boy asks. 'You say love your enemies—but kill all the Germans you can.' A very deep sense of reverence for older people makes it difficult for these young people to give up many of the less desirable customs of their grandparents even when they want to adopt new ones. 'Shall we keep our old customs?' they ask. Puzzling questions about the church are constantly raised. 'Why is it that different churches seem to be against one another?' 'Is it right to talk about a church one does not belong to?'"

\* \* \*

Bishop McDowell of Alabama passes on these two little stories which came to him from the Rev. James Stoney who is one of his clergy.

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Mrs. N. is a widow with five children, and lives in Glen Addie. The mill she worked in closed down and she is entirely without means of living, except the community chest. Last week she said "If I can't work for myself I can work for the Church," and she called on and interviewed in their homes 125 who do not go to Sunday School. That woman is hard to beat.

\* \* \*

The other is on a country man, whose children are all baptized and some confirmed, at the Resurrection, Mr. Stoney's parish. He came to the house with three dozen bunches of turnips today. He said he did not have any money to give but he did have a good turnip patch and wanted to share what he had with others, and asked Mr. Stoney to use them. He had service at the Redeemer and sent each family represented a bunch of turnips. His theme was "God in the turnip patch." One man present remarked, "God bless that man with the turnips."

\* \* \*

Do you know of a nurse who wants a hard job? There is need for a nurse at the Hudson Stuck Hospital, Alaska. There are but two there now and another is essential to carry on the work. Then there is a tough job for a nurse in Liberia. At present there is but one in the field and she is due for a furlough. Here is the sort of a nurse you must be: mature person of excellent training and experience; strong character; white woman interested in Negro work; willing to live under trying conditions at low salary. The opportunity for service is great. Apply at 281 Fourth Avenue, New York City, from the Rev. A. B. Parson.

\* \* \*

The diocese of Alabama is to be 100 years old in January. There are 10,540 communicants, 101 parishes and missions, 51 clergy and 6 candidates for orders. It maintains the church home for orphans, a training school for women workers, Seaman's Church Institute at Mobile, an institution for work among mountain people, and a high school for Negroes in Birmingham. The program for evangelistic, educational and social service work in the diocese costs about \$40,000 a year.

\* \* \*

Do you want your religion to be a reality and are you willing to pay the price? This is the question which the Rev. Samuel M. Shoemaker, Jr. propounded to his New York congregation last Sunday.

"Religion and overstuffed livers do not go together. The drought and the stock market crash worked hardship on individuals but I think they

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reminded us that the possession of money is not a very good substitute for God; that a country with both eyes on success and comfort is bound to find religion unreal."

Mr. Shoemaker questioned whether many people wanted a real religion because it would entail the relinquishment of some old sin or the righting of wrongs. "We do not exactly will religion to remain vague, but we let it remain vague, and talk much of its unreality because if religion were admitted to be real, our lives would stand guilty in our own eyes. Sin and doubt are sworn allies; and of their combined power, the unreality of the spiritual life is a ready product."

\* \* \*

The high chant of the Moslem religious service rose in the ancient Cathedral of Cordoba, Spain, last Sunday for the first time in 500 years, interrupting a Roman Catholic mass. A group of Moorish students touring the province of Andalusia, which was wrested from their forbears five centuries ago, halted in a corridor of the cathedral where verses of the Koran still decorate the walls.

Oblivious of their whereabouts, they burst into the chant as the Catholic service was in progress in another part of the church. The Catholic clergy, realizing that the students were touring under government auspices, suspended their mass until the chant ended.

It was probably the first time in history that services of the two religions have been performed simultaneously without restriction in the same temple.

\* \* \*

There are still between five and six million slaves in the world according to a statement made last week by Lady Simon, wife of Sir John Simon, head of the Indian Statutory Commission, now visiting in this country. She made the statement at a luncheon given in her honor by the commission on international justice and goodwill of the Federal Council of Churches.

"There are between five and six million slaves in the world," affirmed Lady Simon. "They are to be found in Africa, China, Arabia and elsewhere. Long looked upon as the concern of the individual nation, the traffic in forced labor has now come to be regarded as a world problem. This is especially true in view of the fact that the League of Nations has had a special commission working on this question for the past several months.

"Despite the efforts of statesmen and diplomats in this direction the slaves of the world can never be set free except through the influence

of an aroused and intelligent public opinion. It is one of the fundamental precepts of religion that all men are entitled to freedom. Christianity in particular is a religion that has ever been at war with the institution of slavery. It is the business of the Christian church to co-operate with the social and political agencies now at work in the task of bringing freedom to no fewer than five to six million human chattels. Governments find it relatively easy to sidestep international conventions

designed to prevent forced labor. Law, without the influence of public opinion, is powerless to correct this evil.

"I very much doubt whether the people of the United States are really informed about the extent and the nature of this traffic in human beings. In Great Britain the churches, particularly those of the non-conformist faith, are actively co-operating with the British Anti-Slavery Society in the development of a corporate conscience among our

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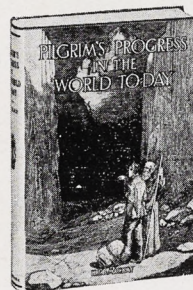
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\* \* \*

The five largest parishes in the diocese of Newark all have over 1,200 communicants. At the head stands St. Paul's, Paterson, with 2,050; the others, with the number of their communicants, are: Grace Church, Orange, 1,405; St. Luke's Church, Montclair, 1,396; St. John's Church, Jersey City, 1,293; Calvary Church Summit, 1,218.

\* \* \*

Did you know that there was once a college in the state of Illinois called Jubilee College, founded in 1839 by Bishop Chase? Roma Shively of the history department of the University of Minnesota is writing a thesis about the college for a master's degree and is very anxious to have information about the college from any of you who may possess it.

\* \* \*

With the new autonomous organization of the Church of India, Burma and Ceylon, certain payments of salaries by the Indian government will cease on the death of the present incumbents, and it therefore becomes necessary for diocesan endowments totaling about \$375,000 to be secured for the dioceses of Calcutta, Bombay and Madras. It is expected that a third of this sum will be raised in India. The Archbishops of Canterbury and York issued an appeal to the Church of England for the remainder, which, it was reported in August, has already been assured. The S. P. C. K., always a friend and helper of the Church in India, has promised \$26,250, to be paid by installments in fifteen years.

\* \* \*

Someone sent a doll to an English medical mission in South Africa, back in 1911 or 1912. The doll was given to a sick African boy in the hospital. That boy is now head man of his tribe, and not long ago he appeared at the mission, offering to provide a much needed dispensary building, in return for the kindness received years ago. So they are calling the new building the Doll's House.

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THE SPIRIT OF MISSIONS grows more and more indispensable. Just now the Church is studying India. The first of a series of authoritative articles on India, running four to six months, which will be immensely helpful to all members of study groups, appears in the November issue of THE SPIRIT OF MISSIONS.

Then there is to be an extended story by the Rev. John W. Chapman, D.D.—a thrilling record of his forty years in Alaska. The Rev. Hunter Lewis is to tell the gripping story of his twenty-five years of rural work in New Mexico.

Two articles, forthcoming soon, will discuss phases of our work in China today. The one on *Medical Work* is by Anne Lamberton, of St. Luke's Hospital, Shanghai, and the one on *Education* by Dr. James H. Pott, of St. John's University. The Ven. Harry Lee Virden contributes a most illuminating story of *Social Service Work in Oklahoma*, to appear in an early issue.

News of the next General Convention will soon be coming. Denver is less than a year away. Already THE SPIRIT OF MISSIONS is securing pictures of the Convention City and laying its plans to keep the Church informed about Denver and what will be done there.

These are just a few of the good things to come. All through the coming year THE SPIRIT OF MISSIONS will tell, in story and picture, the things that Church people need to know and want to know, about what the Church is doing wherever it is at work.

Is it not fair to ask that every active and interested church worker, will get behind THE SPIRIT OF MISSIONS, NOW, and make certain that the goal—and a higher one—will be reached long before General Convention next September?

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