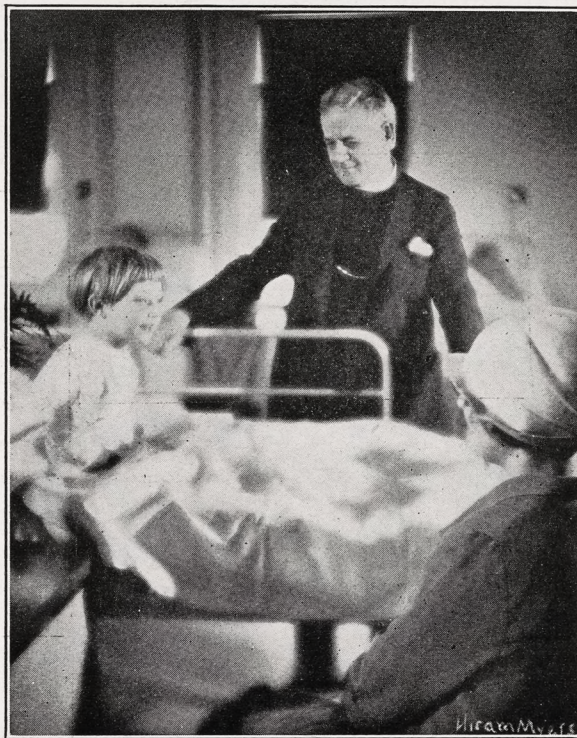


# *The* **WITNESS**

CHICAGO, ILL., DECEMBER 18, 1930



ONE OF TWENTY-TWO CHAPLAINS  
*Of the New York City Mission Society*

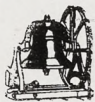


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# THE WITNESS

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## THE FUTURE OF CHRISTIANITY

*A Conference with*

JOHN R. MOTT

WHAT is the future of the Christian enterprise in view of the existing world situation? Such was the question raised by Dr. John R. Mott, former student leader and now the executive secretary of the International Missionary Council, at an all-day conference of religious leaders, held at the Yale Club in New York. Many editors of the religious press were among those invited to the conference. The gathering was in the nature of a miniature Jerusalem conference, consideration being given to the social, political and economic phases of the present day world that bear upon the problem of missions and the evangelization of the world for Christ.

Seated at the head of the conference table and in an entirely informal manner Dr. Mott gave his hearers the results of his observations during his most recent travels around the world. Directing attention to the situation in the Orient, Dr. Mott said: "The peoples of Eastern nations are bearing an impossible economic load. This is true in Japan no less than in India and China. The question is: Has the Christian gospel an adequate message to meet such a condition? The answer is a positive affirmative. But more than ever before we must train missionaries to enter more sympathetically than heretofore into the economic and depressed social life of these many peoples. We must provide, too, for a more independent leadership among the native populations to which our missionaries go. Our co-operation is still needed, but it must be a co-operation premised upon the autonomy of native leadership."

"The standing of Western nations has fallen to very low levels in the corporate thinking of Eastern nations. Our Christian enterprise is included in this general condemnation of the West by the East. Many Oriental leaders believe that there has been a very close connection between the Church and the conditions which make life almost intolerable for millions of subject peoples on the other side of the world. By an heroic effort

we must divorce the Church of Jesus Christ from those traffics that prey upon human life, traffics such as war and forced labor.

"The Christian leadership of the West also must take into account the rising tide of national consciousness among Eastern peoples. The nationalist movement is gaining momentum daily. This is particularly true in India, in China and elsewhere throughout Asia. Along the fringes of Africa the natives are rising to the challenge of an independent political, social and economic life. The Christian Church cannot be cajoled into the position of making the consummation of these nationalistic hopes more difficult of attainment. We must show an awareness of the reality of this situation. We must be willing to take a few risks for the coronation in all parts of the world of the ideals of peace and brotherhood as preached and practiced by Jesus Christ."

IN ANSWER to several inquiries regarding the situation on the Continent with respect to peace and war, Dr. Mott said: "The international situation is encouraging despite many evidences to the contrary. An appalling amount of misunderstanding and ill will still exists between nations and governments. There is a widespread and ever growing dissatisfaction with existing treaties. Military competition continues to threaten the peace of nations. Thirty million of men are under arms today, not including reserves, or ten million more than were under arms when the war to end war started. No one can look upon this condition of affairs without a measure of misgiving regarding the future. How can one be hopeful in the face of such circumstances?

"For one thing, twenty voices are being raised today in behalf of international good will to one such voice twenty years ago. This fact indicates a rising of the curve of popular interest in the pursuit for peace. Men of political responsibility are being made to feel that their respective peoples expect that a solution to inter-



national problems can be found without resort to war. This emergence of an intelligent popular will to peace is proving to be an effective restraint to the drawing of the sword. There are many institutes, such as the Institute of Pacific Relations, in which the pitiless eye of publicity is turned upon various areas of misunderstanding and the greater and more persistent the light, the less likelihood there is of war.

"Moreover, a new generation is springing into places of responsibility, a generation of youth that is determined to look toward the future rather than the past. These young men and women, many of them students in European colleges and universities, are demonstrating by the brotherliness of their own lives the possibility of a pacific universe. These young people are not worshippers of things as they are. They are pioneers and they are fashioning for the future a civilization built upon the principles of co-operation as against the principle of competition practiced by their fathers."

CONSIDERATION was then given to the handicaps under which the missionary enterprise is laboring at present. It seemed to be the consensus of opinion that the greatest handicap is found in the continued divisiveness of the church at the home base. "These divisions," said Dr. Mott, "are less excusable now than they ever have been. We must be appreciative of origins and thankful for the heritage passed on to us by our spiritual forebears. We must not, however, insist upon transplanting these differences of theological and organizational opinion upon the peoples to whom our missionaries go. Our sectarianism is not germane to the non-Christian world and should not be engrafted into the Christian structure or other structures of other lands."

"Despite all of the obstacles confronting the onward sweep of Christianity," said Dr. Mott in conclusion, "the future is full of promise. More people are inquiring about Jesus Christ today than at any other period in the world's history. There is a more profound searching after Christian principles than ever before. Today ten million pairs of eyes in Asia alone are looking to Christ for direction and leadership. These people may not have gone the whole way with their wills but they are consciously discussing the implications of the Christian position. Years ago, when I first made my pilgrimage to India and other distant places, one could hear frequent hisses whenever the name of Christ was mentioned. That doesn't happen any more. The conscience of Asia is shaking today as never before. This is due chiefly to the influence of Christ. It is also due to the fact that Christianity itself is developing a social conscience."

"It is not to be inferred that the non-Christian movements have lost their force. It does mean that Christianity, apart from its institutionalism, is exerting a spiritual energy in the lives of millions of people in the so-called non-Christian lands that augurs well for the future of the Kingdom of God upon earth."

## Strife in New York

An Editorial by

BISHOP JOHNSON

THERE is a great deal of earthquake, fire and wind just now in the diocese of New York. The static is such that the still small voice cannot be heard and in the meantime the heathen rejoice and the enemies of peace make much ado.

One wonders when and where it will all end.

The case is being tried in the daily press and the jury consists of the dear people, but it is difficult to get a verdict because the case drags on interminably.

There seems to be a determination on the part of some prominent clergy to heckle the Bishop of New York and there also seems to be a disposition on the part of the Bishop to strike back. Out of it all comes our dear fellow townsman, Judge Lindsey, with renewed vigor and a great deal of inexpensive publicity which will be as financially profitable to him as it may be personally humiliating.

This latest upheaval begins with a consecration sermon in which the Bishop explains, in a perfectly orthodox way, the doctrine of apostolic succession. This would have been perfectly proper if it were not for the fact that there were a number of non-episcopally ordained clergymen in the congregation who had been invited to attend.

One may question the taste of inviting people to a feast in order to lecture them on their limitations, but good manners also prompt one to hesitate about calling public attention to the delinquencies of one's own family. It may have been bad taste to preach the sermon in just these circumstances; it was equally bad taste to proclaim the family skeleton in the public press.

Then comes Judge Lindsey on the scene.

He had been invited by the New York Churchmen's Association to address them. Probably if he had been let alone there would have been a small group of clergy present, who, I rather imagine, would have been bored with the judge's obsession, which we who live in Denver have never yet been able to analyze. Nobody knows just what Judge Lindsey would do if he were czar in defining his companionate marriage, which he says is really not companionate marriage at all.

At any rate the Bishop of New York protests; the Churchmen's Association protests, and Judge Lindsey addresses a very large group of clergymen.

Then the Bishop of New York announces that he will deal with refractory clergy and the eccentric Judge alike in a sermon at the Cathedral of St. John the Divine.

The Cathedral is jammed. Judge Lindsey is there. The Bishop fulminates. Judge Lindsey jumps upon a table and waves his arms. The police grab the Judge. The congregation applauds the Bishop. They all sing "Fight the Good Fight." And Judge Lindsey walks off with a million dollars worth of publicity and is once more in the limelight.



The wise thing for all of us perhaps is to say little until we get far enough away from these New York events to regain our perspective. Next week is Christmas. Perhaps the spirit of the season will help us all. In any case nothing about this controversy will appear in this paper in our Christmas number of next week. But if the situation seems to warrant further remarks they will appear the week following.

## Endowments

By

GEORGE PARKIN ATWATER

THE PRACTICAL WORKING OF THE METHOD

**M**Y OWN personal experience with the working of the A-A Endowment method has been most encouraging. I am venturing in this article to leave the realm of description of the method and to relate actual results.

I was rector of the Church of Our Saviour, Akron, Ohio, and when the idea of enrolling every member of the parish as a founder of an endowment came to my mind in 1924, I had been disturbed by the removals from my parish, with subsequent loss of support. The idea enthralled me, and I at once began a round of pastoral visits to present the idea. I made no public or general announcement. It was a pleasure to go to the families with a new idea. It gave a new objective to parish calling. They were interested also. I began to enroll the people I called upon. Their questions and their suggestions contributed to the development of the method. I enrolled seven hundred individuals by personal approach. It took me ten months. During this time I accumulated many ideas about the working details of the method. Then I made public announcement of the method at a public service, and five laymen addressed the congregation on its various features. Before I left the parish in 1926, one thousand persons were enrolled, and in those two years the gifts of the founders had reached the total of ten thousand dollars, most of it in very modest gifts of a few dollars.

Many of the people made known to me the reasons which prompted the gifts. I shall give a few instances.

One member recovered from an illness and made a gift as a thankoffering. One man on his fiftieth birthday gave \$500 to his endowment. A young mother made a gift as a thankoffering for the birth of a daughter. A man rushed into my study one day, called for pen and ink, and made out a check for \$50. He said that only a few minutes before he had barely escaped serious damage to himself and his automobile. He was grateful and he expressed it in this way.

A former member of the parish who had been enrolled, but who had not been a resident of the city for fifteen years, made a gift of \$200, and he gave three reasons why he wished to participate. (1) Because his name was restored to the records of the parish in which he had spent his boyhood. (2) Because he

was able now to give to the parish what in his boyhood he had not been able to do, and the parish had done enough for him to make him grateful. (3) Because he would be helping the parish not for one year, but for all time. This man subsequently gave \$500 to his endowment when his wife recovered from a serious operation. The total financial result of this man's support is almost equivalent to his sitting in the pew each Sunday forever, and placing a dollar in the plate.

When I wrote a book on the method in 1925, I gave a copy to a wealthy and generous man. The book appeals to men to make large gifts in their life time so that they may see the good results of their generosity. This man was prompted to act. He created a trust fund in securities which today have a value of nearly \$150,000. The income is in control of the rector and vestry.

The spiritual value of making thankofferings is very great. And every person with a spark of imagination can realize the satisfaction of making a gift that will assist the Church for all time.

Those of my readers who are laymen should consider carefully your rights in this matter. You are being urged to support an institution which is custodian of much perishable property. You have a right to ask that some provision be made that you may likewise support a permanent fund, the income of which will safeguard the property, and so promote the work for which the property was assembled. Would you buy a share in a building, unless the building was insured against fire? You would not!

The A-A method provides a simple, satisfying and productive way for the people to remove the menace that hangs over every parish in which the people are investing money, labor and affection.

*(To be continued)*

## Let's Know

By

BISHOP WILSON

MISCELLANY

**W**E ARE all very grateful for religious toleration. We are all very sorrowful that it has been made to express itself in a multitude of petty religious eccentricities. Someday, perhaps, people will restrain an inclination to conform God to their own ideas and, with a little more humility, will endeavor to conform themselves to Him and live in harmony with their brethren. Meanwhile, did you ever hear of these?

The Temple Society, or Friends of the Temple, has two congregations in this country—one in New York and one in Kansas. It is an importation from Germany where it was started in 1853 by the Rev. Christopher Hoffman. Its purpose is the establishment of Christian colonies in the Holy Land. Its membership in the United States numbers 164.

The Schwenkfelders take their name from Kasper von Schwenkfeld, who was a contemporary of Luther but disagreed with him. Schwenkfeld had a peculiar



doctrine of his own regarding the Holy Eucharist. He declared that he had received a special revelation telling him that the Evangelists and St. Paul were wrong in their accounts of the institution of the Lord's Supper—so he coolly changed the Bible. A group of them came to America in 1734 and settled in Pennsylvania. They have a following of 1,596.

The Pillar of Fire Church dates from such a recent birthday as 1902. The wife of a Methodist preacher, Mrs. Alma White, first organized it under the title of the Pentecostal Union, as a result of revival campaigns. Its headquarters are in Zarephath, New Jersey, and it has 2,242 members.

The "Burning Bush" is also sometimes known as the Metropolitan Church Association. It was also sometimes known as the Metropolitan Methodist Church in Chicago, in 1894. It now has its headquarters in Waukesha, Wis. No one in connection with this movement receives any salary. Everybody sells his property and turns the proceeds into the common treasury. It has established itself in certain other countries but in the United States it has a membership of 1,113.

The "Liberal Church of America" is very young. It began in Denver in 1922, incorporated itself, and began to ordain ministers and consecrate bishops. Its articles of religion are as follows: "to do good; to learn how to live; to seek the truth; to practice the Golden Rule; to act according to common sense; to strive to be thrifty, industrious, saving, and constructively employed; to rationally and intelligently attempt to be healthy, happy, and successful, and to assist others to be the same." It has branches in San Diego and Seattle, with a total membership of 358.

The "Church of Daniel's Band" came into existence at Marine City, Michigan, in 1893. It purposes to be evangelistic and stresses fellowship, abstinence from all excess, and liberty in the exercise of faith. It has four churches with a membership of 129.

We are certainly a queer race of people — more especially when it comes to religion.

## What's the Use

### A Study in Liturgical Origins

By

IRWIN ST. JOHN TUCKER

#### THE CHASUBLE

THE chasuble is like a poncho, a garment with a hole in the middle for the head, so that the cloak falls all around. It was the ordinary travellers cloak of Biblical times, and as such was used by Christ and the apostles on their journeys. The seamless robe of Jesus, for which the Roman soldiers threw dice at the foot of the cross, was of this nature, as will be seen from the description St. John gives of it:

"Now the robe was without seam, woven from the top throughout." The only way in which this could be done was to begin at the neckband and weave

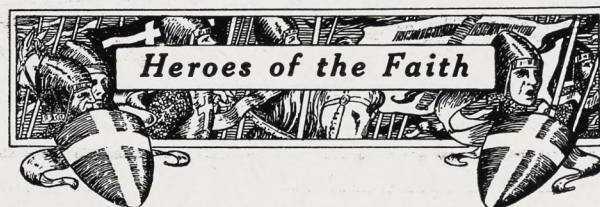
out toward the hem, the woof running round and round. This was the vesture of which he was stripped to be crucified.

It is worn at the Holy Communion to indicate that the priest at the altar assumes the character of Christ, or rather, lends himself to Christ to be used by Him, as one lends a pen to the President to sign an important law. Christ uses the body of the celebrant, who repeats his acts and words at the institution of the sacrament.

Excessive decoration of the chasuble detracts from its solemn significance. Where a vestment is gorgeous with jewels, embroidery, gold braid and paint, the attention is distracted from the sacrifice, so that the garment becomes a stumbling block. Neither at Bethlehem nor at Calvary did Christ find fine clothes necessary.

Significance and dignity of the chasuble is largely destroyed by the modern Roman style of a little apron with wide suspenders in front and a rounded oblong in the back.

Valid celebration of the rite is dependent upon authority, intention and form. The "form" is the outward and visible indication of authority and intent. Its minimum is given in the rubric for the communion of the sick, where vestments are not mentioned.



#### THE BISHOP OF SASKATCHEWAN

By

REV. T. T. MARSHALL

THE Rt. Rev. George Exton Lloyd is the Bishop of Saskatchewan, and it can safely be said that the position of the Church of England on the prairies of Western Canada is due to his persistence and organizing ability, from the early days when he first went to the west as chaplain of the Barr Colony, which settled in Alberta. He became the leader of the colony and the town, ultimately, was named Lloydminster after him. His counsel and leadership was the salvation of the settlers in their struggles with strange conditions. On becoming bishop about eight years ago, at Prince Albert the see city he found a comfortable house which had been built for the bishop during a previous episcopate. He declared that he would not live in such comfortable quarters when so many of his clergy were in small shacks. So he took a small house for himself and turned over the bishop's house to be used as a boarding school for boys. He also founded the boys' school at Rothesay, New Brunswick. Previous to that he had been a volunteer in the expedition which brought to an end the Indian rebellion of 1888 and was wounded in the battle of Poundmaker's Reserve, which is in the territory over which he later became bishop.





*Hearing the Old, Old Story of Christmas at a City Mission Center*

## MINISTERING TO THE UNFORTUNATE

### *The Work of New York City Mission Society*

By

ELIZABETH CANADAY

**B**ECAUSE of its many contacts with those "who are at this time destitute, homeless, or forgotten of their fellowmen," the New York Protestant Episcopal City Mission Society is trying to carry a full share of the unemployment problem just now converging in this metropolitan area.

The Social Service Department of this Society is only one of the various branches of its work, yet by dint of stretching every effort, it is furnishing at present work to over three hundred men and women a week. From November 5 to December 13, it gave 2,973 days' work to 750 destitute persons. Many destitute families have been referred through the parishes of the city and have been helped with work and funds to tide them over their emergency. Incidentally, the City Mission workers report that a large percentage of those applying are people never before applicants for aid. Indeed, it is upon this group that the Society is concentrating its efforts.

The bed capacity of the Society's convalescent home, one of the most completely equipped in the country,

has been increased. Its temporary shelter, St. Barnabas' House, where women and children left suddenly homeless may find safe haven, is larger by a good many beds these days, and every night each bed is filled. At two of the Society's chapels noon-day lunches are being served for women and children.

To understand why this organization is able to minister effectively in the social emergency confronting such a city as New York at a time like this, one must remember that, for nearly one hundred years, this Society has been sending its chaplains and workers to the sick and neglected in hospitals and other institutions of the city and has furnished clergy for correctional institutions, has sent workers into the family courts, and participated in official and unofficial probate parole activity. It has sought to relate the Church intimately to the problems of the type of people who claimed Christ's compassionate sympathy and much of His time when he was on earth.

Begun in 1831, just ninety-nine years ago, it was organized to "provide free sittings in mission

churches" for poorer families; and to aid strangers and migrants.

Today it has two chapels for colored people and one for Italians, offering not only places of worship, but recreational and social welfare activities. It maintains chaplains in twenty-eight Manhattan hospitals, in seven asylums and homes, eleven prisons and reformatories, reaching daily a total of more than ten thousand people, with spiritual influence and the tangible resources for relieving social need.

#### RELIGIOUS DIVISIONS

One must recall also something of the City Mission's status in the city, and the facilities upon which it can draw.

The work of the New York chaplains is probably unique throughout the cities of the world, in that these clergy bear the official obligation of representing all Non-Roman, Non-Jewish faiths in the institutions where they are stationed. In 1864 the City of New York gave official recognition to three religious divisions in public institutions, Roman Catholic, Jewish and Protestant.



Following this action the several Protestant Mission Societies met in formal assembly and delegated to the New York Protestant Episcopal City Mission Society the responsibility of ministering to all Protestants in the city's hospitals, almshouses and prisons, and recorded their desire "to put an end to the disadvantages of a divided Protestantism in chaplaincy work," by electing one Society to assume that phase of the work. This task the City Mission Society has been discharging for sixty-six years.

#### ST. BARNABAS' HOUSE

At about the time the city government was recognizing the importance of chaplains, the City Mission Society was setting up its temporary shelter for homeless women and children, known as St. Barnabas' House, 304 Mulberry Street. It is now over sixty-five years—sixty-seven, to be exact—since this shelter first opened its doors under the sponsoring wing of the Mission body. Since that time it has never refused admittance to destitute women and children, regardless of faith or nationality. Last year more than 1,500 desperately impoverished women and children were sheltered there. In this current season, figures are mounting rapidly: the old house, with an average daily census of over one hundred homeless women and children, is taxed in its every corner these days.

#### EMPLOYMENT FOR HANDICAPPED

As its tool of helpfulness for many handicapped people who come in search of work, the New York City Mission Society is fortunate in having under its direction a branch of the Goodwill Industries, where aged or physically handicapped men and women and those just released from hospitals and prisons may earn a living wage at productive labor. For those capable of physical improvement, the industries give employment only until the worker is able to secure a better job. By a regular and efficient system of collecting used clothes, shoes, furniture and household effects from thousands of homes in New York, materials are gathered for repair. This repair creates labor for the handicapped workers, whose wage is derived from the sale of the restored articles in the Goodwill stores, where they are sold to people of limited means. This Goodwill plan, evolved in the panic of 1907 by Dr. E. J. Helms of Boston, to meet the unemployment situation of that difficult winter, is one of the important contributions made to social work in the last three decades. These New York shops, however, are the



REV. L. E. SUNDERLAND  
*Head of the City Mission*

smallest of all the Goodwill branches located in more than twenty-eight cities throughout the country. If the City Mission Society could find the funds to increase the facilities of its Goodwill shops, it could finance the purchase of more trucks to increase its collection system, and thus could provide more work to people desperately in need, not only of the wage, but of the assurance of a living earned.

#### FUNCTIONS OF A CHAPLAIN

All of these facilities maintained by the New York City Mission So-

ciety have developed as a natural corollary to the religious offices of the chaplain. In the early days it was necessary for him, of course, to arrange for such alleviation of physical suffering as might, with limited personal means, be undertaken. Today the Society, as a whole, recognizes the importance of ministering, not only to the individual, but to the family of which he is a unit.

To the City Mission chaplains come countless problems from the penniless men and women who must enter hospitals and prisons and leave their families behind them without means of support. By reason of these and other conditions, it has become imperative that the chaplain be in a position to supplement his spiritual ministrations inside an institution with social assistance for the families outside. It is possible for the New York chaplains, sent out from 38 Bleecker Street, historic headquarters of the City Mission Society, to command the facilities of the Social Service Department, the temporary shelter, two convalescent homes, Goodwill Industries, the Ellis Island representative, one community center and three chapels, to say nothing of countless contacts available through these centers with outside agencies.

Just now, the chaplains who try to provide not only spiritual but physical assistance, are seeking at this holiday season to remember the families of those who have been under their care. A simple gift, like a basket of fruit, or needed clothing—something to convey a sense of friendliness—these distributed by the chaplains as ambassadors for the Church, bring comfort and are tangible evidence of a Christian neighborliness which still survives in the world's largest city.



*How Christmas Comes to St. Barnabas' House.*



# NEWS OF THE EPISCOPAL CHURCH

Edited by

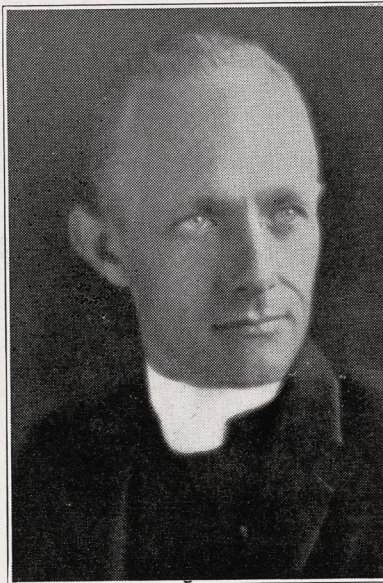
WILLIAM B. SPOFFORD

AFTER all the diocese of New York is but a small part of this Episcopal Church, so let's see if we can't find something else to talk about. Take that textile strike down in Danville, Virginia, for instance. It is really an important affair over which all of us should be concerned. If you had gone there early last summer you would have found about four thousand men, women and children working in a large cotton mill. It would have been the same old story of long hours, low wages (the lowest \$6.70 a week, with a few at the top getting \$23 a week), and the usual dreary homes, all tiny affairs mounted on brick pillars, all exactly alike; all without sinks, inside toilets or water connections.

During the summer the workers invited the United Textile Workers, a union affiliated with the American Federation of Labor, to send representatives to Danville to organize them. It was a job easily and promptly done. But as fast as the company discovered that a worker had joined the union the worker was fired. As a result there were hundreds thrown out of their jobs. The other workers insisted upon a strike as a protest. The leaders, knowing that times were exceedingly bad, held off the strike as long as they could, but were eventually forced to call one. Either that or give up their union, which they believe they have a right to have.

So since September 29 there has been a strike in Danville. Repeated efforts have been made to settle it. The representatives of the Federal Council of Churches, the Rev. Worth M. Tippy and the Rev. James Myers, made several efforts to see the management, but without success. A representative of the federal government failed in the same attempt. The management also refused to consider the suggestions of the United States Secretary of Labor, Mr. Davis.

The strike is unique in several ways. In the first place the strikers are all "church folks," open their meetings always with prayer, and are conducting their strike without any evidence of violence. Most of us are thrilled by Gandhi's policies of non-resistance and non-cooperation. This strike in Danville, involving four thousand rather simple minded church people, is running along the same lines. There are pickets. But the pickets merely bow their heads when a worker goes into the mill, as much as to say, "We are very sorry



REV. HEBER C. BENJAMIN  
Rector at Pueblo, Colorado

that you are willing to go in there to take our jobs."

How long this policy can be continued of course nobody can predict. As the investigator for the Federal Council of Churches reported: "With increasing tension, growing pressure of hunger and despair, due to sickness in families and suffering of children, it is difficult to predict what may occur at any time. Private labor spies are said to be present, seeking to stir up trouble for their own advantage, although it is understood that the company has refused to employ them."

Just yesterday I was told by the international head of the union that the company was beginning to evict families from their little company houses. People will stand just so much. But it is the policy of the union to continue pacifist tactics.

What has all this to do with the Church? Simply this. At various General Conventions the Church had gone on record, officially, as being in favor of collective bargaining. The resolution states that we are for "the right of labor, equally with capital to effective organization and the corresponding responsibility on both sides of the exercise of the power so attained, in strict accordance with the moral law as serving this common good. Negotiation through collective bargaining must take the place of the ruinous strife of strikes."

The issue in Danville is solely the right of the workers to bargain col-

lectively. So some of us, feeling that such resolutions of the Church are worse than meaningless if we fail to back them up, have organized a committee to bring some relief to these workers. The committee is called the Church Emergency Committee. It is an interdenominational committee with Professor Alva Taylor of Vanderbilt University as chairman. The Episcopalians on the committee are Bishop Reese of Georgia, Bishop Gilbert of New York, Rev. Robert B. Nelson of Winchester, Virginia, Rev. John Moore Walker of Charlotte, N. C., Rev. Russell Bowie of New York. Funds are sought and no donation is too small. As the money comes in it is turned over to the union which has set up in Danville a capable organization to care for relief. The head of the Danville relief organization, and one of the leaders of the strike, is Miss Tillie Lindsey (not related to the Judge), who is a communicant of our Church. If you care, this Christmas time, to do a bit to help these people who are literally starving, send your donations to the Church Emergency Committee in care of the New York office of THE WITNESS, 931 Tribune Building, and I shall see that it reaches the proper hands promptly.

Just one other thing—sorry to be so long with this—but the people there are badly in need of warm clothing, shoes, etc. These things should not be sent to New York, but should be sent parcel post directly to Miss Tillie Lindsey, Hotel Burton, Danville, Virginia. Maybe the Auxiliary or Girls' Friendly of your parish would like to collect clothing to send.

\* \* \*

The National Council, holding its regular meeting on December 10 and 11, welcomed a new member in the person of Bishop Sherrill of Massachusetts, elected by the synod for the first province to fill the unexpired term of Bishop Perry. Bishop Sherrill was also appointed to membership on the department of religious education and the field department. Dr. Franklin's absence from this meeting, due to illness, was his first absence in eleven years.

\* \* \*

The Rev. Arthur M. Sherman was appointed secretary for missionary education, in the department of religious education. Dr. Sherman has been a missionary in China since 1899 in the district of Hankow, as principal of Boone College, for a time dean of St. Paul's Divinity School,



and on the staff of the Church of the Holy Nativity, all in Wuchang. In recent months he has been assisting Bishop Littell in the district of Honolulu. It is not known whether he will accept the new appointment. Dr. Sherman is a graduate of Princeton and of the General Theological Seminary, receiving his doctor's degree also from that Seminary.

\* \* \*

Folks had expected that a new secretary for the Field Department would be appointed at this meeting of the Council. There has been no boss there since Mr. Snowden left the first of November. But no action was taken.

\* \* \*

Bishop Perry, commenting on the financial outlook, said he was not at all discouraged, although there is the usual accumulation of unmet payments, the dioceses in many cases waiting until nearly the close of the year. But the work will not be completed in full, he said, without a great deal of effort on the part of the officers of the Council, and a full sense of responsibility on the part of all the members of the Council, individually and collectively, and their effort to bring that sense of responsibility to bishops and rectors throughout the Church. Speaking of various appointments he had met since the last meeting of the Council, Bishop Perry said he was greatly encouraged by what he had seen of the whole attitude of the Church.

\* \* \*

The new headquarters of the national center of conference and devotion, at 5540 Woodlawn Avenue, Chicago, is to be known as Brent House, especially recalling Bishop Brent's interest in work among the Oriental students. (There is also a Brent House operated by the Church Mission of Help in Buffalo.) Mrs. Biller reports that the newly acquired house in Chicago will be a splendid piece of equipment and will probably cost less than Taylor Hall for running expenses. The Rev. D. A. McGregor of the Western Theological Seminary was added to the permanent committee on Brent House.

\* \* \*

The finance department reported a communication from the treasurer of the diocese of Chicago saying that the diocese had borrowed \$50,000 in order to bring its payments up to date, and furthermore that the treasurer had been instructed, for the coming year, to pay each month one-twelfth the amount due for the year, borrowing if necessary. Accompanying his letter was a check which included the \$50,000, together with something over \$6,000 in collections,

## CLERICAL SKETCHES

HEBER C. BENJAMIN

HEBER C. BENJAMIN, rector of the Ascension, Pueblo, Colorado, was born in Michigan in 1891. He graduated from Hope College and then entered business as a window trimmer and an ad writer, an experience which has stood him in good stead as he has rare gifts in the field of Church publicity. He became interested in the Church while working at Greeley, Colorado, and under the direction of Dean Bonell he began studying for orders. Married and with two children he nevertheless gave up his business, entered St. John's College and Colorado Teachers' College and completed his course and took his degree in 1919; four years of study and earning his living for his family along with it. He has been in charge of churches at Fort Lupton, Colorado, Grand Haven, Michigan, Atchison, Kansas, and now at Pueblo. He plays a large part in the affairs of the diocese of Colorado.

and a contribution of nearly \$900 from the Woman's Auxiliary. There's Bishop Stewart for you—say what you like he is a live wire and on the job every minute.

\* \* \*

Mrs. D. D. Taber, field worker appointed by the National Council, has finished three months' duty in the missions of Western Colorado, under the auspices of the Auxiliary and the Bishop Coadjutor. It has been exceedingly effective work.

\* \* \*

Florida recently had a fine Layman's conference, held at Holy Trinity, Gainesville, with over a hundred men present. The Hon. Benjamin A. Meginniss of Tallahassee was the chairman of the sessions and there were addresses by many laymen on such subjects as "Jobs for Men," "Some Things Being Done by the Church," "Presenting the Fall Program," "Is the Program Adequate," "The Need for Layreaders." Bishop Juhan spoke on the subject, "What the Bishop and Clergy expect of the Men of the Church."

\* \* \*

The parish of the Incarnation on December 7th celebrated the 26th anniversary of the consecration of the Chapel of the Incarnation, located on East 31st Street, New York. This chapel, where the parish of the Incarnation carries on a vigorous east side work, is one of the most beautiful churches in the country. One of

the most interesting bits of work done here is the Baby Clinic, the largest in the city. There is also a children's luncheon each day when about 200 tots are fed scientifically. The vicar of the chapel is the Rev. N. M. Feringa; the rector is the Rev. H. Percy Silver.

\* \* \*

The National Church Club for Women, New York, had the Rev. J. Wilson Sutton for their guest at a meeting on December 3rd. He spoke on the retreat movement in the church. Miss Fanny Phillips spoke at the same meeting on religious education.

\* \* \*

An event of special interest at St. Margaret's Berkeley, during the month of November was a gathering of Episcopal social workers from Berkeley and Oakland, California, who were invited at the suggestion of Dr. Hodgkin, rector of St. Mark's, Berkeley. An animated discussion took place about the possibility of closer co-operation between the various social relief agencies of the area and our Church, in the case of needy individuals or families who have a claim upon us. The possibility of introducing volunteer helpers, who could make a definite Church contribution to the regular visiting was discussed and brought forth an interesting diversity of opinions. Dr. Hodgkin gave a short introductory talk in which he emphasized the need of a vital religious outlook for social workers. It is hoped that some definite helpful plan of co-operation will result from this meeting; it would be of great value as an opportunity for training it may afford students of St. Margaret's School for Christian Service who wish to take up social work in the Church.

\* \* \*

We hope that many of you will send THE WITNESS to friends as a Christmas gift. It will be an acceptable gift, especially so this coming General Convention year. And it is a convenient gift to make. We have beautiful Christmas Cards which are sent to the recipient telling them that THE WITNESS is to come to them each week during the coming year as a Christmas gift from you. And if your list is sent to us at once their subscriptions will start with the Christmas number. These gift subscriptions we are accepting at the reduced rate of \$1.50. Your list, with names and addresses, your name at the bottom, and \$1.50 for each subscription, and we will do the rest promptly.

\* \* \*

An unusual service was held at St. Thomas's, Mamoroneck, New York, under the direction of the rector, the Rev. Frank Dean Gifford.



Instead of the usual sermon there were four addresses by laymen on the general theme, "What My Christian Faith Means to Me." The first speaker was a real estate man and a Presbyterian elder; the second was a lawyer of distinction; the third was by a man who for 25 years had been outside the Church; and the last was by a business man who told of the influence of the Christian religion in the business world.

\* \* \*

Rev. Charles F. Brooks, Wilmington, Delaware, is to join the staff of All Saints Cathedral, Albany, on January first.

\* \* \*

Ground has been broken for the first unit of a complete parish structure of church, parish house and rectory for St. Thomas', New Haven, Connecticut. The total cost of the buildings will be over \$400,000.

\* \* \*

Rev. Floyd Applegate, Anderson, Indiana, has accepted a call to St. Paul's, Woodbury, Connecticut. The Glebe House, national Church shrine, is located in Woodbury.

\* \* \*

Rev. Thomas C. Cline of the faculty of the Berkeley Divinity School has resigned to become the rector of Christ Church, Watertown, Connecticut.

\* \* \*

A beautiful memorial window, the work of James Powell and Sons, London, was recently unveiled at Trinity Church, South Norwalk, Connecticut.

\* \* \*

St. John's, Savannah, Ga., has a woman as an assistant to the rector. Miss Ruth Foster was formerly the parish secretary. Now she is the rector's assistant and is to have charge of the social service work of

the parish. She is also to assist with confirmation classes.

\* \* \*

Bishop Davis of Western New York was the preacher at a service held recently at St. Paul's, Darien Center, N. Y., to celebrate the 25th anniversary of the mission. A new altar was blessed.

\* \* \*

The Utah Service Association, operating a community center and hotel at Helper, Utah, reports that the return of division headquarters of a railroad has created a housing prob-

lem. The U. S. A. which is sponsored by Bishop Moulton and a group of laymen, took over the Railroad Y. M. C. A. building and refurbished it from basement to attic. Attractive rooms are at the service of the railroad men and club rooms for the whole community. A well appointed Chapel cares for the religious side of the venture and houses St. Barnabas' Mission. Two members of the Church Army labor in this and neighboring towns.

\* \* \*

Bishop Ingley of Colorado and

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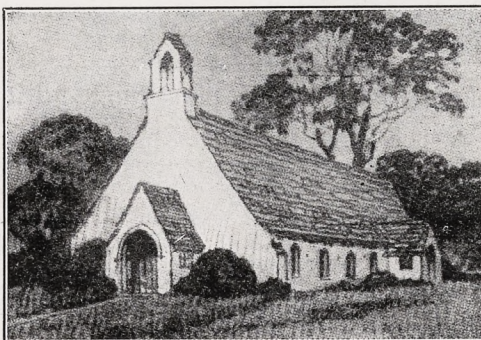
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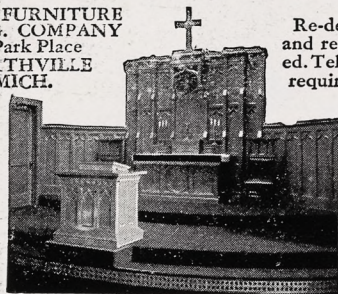
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Bishop McElwain of Minnesota are to make visitations for confirmation in Western Nebraska during January.

\* \* \*

The Province of the Northwest is to make a survey of the Negro work in the province, under the direction of the department of Church extension. The social service department is to compile a directory of all social service institutions in the province. Bishop Robert of South Dakota is chairman of the former department, Dean H. S. Brewster of the latter.

\* \* \*

Bishop Abbott of Lexington confirmed a large class on the first Sunday in Advent at Christ Church Cathedral, Lexington, the third class to be presented this year by acting-dean Charles E. Craik, Jr.

\* \* \*

The Federal Council of Churches met in annual session December 1-5 in Washington. Much time was devoted to a discussion of unemployment, social justice and world peace, the addresses on the first topic dealing not merely with relief but with the necessity of bringing our economic life into conformity with fundamental Christian principles. On the subject of world peace there was complete unanimity on the matter of the United States adherence to the World Court; on the question as to whether or not people who refuse to support wars should be allowed to become citizens they decided that "our country is benefited by having as citizens those who unswervingly follow the dictates of their consciences and who put allegiance to God above other considerations." They also said that it was the obligation of the churches to give support to these people.

\* \* \*

Dr. Franklin, treasurer of the National Council, informs us all that the sum of \$1,014,344 is to be collected during the month of December if we are to raise the \$2,866,484 that was promised at the beginning of the year. Says he: "Last December we collected \$895,263, with a surplus over. We can do it again. Under present business conditions it will require sacrifice. 'Seek ye first the Kingdom of God.'"

\* \* \*

Rev. G. H. Caution has resigned as rector of St. Mark's, Wilmington, N. C.

\* \* \*

President Murray Bartlett of Hobart College has been elected the president of the Association of Colleges and Secondary Schools of the Middle States, the agency recognized by the United States bureau of education as setting the standards of preparation and college entrance and

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\* \* \*

Schuyler is located in the diocese of Southwestern Virginia, just across the line from the diocese of Virginia. There being no church there it attracted the attention of Archdeacon Neve and Archdeacon Mason. Though of the Virginia diocese, they have been ministering to a group of church people there and recently presented to Bishop Jett a class of eighteen for confirmation. This is a fine case of inter-diocesan cooperation.

\* \* \*

St. Margaret's House, Berkeley, California, is to hold its annual institute on work with young people from January 6th through the 9th. Outstanding leaders of education have been secured as lecturers. In addition a number of Church leaders are to be present to serve as the coordinating group, meeting daily in conference. Close association with these leaders is one of the chief values of the institute. Among those who are to serve in this capacity are Rev. Kenneth Viall, Rev. F. D. Graves, Miss Gay Lawson, Mrs. W. Bertrand Stevens, Miss Avis Harvey, Miss Leila Anderson, Rev. Penrose Hirst and Rev. John C. Leffler.

\* \* \*

George H. Randall, for many years the editor of *St. Andrew's Cross*, organ of the Brotherhood of St. Andrew, has resigned. Under his leadership the paper has been a publication of high excellence and wide influence, and his retirement will leave a vacancy hard to fill.

\* \* \*

The Rev. Granville M. Williams, rector of St. Mary the Virgin's, New York, was the speaker at the recent meeting of the Brooklyn Clerical League. He spoke on present trends in the Anglo-Catholic movement. He



Mother and Babies Sheltered Over Christmas Last Year at St. Barnabas' House When They Had Been Left Suddenly Without a Home

## FACING HUNGER AND COLD

IF anyone doubts that poverty is abroad in this city this winter, they have only to sit for awhile beside our workers as they listen to the elemental problems of hunger and cold facing hundreds of people—people who, in seasons past, have taken the business of being fed and clothed and comfortable as one of life's matters of course. When frail, sensitive women must come down to the place where, as in the case of one convalescent woman last week, they have but few coins in their purse and must choose between a cup of coffee and a three-mile walk, or hunger and a ride in the subway, there can be no question as to the importance of providing help. For hundreds of people these days, a warm coat, a basket of fuel, or "a square meal" means actually a life and death matter.

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admitted a Rome-ward tendency on the part of a few who seek a supreme external authority, but he thought that much the larger number of Anglo-Catholics looked upon such external authority as both unnecessary and undesirable.

\* \* \*

Four ordinations in one week in Maryland, all deacons advanced to the priesthood. Rev. Francis C. Leeming was ordained by Bishop Lloyd of New York, acting for Bishop Helfenstein of Maryland, at Ossining, N. Y., where he is the assistant at Trinity Church. Rev. Robert Lee Bull, Jr., was ordained in Christ Church, Calvert County, Maryland, where he is in charge. Dean Green of the Virginia Seminary preached. Rev. L. O. Heck, student at Virginia, was ordained in Baltimore at St. Matthias on Thanksgiving Day; the Rev. F. D. Daley was ordained the same day at Epiphany, Govans, Maryland. He is the rector of the Epiphany.

\* \* \*

St. Andrew's, Minneapolis, has just ended a month's celebration. The occasion was the 60th anniversary of the consecration of the first chapel and the 10th anniversary of the rectorship of the Rev. George Buzzelle. There have been a number of special events, including a parish dinner with guest speakers and also a fine confirmation class was presented to Bishop McElwain. But the really unique part of the celebration was an organized drive for new members.

\* \* \*

The Rev. James P. DeWolfe, rector of St. Andrew's, Kansas City, Mo., recently conducted a fine mission at St. John's, Springfield, Mo. On the following Sunday the rector, the Rev. L. R. Anschutz, presented Bishop Spencer a class of 22 for confirmation. Bishop Spencer was the rector of the parish formerly and his visit was made the occasion for a banquet, attended by over 200 men.

\* \* \*

St. John's, Troy, N. Y., celebrated its 100th anniversary recently. The address was delivered by the Rev. H. R. Freeman, rector emeritus; the Rev. Nelson M. Burroughs was instituted as the new rector and Bishop Oldham preached.

\* \* \*

The cornerstone of St. Andrew's Albany, N. Y., was laid on the afternoon of St. Andrew's Day by Bishop Oldham, with many present at the service.

\* \* \*

Eleven members of the Mann family were present at a service held at St. James', Watkins Glen, N. Y., when an altar in memory of Rev. and Mrs. Duncan Cameron Mann was dedicated by Bishop Mann of Florida.

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This parish has given three bishops to the Church, Bishop Mann of Pittsburgh, Bishop Mann of Florida and the present bishop coadjutor of Western New York, Cameron Davis.

\* \* \*

The young people of the diocese of Pittsburgh are sponsoring two objects this year: work among the Indians in the Dakotas and assistance for a student at DuBose Training School of Monteagle, Tennessee.

\* \* \*

A new \$150,000 parish house is to be built at once at Grace Church, Brooklyn, New York, where the Rev. George Parkin Atwater is rector. The new building will adjoin the church and in beauty of design and in completeness of equipment will be a worthy adjunct to the church.

\* \* \*

Rev. Guy H. Madara, New Bern, N. C., has accepted a call to be the city missionary in Rochester, N. Y.

\* \* \*

The New York members of the Church League for Industrial Democracy held a luncheon meeting at Greenwich House on December 4th. The address, which was a very stirring one, was delivered by Mr. Oscar Ameringer, officer of the reorganized United Mine Workers. Following the meeting there was a session of the executive committee of

the League when plans were discussed for work for the coming year. It was decided to hold the annual Washington Birthday meeting in New York. It is hoped that this will be preceded by a conference for seminary students. There are now about forty members of the organization at the General Theological Seminary and with their cooperation it was felt that a very successful student conference might be arranged.

\* \* \*

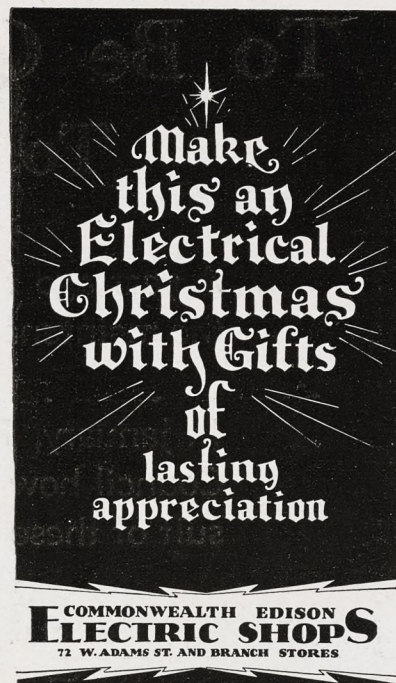
That the rising tide of lynching and mob violence this year brings every believer in human brotherhood face to face with his share of responsibility for the critical race problem in this country is the claim put forth by the Race Relations Sunday Message issued by the Federal Council of Churches, in its call for the observance of Race Relations Sunday, February 8 next year. The statement points out that there have been twenty-one victims of mobs, mostly Negroes, the first ten months of this year, a larger number than in any year save one since 1924.

"Of what were these victims guilty?" asks the message. "Some of them were not even accused of any crime; some had not had a trial to determine the truth or falsity of the accusation against them; a few were awaiting the execution of orderly

court action. The law has been trampled under foot in their murderous execution."

\* \* \*

Rev. Howard N. Farnsworth assistant at St. Paul's, Albany, N. Y., has accepted a call to be the rector at Ticonderoga, N. Y.



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## To Be Collected in December To Balance the Budget

A year ago the people of the Church made pledges for the maintenance budget of the General Church.

In January, 1930, each diocese notified the National Council how much to expect from that diocese as a result of these pledges.

The total of these "expectancies" was - - \$2,910,484

The Council received to December 1st - - 1,896,140

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The amount now due is - - - - - \$1,014,344

The National Council asks each individual, each parish treasurer and each diocesan treasurer to:

### CHECK UP

*on all unpaid pledges*

### MAKE UP

*any deficiencies by securing additional gifts*

### PAY UP

*by prompt remittance to parish, diocesan or national treasurer*

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## THE NATIONAL COUNCIL

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