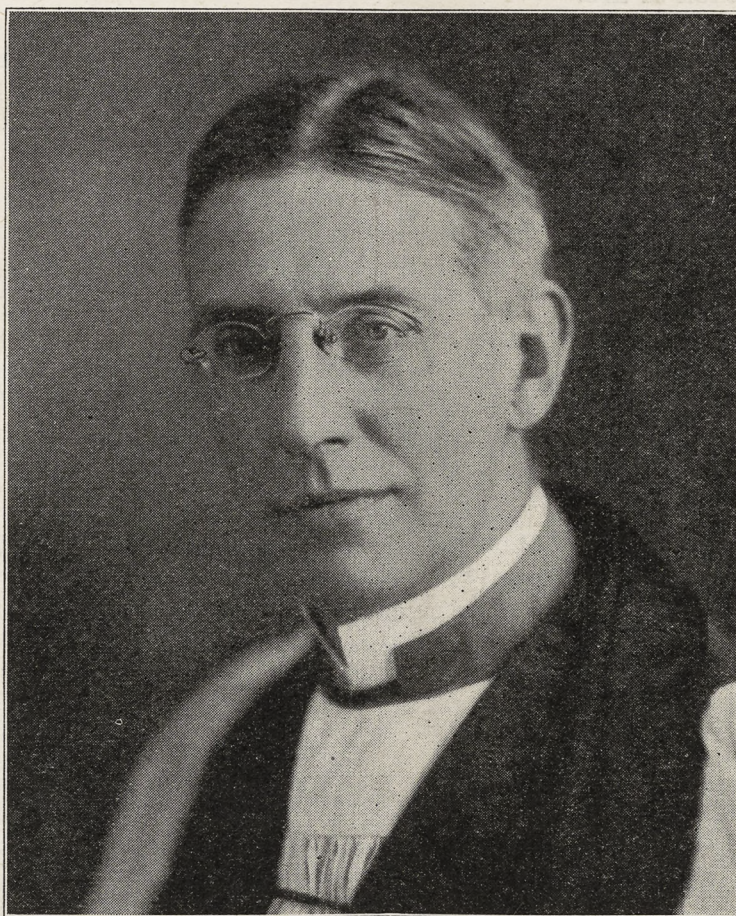


*The*  
**WITNESS**

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CHICAGO, SEPTEMBER 24, 1925



BISHOP PARSONS



# THE CHURCH LEAGUE for INDUSTRIAL DEMOCRACY

AN ORGANIZATION for members of the Episcopal Church who believe that it is an essential part of the Church's function to make justice and love the controlling motives in all social change, and who wish to promote all sound movements looking toward socialization of life.

Since the General Convention of 1922 the C. L. I. D. has labored to give reality to the resolutions on industrial and international peace, passed unanimously by that Convention.

The League has held conferences between labor leaders and ministers, employers and churchmen, employers and laborers. It has taken an active part in two strikes. Lectures have been given in colleges and seminaries; courses in Church summer schools, and the principles of the Church have been preached before congregations and Church organizations. The League has also co-operated with the Federal Council of Churches, the Industrial Fellowship of the English Church, and with other groups aiming to bring the spirit of fellowship into industry.

Among the members of the League are many Bishops, college presidents, deans and professors; prominent editors and writers; rectors of distinction, and hundreds of earnest and consecrated laymen and laywomen.

—o—  
YOU ARE INVITED TO MEMBERSHIP  
—o—

- - For Information - -

**The Church League For Industrial Democracy**  
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## THE TREND OF RELIGIOUS THINKING

### *The Relation of Economics to Theology*

by

William Temple

ONE of the most conspicuous features of the religious life of our time is the way in which Christian people of all denominations are turning their minds towards the problems affecting the order of society. It has never been doubted that Christians as individuals are called upon to regulate their behaviour to other individuals by Christian principles; what is now receiving a new degree of emphasis is the insistence that all conduct should be so regulated, and that Christian principles should guide the Christian in his acts as citizen (e. g. when he votes), as employer, as employee, as artist, as lawyer, as financier, as politician. And that involves thinking out the application of those principles to the problems of today.

#### IDEA NOT NEW

This concern of Christian people is new only in the sense that it has fallen into the background. In the history of Christian thought and enterprise it is very far from new. The Prophets of the Old Testament had no doubt at all about the connection between religion and social reform. Many of the Early Fathers were vigorous in their expression of opinions which, in their own time and in ours, were distinctly revolutionary. The great theologians of the Middle Ages dealt with the fundamental problems of economics as a department of theology. Among the Reforms, Bishop Latimer was as zealous for social as for ecclesiastical reform. Among the Puritans, Richard Baxter insisted on the universal application of Christian principles to human conduct, and wrote his *Directory* to show how he thought it worked out. In the eighteenth century this aspect of Christian thought was obscured, but in the

middle of the nineteenth it revived, and its revival is one of the chief signs of the working of the Holy Spirit in the Church of our generations.

#### CRITICISMS

The whole movement is criticised chiefly on two grounds, and each of these contains a truth of which it is good for us to be reminded. The first is that religion has no more to do with economics than it has with mathematics. The proposition  $2+2=4$  is unaffected by theological controversy; so, it is suggested, is the principle that the volume of demand affects price. Plainly there are two terms to this relation of alleged irrelevance, and we may start with either. Let us then start with economics. Is it a science which, like mathematics, deals with material which varieties of religious belief cannot affect? To some small extent, yes. There are some propositions in economics which are true quite apart from all moral and spiritual considerations. For instance you cannot distribute wealth which has not been produced; or you cannot permanently run any business at a loss. Most of the accepted principles of economics depend on men's motives, and the science of 'orthodox' political economy is partly a generalization by induction from observed facts, partly a deduction from the belief, certainly encouraged by the facts, that all persons engaged in business are predominantly concerned with what they might make out of it. The maxim quoted above illustrates this point. Price is, in fact, largely determined by the volume of demand in relation to supply; and so long as men are chiefly concerned to get what they can, it will continue to be so. But it

is not *necessary* that it should be so. At present coal tends to be more expensive in winter than in summer, because more people want it, and the same people want it more. Buyers are therefore willing or can be induced, to pay more; if the sellers are mainly concerned to gain all they can, they will raise the price. But if the seller desires only to secure a sufficient income while he supplies the needs of the people, he would not raise the price. In such a case price would be determined absolutely by cost of production and would be unaffected by supply and demand.

#### ECONOMICS CLOSE TO ETHICS

I am not saying that this would be better; there are in fact many indirect advantages about 'scarcity value' which may perhaps more than balance the objections to it. But whether or not disinterested management would be a sound principle in all industry, it is enough to show that it is a possible one. Political economy is not a science like mathematics, independent of human motive, though it has to handle some factors of this character; it is far closer to ethics than to mathematics, and it is intimately related to psychology. If therefore Christianity has any interest in entering on its field there is nothing in the nature of political economy which can justify its claim to exemption from such intrusion.

#### CHARACTER

So we turn to the other term—Religion. Is there in Christianity any ground for its entry on the field of economics? Certainly there is. For Christianity is concerned to develop a certain type of character and must therefore be deeply interested in all of the influences shaping character.



Now of all the influences shaping character it has been declared by Professor Marshall, the high priest of 'orthodox' political economy, that the two most potent are religion and the industrial system? That system has great power to implant its own leading principles in the characters of those who grow up under its influence. If its leading principle is "Each for himself by all means short of dishonesty," how can Christianity whose principle is "Each for all to the point of true self sacrifice" fail to attack both the system and its principle?

#### DIFFICULTIES

No doubt there are difficulties enough. The present system does supply the needs of most of us after a fashion. Would a system based on fixed stipends and the motive of service supply them at all? If we were no better than we are now, it certainly would not. Therefore, while the

Church rightly seeks to Christianize the social and industrial order, it must be all the more zealous to produce the truly converted men and women who alone could make it work. To that we shall return in a moment.

The other main ground of criticism is that we should secularize religion. The danger is a real one. When the Church enters on the field it finds itself invariably in alliance with some whose aim is a more equal distribution of material goods for its own sake; and it is often hard to avoid their standards. But though there is danger, there is no inevitable disaster. The Church is likely to desire a more even distribution, but it will be for the sake of the fuller fellowship which it facilitates. All its attention will be concentrated on the character to be produced, not on the pleasures to be enjoyed. Moreover there must be no thought of substituting

social reform for personal sanctification. On the contrary what is needed is a fuller conversion than has commonly been demanded—a conversion not only of the private life, but of the political, financial, professional, commercial, industrial life also.

This criticism therefore becomes, not a criticism of principle, but a warning which we must carefully heed. In this as in every enterprise we meet with temptations. Here the temptation is to desert the standard of Christ for that of the world in the very act by which we seek to rally the world to the standard of Christ. It is a real temptation, but it can be resisted. Any one who at all understands the Christian social movement knows that it is in its true essence a call for a more intense personal devotion in order that God may use us as not utterly useless instruments for so great a task.

## CHRISTIAN PETITIONERS TO CONGRESS

### *A Remonstrance Addressed to Clergymen*

by

William Hard

AS a Catholic layman of the Protestant Episcopal Church, I am bound to have a deep reverence for the clergy. Whatever they tell me (if only they tell it in unison) regarding the means of grace and regarding the saving of my unworthy soul, I receive with a meek heart. I even go farther.

If they wish to deduce for me, from the scriptures and from the creeds and from the thoughts and practices of the saints and of other holy men, my correct attitude toward the human relations involved in the problem of war or in the problem of labor and capital or in the problem of democracy as a way of life, I again listen with considerable docility of mind. I do not give to these deductions the degree of authority, naturally, which I freely render to their teachings in dogmatic theology (when they are dogmatic); but I do give them a sort of benefit of the doubt.

If my priest tells me that in his view the words of Jesus Christ and the continuous inward thought of His Church tend toward an abatement of present international ferocities and that I ought to put a check upon my native American jingoism, I receive his admonishment with respect, and I ponder it, and I truly believe that he has a special right to read me that spiritual lesson (if he believes it) in view of his status as a priest and

in view of his special relationship to the continuity of the Church and of its divine sacraments and human ministrations.

I concede much to the clergy in the matter not only of theology (where with intense satisfaction I concede them everything and wash my hands of it) but also in the matter of instruction to me regarding the general attitudes which I ought to take toward the great problems which unprecedentedly afflict this age (just as other great problems, equally great, have equally unprecedentedly afflicted all other ages).

#### WELCOME A DEMONSTRATION

So I would not in any way object if all the Protestant Episcopal clergymen in the United States should descend upon Washington in copes, or in surplices, as the case might be, and should proceed to the Marble Room of the United States Senate and should inform the Senate that the Church looks with disfavor upon the fomenting of wars or that it looks with disfavor upon the maintaining of an industrial autocracy with Capital as the autocrat.

In fact, I think I should welcome such a demonstration and would help to escort it from the Union Station to the Senate corridors. For just once I should like to see some Christian

petitioners in Washington who endeavored to inculcate into statesmen, a Christian attitude, a Christian philosophy, a Christian state of mind and who would then take a train back home and leave the statesmen by themselves, their own poor little task of putting that state of mind into a bill.

I thus with politeness and by going all the way around the barn have arrived at the point of my humble remonstrance which I herewith address to the reverend clergy.

#### A REMONSTRANCE

Let us assume that from the Christian standpoint it can be proved that the industrial labor of small children is wrong. Let us assume next that from the human standpoint it can be proved that the way to deal with the evil of the industrial labor of small children is by means of a law. What is the method by which the Church can prove that historic Christianity demands that the law in question shall be in the nature of an amendment to the Federal Constitution?

Even more particularly, what is the method by which the Church can prove that the amendment in question shall be the amendment now before the public?

I am not able to answer those questions and am not able even faintly to



surmise how answers to them could be formulated.

#### CONTEMPT FOR CHURCH

I am, however, able to state one human fact. Church organizations of almost all theological sorts are bringing themselves into the utter contempt and disregard of the United States Senate and House of Representatives by attempting to be able to invoke the blessing of organized Christianity—which, after all, means God—on various specific forms of words called bills and laws and treaties.

"In the name of Jesus Christ we warn you to do your best to diminish or even to extinguish the institution of war." Very well. We listen with respect. We know in our hearts that truth is being spoken. We know that a deep teaching of high authority is being conveyed to us.

"We further warn you to sign the Covenant of the League of Nations instantly without amendments and without reservations." Laughter!

Recovering from it, we inquire:

"You are clergymen?"

"Yes."

"You are here in your office and quality of being clergymen?"

"Yes."

"You are here therefore as representatives of Jesus Christ?"

"Yes. Why, yes. We suppose so."

"Well, how did you find out what Jesus Christ thinks of Article Ten? We think that it will increase the scope and size of wars. What does He think?"

And what can the Church answer? There is no answer.

#### KILLING ITS INFLUENCE

Religion in this country is frittering away its influence upon the Government of the Republic by pretending to be able to solve not only the question of the nature of the Godhead, not only the question of the nature and destiny of the human soul, not only the general principles which should animate human conduct, but also the details, the words, the punctuation marks, through which that conduct shall be ordered in the volumes of the Revised Statutes.

Virtually every religious body in the United States (except the Roman Catholic; and there are very few Roman Catholics in Congress) sent petitions from multitudinous parishes and congregations to the Senate of the United States imploring and demanding the unconditional ratification of the Treaty of Versailles, including its barbarous enslavement of the German people whom we had promised to rescue from enslavement; and these petitions arrived in bales daily; and what happened? Two things.

In the first place, the Treaty was rejected.

In the second place, the prestige of organized Christianity as a persuasive force in the thought and in the policy of the United States of America received a blow from which it will not soon recover.

Senators who by the rays of the midnight Mazda bulb had studied the details of what seemed to them the irremediable iniquities of the Treaty of Versailles will never forget what seemed to them the insufferable insolence of the petitions for its immediate and unconditional ratification sent to them by hords of clergymen who manifestly had read nothing of the Treaty of Versailles except idealistic fragments of it selectively retailed in the speeches of Woodrow Wilson.

They accordingly now pay no attention whatsoever to petitions addressed to them by clergymen on domestic industrial issues.

#### USING THE STATE

They have another reason. They note in clergymen a strange readiness to summon the secular arm of society—the secular political legislative arm—to the aid of almost any moral proposition which happens to commend itself to the clerical mind.

Should employers guide their conduct by the theological principle of justice and of charity? Should industrial society be so organized as to be in harmony with the dogma of the equality of human souls and the consequent eternal equal potential dignity of all human individuals? Yes.

But does it follow that the state, the sovereign state, which rests on force, which holds itself together by means of detectives and policemen and jailors and executioners which (at its best) is a sad tribute paid by the angel in man to the animal in man, shall instantly be called upon by a multitude of new laws to put its coarse and brutal fingers into the weaving of a new fabric so delicate, so dependent upon the inward mental attitudes of millions of men, so intricately composed of myriads of tentative and groping negotiations and arrangements between group and group of developing and exploring human individualities?

All history can and should teach us that the state touches nothing that it does not petrify and becomes the Santa Claus to nothing of which it does not ultimately become the Caesar.

#### KEEP IT FLOWING

The evolution of industrial society out of the tone of autocracy into the tone of democracy is on its way. It is flowing. From innumerable rivulets in the efforts of employers and of employees, of farmers and of merchants and of financiers, of frightened reactionaries and of millennial radicals, it

rent which already makes the attitudes of twenty years ago toward the relations between man and man in industry seem antediluvian.

The most useful thing that can be done with this development is to keep it fluid. It is of a height, it is of a depth, it is of a majesty and a mightiness and of a spirituality and an imponderableness, which can gain from multiplied legislation only the disaster of impeding dams and impounding reservoirs.

"Let it flow. Encourage it to flow. Preach sermons to it to flow. Inspire every individual in every parish to want it to flow and to help it to flow, in his own soul, in his own life, in his own daily dealings with his fellows in mill and market. Make it flow, faster, faster. Do not freeze it and stay it and still it with the legislative fiat of a majority and the pedantic glacial rulings of a few run-of-mine citizens turned into omniscient bureaucrats through an examination in statistics by a civil service commission."

That should be our policy. It is not to say that no new laws will be needed. It is only to say that such new laws are the smallest part of our task; and it is therefore only to say (under correction) that it is a pity that so much energy seems to be aimed at Washington when the opportunities for a useful use of that energy in the matters under consideration are so much larger, so much more important, so much more fruitful, on the nearest farm and in the nearest factory.

#### HITTING AT POLITICIANS

Moreover, even when new laws are needed, it is still true that one star differs from another in glory and that there is a glory of the legislator as well as a glory of the clergyman. It is fashionable to decry Congress. It always has been. Every unelected American thinks that every elected American is a moron and a scoundrel. He believes that the best form of government is that people should choose their rulers and that they choose them rottenly. This is an amiable inconsistency, born perhaps of a suppressed desire by the unelected American to be himself elected. I pass it over and say that it is my experience in Washington that private citizens naturally often perceive the existence of a problem long before it is perceived by the gentlemen sitting aloft in the Capitol but that when it comes to deciding how that problem shall be met by legislation and when the debates on it have been held and concluded, the information of Congress and the judgment of Congress are both of them highly superior to the showings generally made by delegations of petitioners, whether lay or clerical.



once quoted the aphorism "You cannot have everything and curly hair." It is equally true that it is extremely unlikely that many men will know all about what the Church has meant by its doctrines and pious opinions on the relations between the sexes and also know all about the American constitutional political experience which makes it advisable or inadvisable to treat divorce as a federal question.

#### NEED OF MODERATION

I implore my fathers in Christ to be a little more moderate in their admonishments to Congress on secular details. Such admonishments usually help Congress little and hurt the Church much. Congressmen do not fail to note that the Church cannot agree within itself on the meaning of that central theological saying "This is my body" and they are totally skeptical of the possibility of any valid unified authoritative clerical opinion on the World Court or child labor or employee representation—or daylight saving.

The legislative field of the Church is the education and sanctification of the moral discernments and moral impulses of the legislator. It is a field which no other agency can fill. It is the first field and the most decisive field in the legislative process. In that field the Church can command humility, it can command teachableness. Departing from that field into the field of specific bills and specific treaties, it finds itself on a merely human footing and finds its teachings scouted and its petitions incessantly denied.

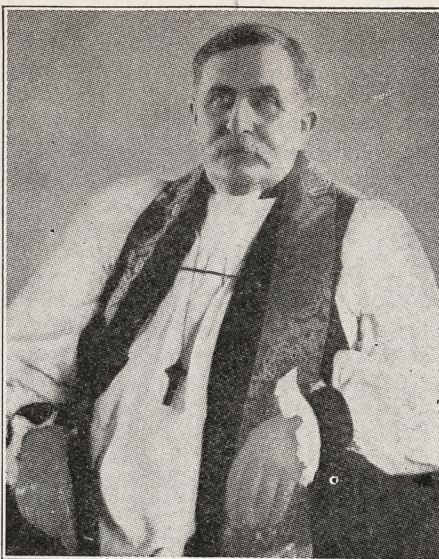
Can this be desirable for the Church? I respectfully submit that the answer is "No"; and I respectfully maintain that ecclesiastical resolutions to Congress on secular topics should be brought to a minimum.

### Use the Talents You Possess

By Marguerite Wilkinson

SOMEBODY once asked me how the Church League for Industrial Democracy could get the best sort of publicity. The question might as well have been asked with regard to any other group or with regard to the Church itself. The answer would have been the same. To get the best potatoes we go to the best market. To get the best publicity we go to those who have it to give, to the best writers, speakers and editors. There is no publicity more valuable than the comment of such people when they are sincerely interested.

To be sure, bulletins and clipsheets have a certain value as special agents



THE LATE BISHOP WILLIAMS  
*The First President of the C. L. I. D.*

of groups, but as a rule they reach only those already enthusiastic, where as people who constantly speak to the public through the press, or on the platform, have it in their power to do strong missionary work. By mere casual and occasional mention of a good cause they can call it to the attention of thousands. Similarly Church papers are good, for they carry the news and the teaching of the Church to its members. But the Episcopal Church needs even more a magazine of general interest to outsiders with the motivating force of her idealism in it. *The Commonweal* has begun a work of that sort for the Roman Communion and many of the young intellectuals, both Catholic and Protestant, are writing poems for it and therefore reading it!

The first thing then, for the C. L. I. D. (or the Church) to do if it wants more publicity for good causes (and publicity is only another name for missionary opportunities) is to interest its own writers and speakers and to keep them informed of its activities, asking them to do what they can as occasion offers. To do this effectively it might be necessary to bring them together once in a while in a not too much organized group. I believe the Catholics have a writers' club for this purpose.

There are quite a number of writers and speakers in the Episcopal Church who might be glad to help. Quite a number of others who began life as Episcopalians and have now no active connection with the Church may have "lapsed" because they had no share in her work. Our Church with her glorious ritual and sacramental life breeds many poets

and thinkers. Several of the best of living poets were educated in St. Paul's Cathedral School in London. But our Church often fails to keep them. Whereas the Roman Communion, with no more beauty and less freedom to offer, holds her writers and speakers so firmly that in all their secular labors they remember to say the good word when they can for her and for the causes she fosters.

I once knew a woman for whom middle age and religion arrived together. She went into the Episcopal Church. She was invited to join an altar guild and The Woman's Auxiliary. Probably she would have been allowed to teach Sunday School. Yet for none of these occupations had she the smallest degree of fitness. She was not particularly domestic, had no executive ability, and knew nothing at all about teaching. But at one time in her life when she had been editing departments in several periodicals her writings were circulated in more than two million magazines a month. (How many communicants are there in the Episcopal Church?) The old Biblical idea of a diversity of gifts and the same Spirit seems to have gone out of date and in order to serve in the Church nowadays one must be "standardized" that is, made as much like everybody else as possible. For an intelligent person that is unbearable. Nor is it in accord with the teaching of Christ.

Two good ends would be served by securing the co-operation of writers, speakers and editors within the Church. First her good works would be more widely known through their efforts and more people might be induced to take part in them. Also, those actively engaged in her service are not likely to give her up. But of course I am not forgetting that a real Christian can always find work to do for Christ outside of the Church if not inside.

When the interest of speakers, writers and lecturers within the Church has been secured, why not work to get the interest of others not attached to any church? Many of them think and write of religion, from time to time. And several of them, I know, think and write of Christianity with an insight not common even among the clergy. Why not ask them in to dinners at the theological seminaries, and to meetings of church groups and organizations, not thinking of them as possible proselytes, but welcoming them as friends and cooperators?

A conference on Chinese-American relations is to be held this week at John Hopkins University, Baltimore. It is to be attended by Chinese and Americans recently in China.



# FORERUNNERS OF THE C. L. I. D.

## *Our Heritage From the Past*

by

Vida Scudder

**A** Church League For Industrial Democracy! Has it precedents in the life of the Church Catholic? Yes, or no?

Yes: especially if one considers the deeper animus of the League, which is I take it the effort to apply Christian principles in their fullness to social relations. The student is amazed at the strong social and even radical impulse manifest in most religious movements, at the outset; whether such movements aim at satisfaction of the individual conscience, at the formation of definite groups like monastic orders, or at reform in the thinking, organization, or behaviour of the Church.

### THE UMILIATI

Not to go further back than the middle ages, take for instance the Confraternities. Such a Guild as the Umiliati, powerful in twelfth century Italy, was a whole League for Industrial Democracy in itself. Dedicated to poverty and to joint ownership, it was imbued with a sense of the religious dignity of labor and the evils of the acquisitive instinct. The Umiliati were widely trusted, charged as public spirited citizens with important civic functions. Delightful miniatures show them, in their monastic habits, plying their trade at the loom, or preparing bales of merchandise; for the woolen trade of all North Italy was largely in their hands.

### SONS OF ST. FRANCIS

Or, a closer parallel, take the sons of St. Francis, especially the so-called Zealots or Spirituals. They were not like the Umiliati, impelled in part by economic necessity, but rather by intense revulsion from privilege unshared; most of them entered the Order at cost. They began by holding strongly, like Francis himself, to the duty of physical labour. If in time they weakened here as far as private conduct went, their devotion to Lady Poverty led them out into bold theories, disconcerting to their contemporaries, about the right attitude of the Christian toward possessions; theories which have a curiously modern ring when they discuss the relation of ownership to use.

One could multiply from the past anticipations of our present-day radicalism. The Reformation period abounds in groups which seek

iously a fresh expression in social ways. It must be confessed that the Church has often looked askance at her social radicals, that even when not persecuted or suppressed they have had an uncomfortable time of it, and that partly in consequence they have been prone to heresy. Some groups, however, like the Umiliati and the Spiritual Franciscans, remained under great stress passionately loyal to Catholic faith and order. It is with groups like these—and we have barely hinted at their variety and abundance—that the C. L. I. D. claims spiritual fellowship down the ages.

### THE C. L. I. D.

So the first question can be answered by a Yes. But it must also be answered by a No. For there is great difference between a league like ours and these precedents cited—as between it and almost any of the Christian groups which have been concerned with the effort to establish new social alignments. These groups have been occupied first with prescribing the behavior of their own members; we are occupied first with pressing new social principles upon the mind of the Church. This difference is partly in their favor, partly in ours.

Obviously in theirs, for very important reasons. I do believe that a good C. L. I. D. member lives both inwardly and outwardly a special kind of life. But this is not where our emphasis falls. We make no attempt to adopt a separate canon of ethics or behavior for our segregated group. And the reason is not wholly ignoble.

*"Make no more giants, God,  
But elevate the race at once!"*

cries Paracelsus. This league is concerned with the valiant endeavor to leaven Christian thinking with a principle that must lead to profound modifications in the entire social structure. It seems to us more essential to do this than to pursue a right mode of living for a small spiritual aristocracy; nor do we believe that the mode of living of the individual can be "right" till this principle takes effect. We hold—an idea which had not dawned on the middle ages—that Christian democracy demands no less than the reshaping of the entire common life in accordance with the Law of the Cross.

suppose, because it looks to us as if industrial relations held the key, not only to political relations but to many phases of personal righteousness. But the thought of the league travels out to the splendid vision of a Christian civilization which has found peace between classes and nations because it has found Christ and obeyed Him. Convinced that His Church is God's appointed guide to this great end, we as the Church's devoted children and servants, would fain help her fulfil her function. Precursors in the quest are found all down Christian history, and glad fellowship with them may be claimed. But surely Christians of these later days have received from those democratic ideals in which our dear country was founded, a broader and braver conception of social progress than that vouchsafed to earlier men. One hundred per cent Americans we are, our patriotism enlightens our religion as our religion imparts dynamic to our patriotism.

Lead us not into temptation! We can be content with nothing less than the consecration of the Christian Church to the establishment of a social order which shall fulfil this petition. For why does the Church, the vice-regent of Christ, exist, if not to aim at fulfilling the petitions He bids us offer? Jesus never spoke in terms of economics or politics. But His words abound in clues, which, if followed to the end, will certainly determine the practical policies His disciples are to endorse. Lead us not into temptation! Our present industrial and political arrangements contradict this aspiration flatly; they betray men into temptation most ingeniously at every turn.

Some, nay many of these temptations—to fear on the one hand, to lust of power on the other, to greed on both—a real industrial democracy would largely if not wholly eliminate. The time will surely come, perhaps it is very close, when the Church shall clearly see it as her joy and duty to press at whatever cost of temporary social dislocations and sacrifice, for such policies in public life as may help to answer this petition of the bewildered children of men. May the C. L. I. D. help her to realize for all, that good life of equal brotherhood which so many groups in the past, inspired at her altars, have on a small scale almost realized!



## Let's Know

By Frank E. Wilson

### GREEK CATHOLIC

"What nations are included," asks a correspondent, "in the 100,000,000 communicants of the Greek Orthodox Church? Are the Greeks in the United States of this faith?"

In the first place, the latest estimate I have seen of the number of Orthodox Christians runs to a total of 121,000,000 but this means population rather than communicants, strictly speaking. If we apply the standard by which reports are tabulated for the Episcopal Church, the number of communicants would probably be about a third of this number—just as in estimating membership in the Roman Catholic Church.

Originally there were three patriarchates in the eastern Church—Jerusalem, Alexandria and Antioch. These were the chief centers of Christian influence in the east and were all of apostolic origin. The patriarchs were the bishops in these centers and exercised a certain supervision over the neighboring bishops—as Rome did in the west before development of the medieval papacy. When Constantinople was made the capitol of the empire by Constantine in the early part of the fourth century, that bishopric also was elevated to the rank of a patriarchate. In the sixteenth century Russia received a similar honor in the erection of the patriarchate of Moscow. Since that time the eastern Church has operated under the general direction of these five patriarchs, with the patriarch of Constantinople holding the primacy of honor. In that sense the patriarch of Constantinople is said to be the head of the Orthodox or Greek Catholic Church.

Due to shifting of population and fluctuating conquests, it is difficult to designate exactly what nations are included in the Orthodox Church. It is easier to mention the various heads and indicate their respective spheres of jurisdiction. There are at least fifteen such branches. Besides the Ecumenical Patriarch of Constantinople, there is the Patriarch of Alexandria who heads up the Egyptian (Coptic) Church; the Patriarch of Antioch for Syria; the Patriarch of Jerusalem for Palestine; the Patriarch of Russia for that country; the Church in Cyprus; the see of Karlowitz which serves the Hungarian Serbians; Montenegro; the archbishopric of Sinai; the Metropolitan of Athens for Greece; the Metropolitan of Hermannstadt for the Rumanians in Hungary; the exarchate of Bulgaria; the Metropolitan of Czernowitz



MARY VAN KLEECK  
Vice President of the C. L. I. D.

for Dalmatia, including the Ruthenians; the Metropolitan of Serbia; and the Metropolitan of Rumania. The Georgia Church is included in the Russian. There is also the Orthodox Church of Bosnia and Herzegovina which is connected up in a somewhat different way.

The Greeks in the United States are affiliated with the Metropolitan of Athens, though they have several bishops of their own in this country at the present time. Russia, of course is the largest element in the Orthodox Church, numbering something like 85,000,000 out of the total 121,000,000. For two centuries the patriarchate of Russia had been suppressed by the Czar until the revolution of 1917 when it was re-established in the person of the valiant Tikhon, who upheld the Church for several years in the face of militant bolshevist atheism. And the new regime in Turkey has created an anxious situation for the ecumenical patriarchate of Constantinople. The Eastern Orthodox Church has fallen on troubled times. It needs and values your prayers.

They are to have a mass meeting to discuss the Church's Work among the Foreign Born at New Orleans. Bishop Perry will preside, and the speakers will be Dr. Stires, bishop coadjutor elect of Long Island, Mr. James H. Pershing of Denver and Dr. Emhardt

## Cheerful Confidences

By George Parkin Atwater

### THE LURE OF STATISTICS

UPON a shelf in my library stands a row of Living Church Annuals. When I am tired of trying to balance the budget or of working on a sermon, or writing for Mr. Spofford, I am apt to turn to this row of books.

It always gets me into trouble. It is like a crossword puzzle, which teases you until you get a result. But the trouble with the Annuals is that they raise so many questions and problems.

Browsing about in their formidable statistics last night, I caught a trail and followed it to the bitter end.

My eye happened to light upon the statistics of a certain active diocese for the year 1917. I wondered how much progress it had made in eight years. So I traced that diocese through my books.

The bishop must have been very active because in eight years there were 10,056 confirmations. That's a fine result. Splendid. It shows an alert clergy and active pastoral work and a strenuous bishop.

But when I compared the number of communicants, I found that the diocese after eight years' work, and with 10,056 confirmations had only seventy-nine (79) more communicants. That was startling. What had become of those ten thousand confirmed persons?

I then looked at the financial statistics. In eight years the congregation had raised the enormous sum of \$6,083,862.82. Six million dollars. Wonderful. But it did not seem as if the diocese should have increased more than seventy-nine communicants, after working eight years and raising six million dollars.

Perhaps the record of the children would help out. But it didn't. The diocese had 236 fewer members in the Sunday Schools than it had eight years ago.

Perhaps there were some special conditions of which the Annuals gave me no clue.

But it was disquieting to find these figures. There can be no question that the Bishop and clergy of that diocese have been working earnestly and effectively. The statistics show that. There has been no neglect.

The source of that trouble must be sought elsewhere. There is no doubt that I could have found a similar condition had I traced other dioceses through that row of books.

Why does it seem so impossible to diagnose the difficulty. Even if we



have no immediate remedy, we ought at least to understand the nature of the disease. Generalization will not serve our purpose. We do not make much progress by believing that we have diagnosed the disease of a person

by saying that, because of uncontrollable conditions, he is indisposed. This diocese had leadership, men, money and ability, and yet it seemed to make no progress in numbers.

Were there other gains that more

than off-set this condition? Perhaps so. Perhaps its progress was in the spiritual character of the people.

Bishop Johnson of Colorado gets about a good deal. Perhaps he may throw some light upon this problem.

## THE CHURCH AND INDUSTRIAL LIFE

### *What Has Been Done Since 1922*

by

Mary Van Kleeck

**E**ITHER the Church has everything to do with industry, or nothing to do with it. Once the Church has assumed the right to teach men and women how to live and how to treat each other, the effort to draw a line in the relationships of business and industry beyond which religion is inapplicable defeats itself in actual experience. Would the Church inculcate thrift among textile workers, and has it no concern with the causes of the unemployment which speedily dissipates all a man's earnings and puts him in debt to his grocer and his landlord? Would the minister preach the sacredness of the home, but have no regard for the reasons why modern industry should employ thousands of migrating workers whose occupations, carrying them hither and yon, are so uncertain that a home is only a memory? Would the Church command, Thou shalt love thy neighbor as thyself, and take no practical interest in the realities which produce an average of five to ten strikes a day in a democratic nation? The man who denies the applicability of religion to daily living or personal relationship is the only one who can logically exclude the Church from industry. Once admitted it will find no stopping place short of harmonizing the practices of industry and commercial life with the Sermon on the Mount.

#### OUR CHOICE MADE

The choice for the Episcopal Church was made in the resolutions of the General Convention in Portland in 1922. "Fellowship among Christians of every name is the only basis for an effective organized Christianity—Fellowship in industry is the only foundation for economic prosperity and social well-being. But fellowship must be more than a word to conjure with in resolutions, platforms, and sermons. It must be based on Christian principles and find practical and concrete expression in the working policies and methods of industry—Human rights must take precedence of property rights. Therefore, a mini-

mum subsistence wage, and if possible a comfort and saving wage must be the first charge on the industry. Co-operation for the common service must be substituted for present competition for private advantage. This principle requires—from Capital, honest goods and services for fair prices, and from Labor, honest work and full service for fair wages. Ultimately, it involves a fundamental change in the spirit and working of our whole industrial system. The workers must have—some voice in the control of the industry—Negotiation through collective bargaining must take the place of the ruinous strife of strikes."

#### WHAT HAS BEEN DONE?

In these three years what has been done to realize these aims? What report can be made at New Orleans by bishops and clergy, employers and wage-earners, and all men and women who invest in business or buy its products? Four methods of acting on these principles were urged in the Portland resolutions and by them we may measure our activities.

Can we report that *we have* "proclaim(ed) persistently these fundamental Christian principles in industry;" that *we have* "watch(ed) and encourage(d) with sympathetic interest those many hopeful experiments—which are today being tried by our most enlightened employers;" that *we have* "listen(ed) with open and unprejudiced mind to any voices come whence they may, which utter the aspirations and ideals of the great toiling masses of mankind?" Can we say that we have fulfilled the one suggestion of Portland which was wholly within the power of each one of us,—*"earnest, careful, and impartial study of the whole industrial problem in the light of the teachings of Christ, with special attention to the real spiritual significance of the world-wide labor movement?"*

Of systematic, definite action by the National Council of the Church, nothing bearing directly upon human relations in industry can be reported.

except consideration of the subject at annual conferences of the Department of Christian Social Service, and participation by a representative of the Department in a conference of employers organized in Boston by the Church League for Industrial Democracy to discuss the ethics of industrial relations in the light of Christian teaching. Certain diocesan Social Service Commissions have given attention to some phases of the problems of industry, notably child labor. Here and there bishops and clergymen have preached and taught something of the changes which the single-minded living of the Christ-life would bring to pass in the conditions and the relationships of modern economic organization. But despite these efforts, probably no delegate at New Orleans would dispute the statement that the ringing truths of the Portland resolutions have as yet taken no hold upon the mind or the heart of our Church. Our activities give no evidence that we have highly resolved, in reality as well as in convention, to face fearlessly the significance of Jesus' teaching for modern industry.

#### WHY NO ACTION?

Why not? I believe that three primary reasons account for our apathy and our inactivity:

First, many good people associate with radicalism any effort to interest the Church in the problems of labor. We must abolish this fear by showing that Christianity is not limited to a particular program of reform and the Church, therefore, should not be used either to defend the *status quo* or to advance specific proposals for change. The attitude of the Church should be the spirit of science which examines things as they are without confusing the picture by putting forward its own limited vision of things as they ought to be. Both conservatives and radicals are to blame for seeking to make their religion support their own convictions instead of letting their convictions grow out of their religion. Second, the Church has lacked faith



in the beauty and attractiveness of the Christian Way of Life. No repressive inhibitions but vivid joy in the adventure of Christian living would transform modern society. "Human rights must take precedence of property rights" is a prosaic statement of a great proclamation of freedom for the modern man. The machine dominates him. Material possessions make him a slave. The fear of losing them and the desire of gaining them turns his work into a competitive struggle. Only a new standard of values can set him free. Not only the human rights of his employes must be given precedence over his property rights; he must begin by giving his own human rights—his inner spiritual life—a place in his life more commanding than his material possessions. The Church needs to catch a new vision of the joy and freedom which its teachings have to give to the harrassed and unhappy men and women in modern economic society.

#### DANGER OF FORMULAS

Third, the Church has taken too lightly the task of applying its teachings to modern industry. It has rested its faith in formulas. The Golden Rule and the Second Commandmen contain, of course, all that is necessary for right relationships of man to man, but they are not automatically applicable without study and teaching. Bureaus of business research in universities are studying at first hand the problems of business in order to get material for teaching in schools of business administration. It is well understood that a successful business man must learn by study and by practise. He needs more in his equipment than a theoretical knowledge of the law of supply and demand. The Church, too, must envisage the continuous obligation to study concretely how its Way of Life applies to the processes of business life. Human relationships in industry are not merely a problem in social service. Preeminently and essentially they claim the best that the leaders in religious education have to give in the preparation of Christians for their obligations to the community.

The General Convention in New Orleans this year has the opportunity as well as the obligation to translate into a concrete program of study and teaching the principles set forth in the resolutions at Portland.

Rev. Frank German, rector of Holy Trinity Church, Middletown, Connecticut, is organizing the Good Samaritans. They are automobile owners, who agree to give occasional rides to shut-ins and cripples.

## Reaction and Revolt of Our Age

By G. A. Studdert Kennedy

OF all God's creatures man alone lives looking forwards and backwards consciously. For animals, as far as we can tell, the past is dim, the future non-existent, there is for them but little yesterday and no tomorrow. For man the present is mainly composed of the past and the future, of his hopes and his fears, his memories and his dreams; today is largely made up of yesterday and tomorrow.

This double power of memory and anticipation is at once a privilege and a peril, a source of joy and sorrow, of ecstasy and agony.

As the present is often painful we tend to use both past and future as refuges from reality, refuges which enable us to run away from life instead of living. We are prone to glorify the past and to idealise the future, and so to live between the Garden of Eden and the Golden Age.

This tendency is manifest in the history both of individuals and societies. Youth looks onward, age looks back. The old man sees the world in the sunset glow, the young man in the light of dawn, and although as applied to epochs, empires, and nations, youth and age are only metaphors, the metaphor is sound, for they do exhibit the characteristics of youth and age.

There have been in history forward looking and backward looking periods. There have been times when human hopes ran high and men looked forward into the future with shining eyes, but they have often been succeeded by wars and rumours of wars and men's hearts failing them for fear of what was coming upon the earth. Optimism and pessimism are moods of the universal soul of man, as they tend to be moods in every one of us.

As the life story of any man or woman might be read as a struggle between these moods, so history might be interpreted, and the interpretation would contain much truth.

But though this struggle is perpetual, both in the individual soul and in the soul of society, yet it is the real struggle for life. Those who look forward and those who look back appear on the surface to be opposed and to divide the world between them.

Judging from the surface of things, it would appear as though the two great forces tearing the world in two today were the forces of Reaction and Revolt, one army looking wistfully backward to "the good old days" and the other looking boldly forward to "the new age."

However, when we look more deep-

ly into the human heart it becomes evident that reaction and revolt, which appear to be so utterly opposed, are often in reality but two different symptoms of the same disease. They are two methods of escape from the purgatory of the present, and they both lead to a purely imaginary paradise of comfortable peace.

A psychologist would say of the extremists of both sides that they were unconsciously seeking to shirk the full responsibility of manhood and return to the careless security of childish days. They both want the same thing, triumph without tears, and want it for the same reasons, and neither of them will ever get it, because it does not exist. It makes but little difference whether a man dreams of the past or dreams of the future, so long as he is merely dreaming. The important thing is that he should keep in touch with reality. But there is no reality that does not involve responsibility, and there is no real progress which does not lay upon the average man an ever-increasing necessity to face up to and bear it.

The golden age can never come except to golden people who have been tried seven times in the fire of life, and from whom its flames have purged away the dross of cowardice, selfishness, and sloth. There is no Kingdom of Comfort.

Life will never let us fold our hands across our stomachs and live in painless peace, because life will not let us die. But there is in all of us a tendency to die, a desire to escape from life, from effort, from thought, and from love. We are all more or less like men half wakened out of sleep; the glory of the day has not dawned upon us yet, the sweetness of the night is on us still, we want to go back whence we came and rest in the lower Peace. But God will not let us, for God is Life, and His will is that we shall have life and have it more abundantly.

#### A LAND FIT FOR SLUGGARDS

He loves us, and therefore will not let us off. That is why when Christ bids us look forward He bids us look forward to judgment. We cannot share His triumph unless we stand His test.

When in the days just after the war we talked of a land fit for heroes to live in, what we really wanted was a land fit for sluggards to sleep in. It was natural enough, Heaven knows. We were weary, and we wanted rest. So we built for ourselves a kingdom of cushions. Millions of men with tired eyes looked forward to long sleep, short hours, high wages, much pleasure and deep peace, and millions are looking forward still for that which cannot be, and would be a curse and



not a blessing if it could. This is specially true of our great industrial areas, such as Lancashire.

Short hours we may have if during those hours we put forth all our energy, high wages we may earn if we produce and sell enough to pay them, much pleasure we may know if we know where to find it, and deep peace may be ours if we are worthy of it. But all depends upon the "If." Before that "If" we stand as before the judgment seat of God, and there is no getting past it. It demands of us intense activity of body, mind, and spirit, it demands of us that we should live, not seek escape from life.

#### JOY IN YOUR WORK

The Apostles of Reaction and Revolt are both believers in sleep, they seek to order the world that it may run on quite smoothly and allow them chance to rest. But the rest that remains for the people of God is not the negative rest of inertia, but the positive rest of harmonious activity. We shall never find joy unless we find it in work.

If a man can find no joy in work he will not find it in extended hours of play. He will soon grow weary of that. Purposeless play is as boring and ultimately unbearable as purposeless work. If ever the world runs smoothly it will be when every one of us plays his part with all his might and constantly strives to understand the relations of the part to the whole.

Men everywhere today are talking of industrial democracy, of a share for the workers in the direction of industry. If in seeking this they desire to take on an additional responsibility, which will demand of them intelligence, self-control, and a measure of self-sacrifice, if what they seek is a fuller and more conscious partnership in the world's work, it may be that they will get it, and that it will be a blessing to themselves and to mankind. But if what they are really seeking is just more comfort, more ease, less energy and more reward, they will never get it either in this world or the next.

If, moreover, what men seek is that peace by domination which saves you the labour of Love, the trouble of making friends of your enemies by the short cut of conquering them and turning them into slaves, they will never get it. The chain that binds the captive has two ends, and as long as the slave is at one end the master must stick to the other, and cannot himself be free.

It is this faith in fetters that often lies behind reaction and revolt, it is just a struggle for the business end of a chain that binds the tyrant to the slave. Those who have long been



G. A. STUDDERT KENNEDY  
Leader for Industrial Democracy

at one end desire to have a change, and there ought to be a change, but not the one they seek. The only change that will be change indeed will come when they break the chain in pieces and bow their backs together to receive a common burden they are proud to bear.

#### DO NOT LET YOURSELF RUST

It is right that men should seek to be more than mere machines, but wrong that they should seek to be less, and the man who seeks to escape from service and the strain of service is less than a machine, for they at least are faithful servants that ask to be worn and not left to rust to death.

Life is a perpetual judgment and Christ is the Judge. He is the Judge because He is the Servant of all mankind. He is the King because He was the Carpenter Who built Himself a Cross. If what we seek for ourselves and others is opportunity to serve, a chance to put forth all our powers to the glory of God and for the honour of mankind, then we are in touch with reality, and sooner or later we shall be given understanding and shall be satisfied. But if what we seek is a Paradise without purgatory, heaven without judgment, it does not matter whether we seek it in a revival of the past or a reconstruction in the future; we are not seeking reality, but merely dreaming dreams.

Rev. C. H. Temple has accepted a call to Christ Church, Fitchburg, Mass. Mr. Temple was formerly a Universalist minister.

## Questions I Have Been Asked

By Bishop Johnson

DO you believe that God made the world in order to give eternal life to Episcopalians or Roman Catholics or Baptists?

I do not believe that God made the world to favor any particular group but I do believe that He made it in such a way that its laws are inexorable so far as man is concerned, so that, if there be a law which God made and man disregards, then man will suffer for his disregard of that law.

This is so in the physical world. The law of gravity is not altered because there is a sentimental feeling that a certain automobile should not go over a cliff and kill all the occupants, even though those occupants were perfectly delightful people.

This is so in the intellectual world. If a man starts out with a wrong premise, he will invariably wind up with a conclusion that he has not proved, no matter how delectable that conclusion may be.

So in the spiritual world I believe that God works through certain laws, instruments and agencies which He has established for the redemption and exaltation of men.

I do not believe that man has any power or genius to substitute for these instruments, something that will accomplish the particular purpose which God has in mind, even though man is satisfied that they will accomplish the purpose ordained of God.

I believe that in a world of progress in which we are told that a bivalve may eventually become a biped (and there is much in some bipeds to justify the assumption), it is not inconceivable that the children of men may eventually become the sons of God; but in God's way, not by human invention.

At any rate, that is the working hypothesis of human life which best satisfies the human equation as I see it.

I was born with an instinct to seek God. I was born with an intuition that sin is contrary to the will of God, and therefore interferes with the carrying out of my elementary desire.

I believe that Jesus Christ best reveals to me the will of God and the victory of righteousness.

I attribute to Him the qualities of a Master of human life; I love Him for what He is and prefer to obey His commandments as revealing to me the will of God.

I accept His assertion that He is



the Savior of those who accept His leadership in sincerity and truth.

Therefore, I am chiefly concerned in ascertaining His will and doing those things that He has commanded me to do.

As against this, I have no confidence in the practical results of human philosophy, because I believe that the human race has achieved its highest development wherever and whenever it has really accepted Christ as the Master of life.

You may call this unscientific if you will, but I believe that science is justified by its practical results rather than by theoretical assumptions.

No one knows the origin and value of electricity, but we assume that we have ascertained its laws correctly, when we have achieved satisfactory results from our working hypotheses.

I have never known a man who really loved and followed Christ but felt that the ideal was most satisfactory, however poor the actual achievement might be.

In other words, I know nothing about the origin of life or its purpose except as I work out the experiment from such working hypothesis as I have stated.

So, proceeding on this assumption, I do not seek for the solution of my problem, from any sect, cult or theory which may assert its own rectitude, but endeavor to find that body of Christians which seem to be most conscientiously striving to preserve that which Christ committed to His chosen representatives.

In making this decision, I eliminate any system which by its own admission attaches no importance to the traditional continuity of Christian doctrine and practice.

I am not seeking something better than or different from that which Christ instituted, for that involves a certain superiority to Christ on their part, which I am not willing to accept.

I cannot experience any obligation to accept any substitute for that which Christ entrusted to His chosen witnesses.

This may not be modern, but then the one thing in Modernism that I admire least is its caricature of the Christian religion, and the results of that caricature in human lives. In my estimation, modernist religion is a feeble thing, which I would not care to imitate.

If the Christian religion of today is to represent Christ, it must have the element of continuity.

This does not mean mere conformity to the written word.

One might copy the Constitution of the U. S. A. most accurately and



BISHOP FABER  
Vice President of the C. L. I. D.

yet fail to make citizens of this republic.

If Christ bestowed grace on His apostles, that grace involves some sort of instrumental contact.

So I accept the faith, the sacraments and the continuous ministry of the Church as being essential to its continuity.

I do not want a copy of the Church, however accurate the external characteristics may be. I want the thing itself.

In other words, I believe that the power of Christ as well as the words of Christ are preserved in an institution; not merely copied in a book.

The Roman Church would make the same claim; and with some logical argument, it sets forth the Petrine Claims, but, irrespective of the historical argument in which I believe they fail utterly to make good their claims. I cannot sacrifice my personal liberty to a theory of ecclesiastical discipline, for I believe that personal liberty is the very essence of the gospel, in its contrast with Judaistic legalism.

It is abhorrent to my sense of Christ's character that He would willingly subject His kingdom to an Italian hierarchy.

I do not belong to the Episcopal Church because I admire Episcopalians as such, but because it gives me the continuity of organic life, the integrity of purpose to preserve what is committed to it and the personal freedom which I believe to be inherent to the liberty of the sons of God.

I thank God for the privilege, but feel humiliated at my failure to use the treasure that I believe lies hidden in its treasury.

I thank God that I am an American, while I do not approve of our public policies, just because I have the privilege of belonging to an organization which has great possibilities.

Both America and the Episcopal Church may fail to utilize their resources, but I believe that they are there to be used when fit persons are found to use them.

Therefore, I do not believe that God made the world in order to give eternal life to Episcopalians, but I believe that the Episcopal Church presents to the sons of men who have the grace to use them the best opportunity to inherit eternal life in the way the Master established, even though there be few of us that find it.

And I believe this with deference to those who believe otherwise, but whatever they believe, I hope that they think that their convictions are worth dying for. Otherwise I am sure they are not worth living for.

## A Prayer

ALONE I climb the hanging crags  
of prayer,

Steep beyond steep, cry beyond broken  
cry,

And never a sluggard is more slow  
than I

And never a dullard falls more heavily  
where

The aim is rising, climbing to bright  
air

To watch with God while Heaven and  
earth go by.

Oh, bruised and fallible, into His far  
sky

I reach, I clutch at Him for whom I  
care.

Steep beyond steep I climb above my  
pain

When the bright answer wavers and  
grows dim:

Cry beyond broken cry, again, again,  
From the rough crags up to the heavens'  
high rim,

Until His light is shed in me like rain,  
Until I lose His light and rest in Him.

—Marguerite Wilkinson.



# THE TEXTILE WORKERS OF THE SOUTH

## *Their Opportunity for Abundant Life*

by

Jerry Voorhis

ABOUT the textile workers of the South? Yes, indeed. But if I try to write about people whom I have intimately known, with whom I have sat in Church, and whose distress and scanty lot in life have been those of next door neighbors to me, I fear my attempt will not be the cold dispassionate analysis of an industry. Rather, it will be an appeal for understanding of a people, their problems, their sorrows, their essential nobleness. On the other hand, I am not going to try to play on the reader's sympathies. For if the truth about men—some have called them brothers—does not arouse a true and earnest sense of wrong, then there can be no good in a false or passing interest based on colored facts.

### HISTORY

In the textile region of the South centers one of the greatest problems of American life. For the South, steeped in an atmosphere of agricultural aristocracy, prone to extreme conservatism, and distrustful (through a fault not her own) of institutions and movements not bred on Southern soil, is the likeliest of all places for the modern factory system to pursue its course toward inequality and privilege, paternalism and dependence.

When cotton manufacturing began in the South, it needed workers. As the center of the industry has shifted from New England to Carolina and Georgia, it has needed more and more workers. And the South is only now emerging from the poverty caused by the Civil War. So two groups of people who have always been poor answered the call of the mill owners for labor. One was the mountain whites, of old, old Scotch-Irish stock, inured to outdoor life and the privations of their primitive mountain existence, illiterate, credulous, childlike. The other was the lowland farming people. They knew a little more of the world—their peaceful Southern world—than the mountain folk, but they, too, had enjoyed only the most rudimentary education. Both these groups of people knew absolutely nothing of factory life or of the ways and problems of industry. They were used to poverty and to hard labor—as is most of mankind—but theirs had been a poverty in the woods and a free, self-directed labor on the land. A new world opened before them as

they came to the mills to work. This same new world is opening to them as they continue to answer the call of new mills. What kind of world is it?

The Declaration of Independence promised to the people of this new nation "life, liberty, and the pursuit of happiness." How much of these are the textile workers finding in their new factory world?

### LIFE

And what do we mean by "life"? There is bare animal life, requiring for its continuance a certain minimum of food and rest, and spending most of its waking hours and nearly all of its energy in securing food for itself and its young. A mere avoidance of death and a constant struggle for existence itself. And there is life in the human sense—a life of mind and spirit and will as well as of body and instinct, a life in which the daily work aims to provide bread for the mind and the affections and the soul as well as for the body, a life in which there ought to be aspiration and hope and some beauty. This is the "Abundant life."

Most of the cotton mills have been located in the country and have, as it were, gathered about them enough small gray houses to shelter the necessary number of laborers. Mill towns are easy to recognize. A large brick building filled with heavy lint-filled air and whirring spindles. Here the workers spend their days. And hundreds of tiny frame houses all alike, built without foundations or plumbing facilities, all owned by the company. Here the workers eat and sleep. Of course, sometimes the mill shuts down or goes on short time. Then the routine is broken. But so is the family income, and food is scantier and a doctor harder to get and the children start going barefoot in March instead of in April.

Unemployment is no real vacation—not for folk below the poverty line.

Of course, most of the mills are in the country, and most of the year it is warm in Carolina. But though there is fresh air all around the mill, "cotton mill people" are breathing warm, moist air and doing unhealthy, enervating work. Consequently, there is tuberculosis everywhere among them. It threatens life even in the existence sense. So does undernourishment among the children, and lack of medical care in the isolated vil-

lages or mill sections of cities. In my Sunday School class I had one boy who was the only survivor of fifteen children to whom his mother had given birth. Mill workers are marked on the city streets by their pallor and thinness, their yellow skin and ragged clothes, their timid and sad faces.

The family is the social unit where love and kindness are most likely to rule. It is family life that contributes most to the sum of human happiness. Mill people go to work at 6:30 or 7:00. They come home at 5:30 or 6:00. As a rule, father and mother go together, unless one or more of the children are "old enough" to work. For wages are too low for the father to support his family alone. A ten-hour day at some kinds of work—inspiring, interesting, varied work—is perhaps not so long as to destroy what is best in life. But ten hours of monotonous, machine-tending work where the only event is the passage of interminable minutes, takes priceless things from a man or woman. The mill workers come home at the end of the day too worn out and truly "dead" tired to desire anything but food and sleep. The family is losing the energy for companionship. Children are in a very real sense deprived of their parents, and they lack loving care.

I was blessed with exceptional educational advantages. But the routine of day after day of long hours of factory labor made it almost if not quite impossible for me to keep my mind from going backward, my interest in anything beyond the necessities of existence from flagging. What is the sure effect, then, of such an apparently meaningless routine on the spirits of folk who in childhood had scarcely any education and whose very concern for their children's futures is deadened because it finds every means of its expression blocked by truly insuperable obstacles? The year 1902 saw the very beginning of any public school system at all in the South. Even today compulsory elementary education does not exist. So it is easy enough to understand that only a few mill children ever reach the eighth grade. Their schools are the poorest and most inadequate, and just as soon as possible they must go to work. "Anyway, why should they be educated when they will be mill hands all their lives?" For "cotton mill peo-



ple" there seems to be in all the world but one mill, one town of similar little houses, and one horizon.

You will ask, "What is there to live for?" And I fear there would really be almost nothing were it not for Sunday. But, though the six days seem very long, the seventh must come, and with it rest and, for a few hours, a breath of life that is more than existence. Moreover, hope is hard to kill. People will not believe that some things can last forever. And most of the year it is warm in Carolina. They can sit on their porches or in the yards and rest and feel that nature, at least, is sometimes kind. Mills are generally in the country, so there are woods close by for the children. And dotted through every mill town or section are little churches and meeting houses. Each Sunday large numbers of these weary folk gather here to sing together and listen to "preaching." Usually the principal service is in the evening, "because the workers are so tired with the week's work that they sleep mighty long on Sunday morning." These are the things they have to live for.

So life for the textile workers is mostly a low-ebb existence. Long wearisome toil, under conditions that threaten health and take away vigor and vitality, gives them tiny company houses for homes and a supply of food smaller than they need. Undernourishment is the circumstance and tuberculosis the all too frequent result. Family life is almost destroyed by the low wage scale and the family system of labor. And all this they bear for the sake of one day in seven when the alarm clock does not ring, when they can rest in the warm Southern sun and go, many, many of them, to a little "preaching" service.

#### LIBERTY

So much for life among the textile workers. It is not a very full life, only a little better than bare existence. But if there is liberty in this free land of ours, then "why should a man be a textile worker just because his father was?"

For years the cotton mill people have lived in mill villages or mill districts of cities. In such places there is only one place to look for employment—the mill. If it goes on short time or shuts down the income of an entire community is reduced or ceases altogether.

Moreover, inasmuch as almost every home belongs to the company, to seek any other job means giving up the home, too, and moving away. With wages at their miserable level this is well-nigh unthinkable, especially to people who have had to spend their

lives in drudgery and isolation. What is more, in many cases food and clothing are only available at a company store. The workers can go into debt there, and if they do, they will be bound to this one company until the debt is discharged.

Liberty depends upon the freshness and vigor of mind of the soul in question. If you could look to but one source of employment, if employment there could alone give you a house over your family's head, if wages were so tiny as to make your "living" consist only of the merest necessities of existence, you would be afraid. If unemployment came into the mill town so frequently as to make the fear of it a constant load on your mind, you might lose hope. And if the price of this meagre existence was a long day spent in an overheated mill at labor of the most monotonous and uninterested nature, your mind would very quickly lose its freshness and vigor and lapse into either a dull and bitter hopelessness or a beautiful but very passive resignation. At their work, ten hours is *twice* as long as eight, and at the end of the day mill folk drag themselves home too weary to think or hope or even dream. Such is their chance for real liberty. They are truly slaves to a perpetual necessity of laboring for a bare living.

#### THE PURSUIT OF HAPPINESS

Yet in our modern day the most necessary sort of people in the world are those who can find some meaning and happiness in life even under conditions that compel the earning of one's bread by a constant routine of unskilled, uninspiring work in a mill or factory. Unless the problem of happiness and *life* in the full sense for the masses of men can be solved, our civilization *ought* to crumble away. Among the cotton mill people I have found, so often that it shames me, a dull melancholy kind of happiness. In a little mission church I found real companionship and a genuine sense of brotherhood. Common hardships and poverty seem to have taught them the necessity of sympathy, and through this has come, in many cases, a beautiful resignation. They are a people essentially *noble* and fundamentally Christian, for they are long-suffering, humble and usually kindly; and among them false pride is rare.

Their very nobleness and the possession of spiritual resignation, however, make them the most likely victims of continued exploitation. Surely it would be inhuman to utterly neglect the most necessary people in the world. As for it's being un-Christian . . . !

To them the *pursuit* of happiness

is impossible. That a kind of sad happiness comes to them is certainly no excuse for leaving them to their dreary fate. To one who has lived close to that fate and the circumstances of their lives, the blind forces that make for their monotonous poverty seem almost too great to be successfully opposed by the human endeavor of the mill people themselves. Certain it is that until the conscience of America (especially of those true if rare Americans who still really believe that "all men are created equal") is aroused to their support, little is likely to be accomplished by a movement among the textile workers of the South. The surest and best protection of working people is their own classic defense against the menace of a life-long struggle for wages. For the trade union attempts to substitute human right for economic "law," co-operation for competition among workers, and a degree of security for utter helplessness. The obstacles *seem* insurmountable, but some day the organization of the cotton mill workers must be accomplished.

#### THE KINGDOM

Stratification of society, forcing some men into "inferior" groups, is very far from the Kingdom of God. The denial of the rights of childhood—to play and health and light for their minds and freedom from harmful or oppressive or prolonged labor—such denial is cruelty. Family life and family love must be very precious things in God's sight. Where there are conditions that diminish or even destroy these, there is wrong. So, support of a possible union movement among the textile workers is necessary, but it is not enough. For it will be a very long time before that movement can be anything like a full solution of the problem. In the meantime the only alternative is protection by the community—protection of child life, compulsory and good common school education, relief from the fear and suffering of unemployment, regulation of hours and wages. If such measures are "Socialistic," they are Christian, too; and such action alone can give back to the cotton mill workers their fundamental American rights to life, liberty, and the pursuit of happiness.

Bishop Oldham, who is back from a summer preaching in England, stirred them up in fine shape over there on the war issue. "Why waste time tinkering with rubrics and debating Prayer Book alterations when another world war would leave civilization in ashes? To rid the world of the scourge of war is the crying need of the hour and the Church's supreme opportunity."



# THE CRUSADE MOVEMENT IN ENGLAND

## *A Method for the Church's Work*

by

Edward Harrison

"IT is the will of God." Such was the slogan with which near the end of the tenth century, Peter of Amiens, surnamed "the Hermit," roused Europe to undertake the "Expeditio Cruciata" since known to history as the First Crusade.

This, and the subsequent campaigns of a like nature, had for their object the rescuing of the Cross of our Lord from the hands of its enemies, and, as a symbol of this purpose, the "Cruciati" (Crusaders) wore upon their right shoulders a white, red, or green cross, made of woollen cloth, and solemnly blessed.

It is a far cry from the 10th to the 20th Century, but it may well be believed that the object which the modern Crusade Movement has set out to achieve, represents in a far more real sense, "the will of God" than ever did the bitter war waged against the Saracen.

### HOW DID IT START?

By the second year of the war, an enormous new industry had come into being in England. It was the mass production of munitions. The existing munition plant has been found entirely inadequate to cope with a war of unprecedented magnitude, and the enormous works which sprang up at Woolwich, around the historic Arsenal, were but typical of similar munition centers in other parts of the country. A vast civilian army of men and women was attracted to these centers, drawn from towns and villages in every part of the land. The moral and spiritual state of these workers, divorced from their customary surroundings, was a matter of urgent concern to every thoughtful Christian, and it was felt that some effort must be made to reach them. The traditional "Mission" was obviously inadequate to the occasion, and the Bishop of Woolwich was inspired to attempt the method which is now known as the "Crusade."

### WHAT IS ITS AIM?

The crux of the position is this. Men tend to live in water-tight compartments. We strive to keep the various phases of our life distinct from one another. "This part is my business, this my home life, this, my time of relaxation, this, my religion." A prominent business man was asked to give an address to a large Men's Meeting on a Sunday afternoon. "Yes," he said, "I'll be glad to do that; what shall I talk about?" "Oh,



VIDA SCUDDER  
*Executive Chairman of C. L. I. D.*

speak about the possibility of being a Christian in business." "Come," said the merchant, "that's a 'secular' subject, I'll speak on a religious subject!"

It was to combat any such attitude of mind, that the Industrial Christian Fellowship came into being in 1918. To claim that the division into "secular" and "religious" is an unreal classification, and that it must come to an end. To claim that Christ is the Lord of *all* life, and that He must be King everywhere, or King nowhere.

At about the same date the Report of the Archbishops' Fifth Committee on "Christianity and Industrial Problems," which has its counterpart in America in "The Church and Industrial Reconstruction," was published. The I. C. F. (to use its short title), made this work its textbook in the Crusades which it inaugurated in such different towns as Norwich, Hull, Derby, Barrow-in-Furness, Walthamstow, Cardiff, Reading, and Stoke-on-Trent.

### SUPLANT THE PAROCHIAL MISSION

By no means. It *supplements* it. The aim of a Parochial Mission is to deepen the spiritual life of an already existing Church, and to recall backsliders into the fold. The Crusade is an attempt to break up the fallow ground, or, to be more explicit, to reach with a Christian message, the great mass of men and women in our industrial areas, who are today almost entirely untouched by institutional religion. It is computed that in Eng-

land, 75 per cent of the urban population never enters any place of worship from one year's end to another. It is not necessarily that they are irreligious, but for many the material cares of life press so heavily, that there seems to be no point of contact with spiritual values. So the Crusade is less an appeal to emotion, than an attempt to give, in plain and untheological language, "a reason for the faith that is in us." To this end the open air; at the docks, the works' gates, the pit-head, at mid-day during the main part of the work is done in "the dinner-hour," and in the evenings at the street corners, and in the squares, or wherever else men chiefly assemble. The good effects of a Crusade will be best conserved by a subsequent simultaneous Mission of the more familiar type.

### SOME PRACTICAL DETAILS

It has been found in England, that, in selecting a town for a Crusade, it is wise to choose one that is not too large. Say one with a population of about 250,000. Some nine to twelve months will be needed for adequate preparation. The first question to decide is whether it shall be an Episcopalian or a United Crusade. Both have been found successful with us. Then a panel of Crusaders must be formed, preferably all non-resident in the town selected. The panel should include not only priests and ministers, but a large proportion of Christian laymen and women, and perhaps especially "working-men." A Syllabus will be issued to each, with suggestions for further study. We use "A Syllabus for Church Crusades" which may be had for one from the Crusade Secretary, Fellowship House, 4, the Sanctuary, Westminster, London, S. W., 1.

The period of a Crusade will be ten days, or better still, a fortnight. The Spring or Autumn is probably the most suitable time, owing to the better weather and lighter evenings. A strong local Executive Committee will be formed, controlling at least four sub-committees, i. e. Meetings, Publicity, Literature, and Hospitality. Halls will be booked for Sectional and Mass Meetings, suitable open-air "pitches" selected, groups for intensive study and prayer formed.

When the Crusade begins, small groups of four or five under "pitch-leaders" will be got together, who will arrange among themselves, how



each day's subject shall be divided and presented. Time will be apportioned at every open-air meeting for questions.

An attempt will be made to reach every section and interest in the town. To this end there will be talks to business men at the Chamber of Commerce or Rotary Club, meetings for Trade Unionists, and members of allied trades, rallies of Boy Scouts and Girl Guides, Vocation meetings for young people, at which representative men and women will sketch briefly various careers in which service may best be done. Conferences for school teachers, midday and Sunday services in the Churches. But always first and foremost comes the open-air witness in the streets and industrial centers.

#### A TYPICAL DAY IN A CRUSADE

At 8 a. m. the Crusaders gather at some central Church, from their scat-

tered billets, for a Corporate Celebration of the Holy Communion. This has been found by experience to be the very powerhouse of the day's work. Follows immediately a breakfast partaken of in common at the selected restaurant. At about 10 o'clock the Leader of the Crusade gathers his army together again in the Church, for half-an-hour's meditation and prayer, with perhaps a few words of spiritual guidance. Here the use of silence has been found invaluable. Then, at the Crusade Headquarters, begins the morning's business session, when reports are presented by all Crusaders of the overnight work, and plans outlined and discussed for the current day. At noon the teams go out to the dinner-hour meetings. The mid-day meal will be taken at the restaurant from 1 to 3 as the parties return from their work.

The afternoon will be occupied in

such meetings, (e. g. for women), as can be arranged, and in taking exercise. The common evening meal will be at about 6 o'clock, and then the teams for the pitches or indoor meetings will set out for their assigned places, getting together whenever possible, for a few minutes informal prayer with the local helpers and literature sellers. The pitches, grouped round the Crusade Banner will begin operations at about 7:30 and continue normally for some two hours.

This is the barest outline, and the writer is conscious of many omissions, as also of the fact that the programme would, in America, have to be much altered to meet differing conditions. But of the efficacy of the Crusade method he has no doubts at all, and his prayer is, that this small article may prove a seed from which under God's blessing, may spring a mighty harvest.

## THE LEADERSHIP OF MAHATMA GANDHI

### *The Present Situation in India*

by

C. F. Andrews

I HAVE been asked to write a short article expressing my views on Indian affairs for American readers from a political and religious standpoint.

In India, the word "political" sinks in the background. The *vital* factor is always the religious element. This may easily be seen from the personalities of Mahatma Gandhi and Rabindranath Tagore, who undoubtedly dominate Indian life and thought today. Those leaders who are almost purely political, such as Pandit Motilal Nehru, have only a secondary influence with the masses; and beyond the council chamber their voices soon become lost. They themselves recognize this and come to Mahatma Gandhi himself, when they wish any reform to be carried through in practice. The fact is, that religious emotion alone sways the bulk of the Indian population. These masses, numbering over three hundred millions, cannot be roused to enthusiasm or activity by any merely political program; but when the moral factors of the religious life are at stake, they can be appealed to by a great personality; and their response to a truly religious and moral issue is quite remarkable.

#### MAHATMA GANDHI

People talk about the *blind* following of Mahatma Gandhi. They say that his influence is only exercised

over people who regard him as a saint and worship him accordingly. I would gladly take that theory of his influence and accept it; but let us consider what it really means. It means that the masses of the Indian people have themselves discovered a true saint, a true man of God; and having unbounded confidence in his sincerity and godliness they are ready to follow to the death.

#### RABINDRANATH TAGORE

In the same way, but in a different manner and spirit, they revere Rabindranath Tagore. Here again, it is the saintliness of his life, the religious character of his utterances, and his supreme moral courage, which have carried conviction. I have been with the poet Rabindranath Tagore to parts of India as far distant from Bengal as Cape Comorin in the south and Karachi in the west. In these places the same reverence has been paid to Rabindranath Tagore as a Rishi, that I have seen in another manner paid to Mahatma Gandhi as a saint. In both instances, it is the man of religion, the man of moral character, the man of spiritual power, who gains the allegiance of the people of India. It is never the politician.

I would ask with all reverence and adoration to our Blessed Lord Himself whether there is not something in this devotion of the people of India to their great spiritual leaders, which

is akin to that devotion expressed by the simple village people of Galilee towards our own Lord and Master, Jesus Christ. I would ask, also, whether it was not this very fact of moral intuition and simple spiritual insight which called forth that word of ecstatic joy from His lips: "I thank thee, O Heavenly Father, Lord of Heaven and earth, because thou hast hidden these things from the worldly-wise and the worldly-prudent and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight."

#### PRESS NOT RELIABLE

The newspaper readers of Europe and America are often led astray by the messages given in Reuter's telegrams\* about the political disputes which take place between different parties in India and between the government of India and the political leaders. These are really of no greater importance today in India than the various disputes in Palestine between Pilate and the Jews. No doubt, at the time of Christ in Jerusalem, it seemed of supremely vital importance that the affairs of the Jewish nation should be settled by some resolution of the Sanhedrim, or by some decree of the Roman Governor; but all the while the true history of the age was being written among the simple peasants

\*Reuter's telegrams is a press service similar to the American Associated Press.



and fishermen by the Lake of Galilee and in the villages around Nazareth. This was why Mary, the Mother of our Lord, sang with joy before the birth of Christ:

*"He hath put down the mighty from their seats,  
And hath exalted the humble and meek."*

#### THE UNTOUCHABLES

If I am asked about the great stirrings in the heart of the people of India today, which will mould the world of the future, I feel at once that it is a daring thing for me to prophesy at all with so little knowledge. India is not my own native country; and even yet I find that I do not understand many of the things which are going on beneath the surface. But if pressed to give my thoughts about the future, I would say that today in India one of the most far-reaching revolutions in all human history is taking place before our own eyes, namely, the removal of the color bar from sixty million untouchables and their full emancipation. No one has done more to remove this ban of untouchability (which is, for all practical purposes, akin to the color bar in America) than Mahatma Gandhi. He has taken one of these untouchables into his own home, as his daughter. When his wife at first resisted, he declared before God that this was a matter of supreme conscience to him. Unless she was able to accept the little untouchable girl into her own home, he would not be able to live in that home and must live apart. Thus Mahatma Gandhi's wife was won over to the cause. Since that time, there has been no one in the whole of India who has done so much to break down untouchability, not even Mahatma Gandhi himself, than his wife, Kasturbai. When Mahatmajai was in jail, she carried on the struggle against untouchability single handed, and did perhaps more than he himself could ever have done to help forward the emancipation.

#### HINDUISM AND ISLAM

Again, it will be possible to prophesy that in the future the great dividing barrier between Hinduism and Islam will be broken down. Here, in this matter, the twenty-one days' fast which Mahatma Gandhi imposed upon himself as a penance for the riots in many parts of India, had a moral effect which no mere political awakening could accomplish. Though, since that time, there have been further signs of rioting, yet every one who speaks about the matter, whether Mussalman or Hindu, or Christian, feels in his heart of hearts that the enmity between the different religions must be done away and that there is

no possible future for India as a whole unless this barrier is removed.

Once more, we have seen in India, in the last few years, not merely individuals offering passive resistance to what they regarded as wrong and evil, but literally thousands of persons doing so—men and women and children, who went to prison joyfully for the sake of the cause they believed to be righteous, without offering any legal defense. It is true, that violence actually broke out and ruined the movement of non-violence for the time being, but it is as certain as the daylight that will dawn tomorrow that in the end the victory of moral resistance (instead of physical force) will be won. What this will mean for the whole world it is not difficult to understand. For if one people on the earth can learn the lesson of united moral resistance to what they regard as wrong, then it will be an example for other peoples to follow. Perhaps this movement, which goes by the name of "Ahimsa," is the most remarkable sign of the times in India itself. It comes nearest also to the example of Christ.

#### TEMPERANCE MOVEMENT

One further factor has come into prominence and already its effect has been electrical. Mahatma Gandhi threw the whole influence of his personality into the temperance movement. He declared himself in favor of total prohibition of liquor and opium from the country. The effect of the great moral campaign that followed under his leadership has been to reduce the consumption in many parts of India almost by half. To take one example, within six months of his visit to Assam, where he preached the abolition of opium (except for medical purposes) the consumption fell, according to government's own figure, by forty-two per cent; and even after his departure and imprisonment, the consumption still went on steadily falling. Today, province by province, under the inspiration of his moral leadership, is taking up the cause of prohibition both of alcohol and of drugs; and in the long run this prohibition movement is bound to succeed. My own conviction is, that within twenty years from the present date India will be "dry."

#### NEED OF FREEDOM

I would not minimize for a moment the need of political freedom. It is vitally urgent in India today. The people are being kept back by reactionary forces, which inevitably remain strong under the rule of another people, however benevolent and eager to do justice. Self government there must be, and that issue is to be fought out by the politicians. But unless be-

neath the surface a revolution of human thought and character takes place at the same time, political freedom might not serve for long as freedom at all. It might only end in a new epoch of despotic power, placed in other hands and used in other ways.

#### MISSIONARY EFFORT

Lastly, I would not underestimate in India the effect of a century of Christian missionary activities. Undoubtedly the ground has been prepared in many instances by the work which, amid much failure and reaction, the Church of Christ has accomplished. Nevertheless, the vital element of the future is the mighty moral sway of leaders like Mahatma Gandhi, carrying out the principles which are recognized as Christian. We can see clearly that it is from the heart of India itself and from its deep religious bases that the fountains of progressive life will flow with such power as to carry away with them the refuse of the past and make new channels for the forward progress of the nation.

## The Need of a Better Way

By Elizabeth Gilman

HOW it rings in our ears: "Blessed is he who cometh in the name of the Lord." The choir sang it at the solemn moment when God's Minister was about to offer us the Sacrament of Fellowship—and after we had again pledged ourselves, soul and body, to God's service, we sang: "Peace on Earth, Good Will to Men." The beautiful words, indeed, ring in our ears, and yet with them comes the poignant thought whether they were spurring us on to right action or merely lulling us to pleasant apathy.

We can picture the serious and puzzled face of a coal miner or of a steel worker, had they been with us, men who were not only working at a basic industry, necessary for everybody's welfare, but also planning how to better the living conditions of their fellows, their wives and children—would such men have considered that we, ministers and lay people, were doing our utmost in the name of the Lord to bring about good will on earth? The steel worker could have told us of the privations that he and thousands of others had suffered in their earnest efforts to bring collective bargaining into their industry, which would have minimized the tyranny of the Steel Barons, who are governed solely by the law of supply



and demand. The coal miner could, in his turn, have told us of the figures made public by the Department of Labor of the State of Pennsylvania, that of 158,000 miners, 500 are killed each year and from 22,000 to 25,000 injured, which means that in seven years a number equivalent to the whole 158,000 have been killed or maimed. The sacrifice, with its immeasurable suffering entailed on wives and children, is made in the service for the public good and yet we grumble at the high wages which we think are demanded by the union for those who thus suffer for us. Truly it has been well said that the union is the door of hope, the only door of hope, to bring better working and living conditions for the coal miners and their families.

In England the Duke of Northumberland recently complained of the enormous amount of money which the government was paying out in doles to the unemployed, and he was doubtless surprised when the veteran secretary of the Transport Workers, Ben Tillett, turned on him with: "The Duke is drawing doles to the amount of four thousand pounds weekly out of the earnings of capital and labor." With us in America the owners of the coal fields are usually the same men whose capital operates the mines, and it seems to be a well-kept secret among them as to how great a return they demand before they are willing to pay the union wage in this all-important industry. When we read of strikes and rumors of strikes, why do almost all people think only of the possible advance in their coal bills and not as to whether it is the capitalist or the handler of the pick and shovel that is taking an unfair advantage of the public? Would not a reasonable holy and living service of mind and body of our Church people work out a more excellent way?

The nationalization of mines, with a democratic control or co-operation in the industry, by the workers of hand and brain, seems to many both in this country and in Great Britain, to be the only sane and permanent solution of this ever recurrent problem. Why should we not take heed to the words written over a hundred years ago by Dr. Thomas Arnold, the famous head-master of Rugby School, in reference to a possible seizure of property by the English Government in the West Indies: "I cannot see that the rights of the planters are more sacred than those of the old despotic kings and feudal aristocracies who were made to part with many good things which they had inherited from their ancestors because the original tenure was wrong."

Again, within the last few weeks

the conservative Prime Minister of Great Britain, Mr. Stanley Baldwin, himself the son of an iron and steel industrialist, by granting a government subsidy to the miners has avoided a strike, planned to prevent a proposed lowering of wages. This action was consistent with a Christian statesmanship, which he had previously expressed to the young men of the Oxford Conservative Union, in memory of Lord Milner: "He (Lord Milner) believed that the right way toward social prosperity and reorganization of this country lay through the scientific reorganization of our productive power and it was his belief in the practicability of accomplishing this that made him always turn a deaf ear to those who argued that the first necessity of bringing about capacities for industrial production and competition was a lowering of wages and standards of life. He was always opposed to that."

Once again, to quote from still another distinguished Englishman, R. H. Tawney, speaking at the recent Williamstown Institute: "There is a sense in which all large and political social changes must be a leap in the dark. . . . It involves a judgment on numerous facts. But when the earth is quaking and the roof cracking is the rash man not he who leaps but he who does not?"

Can we deny that these several quotations show that in England such problems as union wages and nationalization of industries are accepted as problems, not avoided as tainted with Red Revolution, but studied as necessary to the public welfare? Why in America are many of us afraid even to discuss them?

To speak frankly, in the Church family, as it were, are we not, as members of God's Kingdom on Earth, avoiding our manifest duty unless we give not charity but social justice, God's justice, to these, our brothers, who, for our sakes, are bearing the burden and heat of the day? They need, as well as we, not only a bare subsistence, but the good American standards of living, of recreation, and of education. Unless they have these, how can we expect them to be good citizens or good Christians? They may justly say that we in our Churches, profess brotherly love and yet kow-tow in both Church and state to those who wield great influence in the financial world, and that they consider us no better than hypocrites. It is an ugly word, an ugly quality, but our Lord himself so characterized those who laid heavy burdens on others which they themselves would not touch with their finger-tips.

## The Kingdom at the Summer Schools

By Edward G. Maxted

SUMMER Schools are very interesting and instructive places. I suppose they consist of picked people, the very cream of our congregations, and the Church in general. Therefore in them the thoughtful and observant person may study the progress of ideas in the Church. Our Church is so large and so broadcast, that it is not easy to get a clear idea of the growth of ideas among our clergy and people. Those fortunate ones who are able to attend General Conventions and other large gatherings have some chance. And those few who read our Church papers can gather some conception; but a most excellent way is to attend a summer school, and to attend the same one for some years. Then, when we are released somewhat from restraint, and are free and easy, and somewhat irresponsible, our ideas begin to flow in a natural, unsuspecting manner; we speak out of the abundance and casualness of our heart and our subconscious (I wonder if that is the word) notions, which are really a part of ourselves, come out. And they give us away I fear sometimes. But never mind, we want "to face the facts and get at the truth," as the saying goes at these schools.

Last summer I attended one and enjoyed myself immensely; so much so that this year I carried thither the partner of my joys and sorrows, on the principle I believe, that if you know of a good thing you should share it with someone else. I had learnt this at my first summer school.

Well, last year I heard a great deal from one and another about the Kingdom of God, and I was inspired to write an article in which I tried to show the relations between the Kingdom and Repentance. Last year many speakers talked of the Kingdom, and I was eager to learn what they meant by it. I gathered that it was not much use simply going to church. That alone would not get us to Heaven. We must *work* for the Kingdom and working for the Kingdom seemed to mean getting other people to come to church. Here I listened intently for further light, but here the light failed. For I got no further than this. It is no good going to church alone, that won't get you to Heaven, you must get other people to come; so that they too will do something that is useless and not get to Heaven. That certainly did not seem to work out right and to be the real conclusion. But we certainly got no further. No one attempted to describe or define the



idea of the Kingdom. Perhaps the speakers thought we understood what it meant, they certainly made no attempt to tell us. I made one or two subtle inquiries, but not one ray of light shone.

But this year progress has been made and many speakers have stated plainly that the Kingdom means God's Will for the world, that the right should prevail, that righteousness (terrific emphasis on this word), should be our watchword, individually, as a Church, and nationally, yes, and internationally, too. So we have come as far as that.

Now in all this I am not sneering or pouring scorn. I am putting it this way because I want people to realize how slow the progress of ideas is. I am keen on popularizing the social message declared by the last General Convention. The General Convention in its resolutions on social matters is miles in advance of the Church. If the preachers and speakers at summer schools had read, and taken in, the report and resolutions of 1922 General Convention on Industrial and National Peace, they would not have been so vague as to the meaning of the Kingdom of God.

But I wonder if they were intentionally vague. Perhaps they themselves understood and were trying to lead on the people gently. It may be they were teaching as rapidly as they imagined the rank and file could learn. I wonder. For I remember this. A friend of mine some years ago was interested in all those things which the last General Convention was keen on. And he went to see a very great Bishop in hopes that he might stir him up to do some effective leadership in this matter. And the great Bishop did not hesitate a moment, but refused to lead until in his judgment the time was ripe. My friend was not a very patient man. I do not think it was this Bishop that he denounced as a time-server in the name of the Lord, but he certainly refused to eat with him. But the great Bishop was a patient man, a very wise and understanding man. And he spake thus:

'Now listen to me while I tell you some facts. First, the Bishops are far ahead of the clergy in their interest in social and industrial matters.'

'Yes,' said my friend, 'I must admit that.'

'Then, next,' said the Bishop, 'the clergy are in advance of the laity of the Church.'

'So they are,' said my friend.

'Well then,' asked the Bishop, 'what do you expect me to do? How can I lead them, they being what they are. They won't follow one step at present.'

My friend, as I said, was not a very patient man, so he suggested that the Bishop utter some good round curses and excommunicate a few.

'That,' said the Bishop, 'would no doubt be a pleasant pastime, but cursed and excommunicated people are not much use to the Kingdom of God. Don't you see, we must convert them. And that takes time.'

You see the Bishop wanted to bring up the army, and not run too far ahead of them. But my friend would not go in to dinner, and came away angry.

However, the facts remain, and we must face them. In spite of the fact that it is always a perserve human delight to scoff at authority, and to criticize Bishops and General Convention, we are forced to admit that in the consideration of social and industrial matters the General Convention, judged by its resolutions, is in advance of the Church, the Bishops are often in advance of the clergy, and the clergy are often in advance of the laity. Indeed I should not be surprised to learn that there were more Bishops than laity in the Church League for Industrial Democracy.

I am afraid that no one is to blame. We learned at the summer school that we must never blame anyone for anything. But it is surely high time that we all knew that the Kingdom of God has a precise and definite meaning for our day, that the General Convention has expressed it, and that all may learn it if they will study the Report on Social Service of the General Convention of 1922, published by the National Council, 281 Fourth Avenue, New York City, post free.

## Preacher, Pulpit and Pew

By E. P. Jots

I think this column will be more interesting if the subscribers jot their favorite stories on a slip of paper and send them in to THE WITNESS. Whatever you think good—with stories about the Church, Church Schools, rectors, and bishops preferred.

For example: The Rev. John Durham Wing, who is to be consecrated Bishop Coadjutor of South Florida sent one in, but before printing it I must give you his remarks, in order to be free of blame. It's authentic—I have the clipping before me. Dr. Wing says: "This clipping was handed to me by a member of the congregation. It presents a usual situation so aptly that I thought you might like to see it."

Here it is:

"The regular monthly meeting of

St. John's Guild was hell at the rectory on Tuesday."

\* \* \*

Miss Mabel J. Perry, a reader in Los Angeles, asks if you realize how much your body is actually worth in comparison with your own flattering opinion about the matter.

The answer is exactly 63c, according to a statement which she saw in the *New York Times*. There is fat enough to make exactly seven bars of soap; iron enough for an eight-penny nail; sugar enough to fill a shaker; and lime enough to white-wash the chicken-coop.

\* \* \*

And then there is this bit which Bishop Johnson handed to me—not as funny as it is sad, but perhaps you will allow it to pass.

"Bishop, there are two kinds of ministers for whom I have no use," said a Roman Catholic priest to me recently on the train.

"And who are they?" asked I.

"Well, the first kind are those who, when the whistle blows at seven o'clock, turn over in bed and thank God they are clergymen; and the second kind are those who take money from one church for preaching the doctrine of another."

To which our editor adds a third kind who are obnoxious—those who are constantly pitying themselves and telling everybody how cruelly they are overworked.

## Tabor College

THE Editor has been greatly cheered by the responses to his request for aid to Tabor College, which he, with others is trying to revive for the purpose of saving it to the cause of Christian Education and also for the purpose of providing a college in the Midwest at which the services of the Episcopal Church will be a part of the atmosphere.

In the next issue we will publish by initials and towns the names of those who are willing to contribute to the hat which we are passing, as an acknowledgement that their contribution has been received and at the same time an assurance that their giving will be practically in secret.

Because Bishop Johnson will shortly be in attendance at the General Convention, you are requested to send your contribution and make out your checks to

The Witness, Tabor Fund  
6140 Cottage Grove  
Chicago.

A list of these contributions will be sent to Bishop Johnson.

The president of Tabor is Rev. F. W. Clayton, Tabor, Ia., to whom any who desire more particular information may apply.



## C. L. I. D. Meetings At General Convention

Prominent Speakers On the Convention Program of the League for Industrial Democracy

### STREET MEETINGS ALSO

William H. Johnston, the president of the International Association of Machinists, and the chairman of the Convention that nominated Robert M. LaFollette for the presidency, is to be one of the speakers at the open forum to be conducted by the Church League for Industrial Democracy at the General Convention, which is to meet in New Orleans in October. The organization, which is a voluntary one of Episcopalians who desire to work together and to offer intercession for the realization of a new spirit in industry, has been granted Temple Sinai during the week of October 11th, and meeting will be held there each noon, with several evening mass meetings as well.

The speakers so far announced include leaders of national reputations in the field of industry. Mr. William Hapgood, whose experiments in human relations in industry has given him a reputation that is international, is to tell of the work being done in the Columbia Conserve Company in Indianapolis. Mr. Hapgood, who is a brother of Norman Hapgood, the journalist, is very much in demand as a speaker and visitors to the General Convention are indeed fortunate to be able to hear him.

One of the most popular meetings will be that addresses by Dr. Paul Hutchinson, at present the managing editor of the *Christian Century*. Dr. Hutchinson's book, *China's Real Revolution*, was used as a textbook in mission study classes throughout the country last year. He is to speak on Labor in the Far East, with particular emphasis on the situation in China.

Jerry Voorhis is perhaps not as well known, yet the meeting which he is to address promises to be most interesting. Mr. Voorhis, upon graduating from Yale University several years ago, decided that he wanted to throw in his lot with labor. He therefore gave up the privileges of family and education and became a laborer in the southern states. Mr. Voorhis who is a candidate for the ministry as well as a laboring man will relate his experiences at once of the Church League for Industrial Democracy meetings in New Orleans.

The question of peace has also been given a place on the program. The

speaker at this meeting will be Dr. Frederick Libby, the executive secretary of the National Council for the Prevention of War, the organization which issued the beautiful posters, *AMERICA FIRST*, by Bishop Oldham. It is planned to make this an evening mass meeting with several bishops also on the program with Dr. Libby.

Another employer on the program known throughout the country for the remarkable work that he has done in better human relations, is Mr. C. D. Barr, the vice president of the American Cast Iron Pipe Company of Birmingham, Alabama.

The secretary of the League in announcing these speakers, indicates that there will be other speakers to be announced later. He hopes to be able to secure at least one other nationally known labor leader; a difficult thing to do during that week in October as the American Federation of Labor is meeting in Convention at Atlantic City. Street meetings are also to be held, in charge of Rev. Edward Maxted, now a priest in the country, who was formerly a member of the clergy group of the British Labor Party.

### SYNOD OF SIXTH PROVINCE

By James Mills

Synod of the Province of the Northwest met at Cass Lake, Minn., September 9th and 10th.

In an address on "The Deficit of the National Council and Future Action," the Rt. Rev. G. G. Bennett, D.D., Bishop of Duluth, said in part: "Bishop Stearly's suggestion that we cut out our garment according to our cloth and spend only such money as we are absolutely assured of raising, is over-cautious, and would result in steadily-diminishing returns. If the full program cannot be covered, there should be no curtailment of our work in the foreign field, but a redistribution of the Church's gifts to domestic work, and the elimination of the inequalities, unduly favoring the missionary districts which now exist. If there must be curtailment, it should begin with the closing of a considerable number of white missions which have been long pauperized, in which there has been no growth, and in which there seems to be no hope of growth. A committee should be appointed by General Convention to investigate and evaluate all domestic white missions, whether situated in missionary districts or in dioceses, to discover where curtailment could best be made, if the Church's financial condition demands curtailment of our missionary work."

## Bishop Frere Raps At Philosophy of Greed

Bishop of Truro Calls on Church to Be Leader in Social and Political Matters

### BUCKNALL IN TROUBLE

By A. Manby Lloyd

Only a few days ago, Jack Bucknall, priest of the Catholic Crusade, a disciple of Conrad Noel, wrote me declining my invitation to preach at a Harvest Home, not on the ground (which would not have surprised me) of disapproval of the Feast of St. Pumpkin, but because he was in trouble and it was inadvisable to leave his charge untended, even for a week-end. His outspoken comments on Church and Labor led to his condemnation by the local Church Council and he was expecting a visit from his diocesan, the Bishop of Truro. "Jack" argues that about the time of Constantine the Church began to compromise with the world. The Church found Christianity too hard and gave it up. The building of the Christian Communist International within the Roman Empire meant persecution from wicked emperors like Nero and good ones like Marcus Aurelius. Hence the sidetrack, the apostasy, the falling away from the faith.

New spiritual meanings of the plain Gospel challenge were creeping in to explain away the crude teachings of Christ, which contained the seed of the empire's destruction. Origen and Augustine watered the stock. The Church militant became the Church quiescent. And so on and so forth.

There has been a piquant sequel. Addressing an E. C. U. gathering at Mamhead on Saturday last, the Bishop of Truro (Dr. Frere) spoke of the urgent necessity for leadership by the Church, not only within the Church, but in great national and international problems. Which, he asked, was the more Christian-like point of view in the distribution of wealth, to say, "to everyone according to his need," or "to everyone according to his greed"? One was the Russian principle and the other was ours.

Quite brazen-facedly we said, "Let the man who is the greediest have the most." Dr. Frere explained that his point was not a eulogy of the Russian government, but to urge how essential was leadership. On the question of social reform the bishop said that somehow or other the Church had to lead; Christian or anti-Christian influences would lead. To sit at home and "grouse" did no good.



## The Anglo-Catholics Hold Summer School

Catholic Group of English Church  
Hold Summer School of  
Sociology

### AMERICANS PRESENT

By Caroline LaMonte

The four Americans who attended the Anglo-Catholic Summer School of Sociology held at Keble College, Oxford, counted themselves fortunate indeed, and found themselves quite as fully accepted as members of the school as though their life and work was in England. It was pleasant to be taken for granted rather than fussed about either as guest or stranger.

We had every privilege of the College, except that, the Chapel being under repair, we were given the use of a not too nearby church, SS. Philip and James, where daily Eucharist was celebrated at 7:45. On the first and last days this was a beautiful song service.

By way of preparation, each member of the School had received, several days before its assembly, a pamphlet containing papers bearing upon the subjects to be considered.

This pamphlet was a most valuable aid, as the special papers could be re-read at the beginning of each day and were frequently referred to in the introductory addresses.

The work of the day began at 10 o'clock in the great hall, adorned with portraits of Keble, Pusey and Liddon, and a beautiful replica of Millais' portrait of Newman as an old man dressed in his cardinal's robe. Here the school assembled for a half hour of devotion and meditation, led by Canon C. C. Bell. Canon Bell based these devotional addresses upon the theme of the Shepherd, the Flock, and the Hireling, reading the appropriate passages from St. John's Gospel, always beginning with the recitation upon our knees of the Veni Creator, followed by the Whitsunday collect. The theme was developed most helpfully, so that a special spiritual significance went with us through the day as we considered the assigned subjects.

One cannot here give a very full idea of Canon Bell's depth of thought, but one was deeply impressed by his conception of the Church Catholic as called upon to shepherd the flock; that in her shepherding care lies both her authority and her power; that shepherding implies knowledge of the flock individually, and of the whole flock, humanity, all sciences being germane to the Church's labor.

We have on the one hand the dependence of the sheep, and on the other the protection of the shepherd. The unifying center is the Church, the one fold.

Canon Bell reminded us that there is a Sonship in God, even apart from baptism. Light does shine in the darkness though the darkness comprehends it not. Love is the revealing light, and thought increases its power. Love of humanity is essential, a love that persists through all is the only love that can help.

The authority of the Church is not an authority of force, which endangers it, but is like the law of supply and demand; if the Church can supply a need, it has an authority which will be accepted. In her shepherding power lies her social power. On the successive mornings the implications of this theme were unfolded. The immense power latent in "I lay down my life for the sheep," the freedom and strength of this spirit of willing sacrifice; this being the real secret of power. At the zenith of the Church's power, she is always on the brink of disaster, because she is only powerful when she ceases to be out for the Church and gives herself to causes for the people.

She must not be a hireling Church. The hireling fleeth because he is a hireling. Labor must not see the hireling flee. It is well to be unpopular if that means freedom. Canon Bell appeared to identify the wolf and the hireling at least as kindred evils. The spirit of the hireling is the acquisitive spirit. The hireling has no responsibility for the flock, "whose own the sheep are not."

The attraction of the Church lies in her giving, not in her getting power. She has a responsibility for the "other sheep." She must bring them. She must have the mission of unity, a sacramental unity, a unity of faith before outward unity. Perfect charity in spite of differences. If there is to be a Christendom it must be a unity of love. This is its only reality, its own value.

The method used in this school was new to me, and appears to have great possibilities for the development of what is being called the "group mind."

The entire school was engaged each day upon a single subject. This was introduced before us all after Canon Bell's meditation, in a carefully prepared paper by an expert on the subject. The school was then broken up arbitrarily into four or more study circles under appointed leaders; to these groups were assigned for consideration different aspects of the subject. For an hour and a half the

(Continued on Page 26)

## News Paragraphs Of The American Church

Many Church Organizations Are to  
Present Programs at General  
Convention

### CLERICAL CHANGES

By W. B. Spofford

The broadest minded man I know is one with such firm convictions that he is unafraid to allow other men to express ideas that he does not share. The most bigoted man I know, under the label of liberalism, not only is lacking in convictions himself but is apparently unwilling that others should have them. Part of the joy of being connected with this paper comes from the fact that it is manned by a crew of men with firm convictions. On occasions we have met to discuss editorial policy. It is then that he whom I consider the wisest of the lot says: "Let us be loyal to the Church and then write whatever we please. Like the Episcopal Church let us be big enough to welcome conflicting ideas."

\* \* \*

It is a policy, or lack of policy if you prefer, which makes my job pleasant, for I can accept articles with which Bishop Johnson, and the others may not agree. Hence this issue with articles dealing with social and industrial matters. My colleagues of THE WITNESS may thoroughly disagree with much that is said by the various contributors. None of them will question the right of these writers to be heard.

\* \* \*

It is betraying no confidence, I hope, to say that Bishop Johnson himself was at one time closely connected with the labor movement. In the early days he was a member of the Knights of Labor, a forerunner of the present American labor movement. One evening he attended a meeting and tried to persuade the members to do something for the unorganized men who were without jobs. Like most men in secure positions themselves, they were not disposed to waste their strength in helping those less fortunate than themselves. Whereupon Bishop Johnson arose and said: "The only difference between you fellows and Jay Gould is that he has it and you haven't." With that he walked out, never to come back.

\* \* \*

The answer to which, to my mind, is: "Precisely. Here's hoping the day will come when the world can be so reordered that there will be no Jay Goulds for the fools to imitate."

\* \* \*

But this part of the paper is supposed to be devoted to Church news,



so let's get at it. Let's see . . . here is an interesting bit. The Bishop of Winchester in his sermon at the opening of the Stockholm Conference said that the business of the Church is to promote revolution. Call Scotland Yard.

But here is his argument, and, I ask you, how are you going to get away from it. "The concern of the Church is with the establishment of the sovereignty of Jesus Christ through the whole range of human affairs. To admit that sovereignty is for most men a spiritual and mental revolution. Our business is to promote that revolution."

\* \* \*

A couple of weeks ago we ran an item from a Boston paper contending that the General Convention would never be truly democratic and representative until such time as the Church sees fit to pay the expenses of delegates. Bishop Fiske of Central New York, who encourages me by reading this part of the paper, tells me that not only does the diocese of Central New York pay the expenses of delegates, but he knows that many other dioceses do the same. Then he adds: "The custom makes very little difference, because, if men without much means are selected, it is often impossible for them to get away from business to go, since they are not in an independent position."

\* \* \*

The Society of the Nazarene is presenting a program for delegates and visitors at New Orleans. My, what a busy time we are going to have. Not only is money to be raised, industrial and international problems solved, but the lame are to walk and the deaf are to hear. Anyway they have an inter-

## THE JOY OF THE CROSS

- - By - -

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## Our Cover

Edward L. Parsons, the Bishop of California, is the President of the Church League for Industrial Democracy, succeeding the late Bishop Williams of Michigan. Bishop Parsons has always shown a marked leadership in dealing with the Church's relation to social and industrial questions, and it is expected that he will present resolutions on these matters before the General Convention, which is to meet next month in New Orleans.

esting program with leading Churchmen prominent on it, including Bishop Perry of Rhode Island, Bishop Capers of West Texas, Bishop Parsons of California, Bishop Remington of East Oregon, Bishop Sanford of San Joaquin, Bishop Johnson of Colorado, Bishop Thomas of Wyoming, Bishop Lloyd of New York, Bishop Cross of Spokane, and two or three deans, and a couple of doctors thrown in to lighten that lump of bishops. The meetings are to be held at St. George's Church.

\* \* \*

After forty-two years in the ministry the Rev. Philip J. Deloria has retired as the superintending presby-

ter of the Standing Rock Indian reservation in South Dakota. He returns to his home at White Swan on the Yankton reservation, where he spent his childhood. It was there that "Tipi Sapa," a prince of his tribe, years ago gave himself to Christ and became the Rev. Mr. Deloria. He plans to continue his ministry in his new home.

\* \* \*

Here is a contribution sent to my part of the paper. It comes from a subscriber who had just attended the old home Sunday observation at Christ Church, Guilford, Vermont. "A very quaint old church indeed. The service was fine, excellent sermon by Bishop Booth, good congregation which came in many autos. There are two long and large tablets on the wall on each side of the altar; one of the Ten Commandments, and the other of the Lord's Prayer, the Creed and the two Great Commandments. Good idea."

\* \* \*

The Federal Council of Churches suggests "America's Choice" as a theme for sermons for Armistice week. They want the churches to observe the day on November 8th, with special sermons on peace, community peace demonstrations, and special exercises in the Sunday Schools. You might send a resolution to your congressman, but don't do it until after

## THE CONTRIBUTORS

The leading articles in this number of THE WITNESS have been supplied by the Church League for Industrial Democracy, an organization of men and women of the Episcopal Church who desire to work together and to offer intercessions for the realization of a new spirit in industry. The contributors to this issue are:

**WILLIAM TEMPLE**, the Bishop of Manchester, England. Bishop Temple is the author of authoritative books on theology, and is the editor of The Pilgrim.

**VIDA SCUDDER** is the professor of English Literature at Wellesley College and a writer of eminence. She is the chairman of the Executive committee of the C. L. I. D.

**WILLIAM HARD** is one of America's foremost journalists, who for a number of years has been serving a chain of newspapers with news of political events. He is a member of the Council of the C. L. I. D.

**C. F. ANDREWS** is a clergyman of the English Church who is at present a missionary in India. Mr. Andrews is a close personal friend of the Indian leader, Gandhi and is a companion of Rabindranath Tagore.

**EDWARD MAXTED**, a priest in Mississippi, was formerly a member of the clergy group of the British Labor Party. Mr. Maxted is to be in charge of outdoor meetings of the C. L. I. D. in New Orleans the week of October 12th.

**EDWARD HARRISON**, a priest of the Church of England, is a member of the Council of the Industrial Christian Fellowship. He is padre of Toc H. in Liverpool, and was a chaplain during the world war.

**CAROLINE LAMONTE** is an American Churchwoman who is a member of the Administrative Committee of the C. L. I. D.

**JERRY VOORHIS** is a Yale graduate who has been working in the South as a laborer. He is a candidate for Orders. Mr. Voorhis is to be one of the speakers at the C. L. I. D. meetings in New Orleans.

**ELIZABETH GILMAN**, an American Churchwoman, is an officer of the Christian Social Justice Fund, and a member of the Executive Committee of the C. L. I. D.

**MARY VAN KLEECK** is the Director of Industrial Studies of the Russell Sage Foundation. She is vice-president of the C. L. I. D.

**MARGUERITE WILKINSON** is the author of a number of books of verse and is a contributor to leading magazines. She is a member of the Council of the C. L. I. D.

**G. A. STUDDERT KENNEDY**, the famous English clergyman, author of numerous books, and a field secretary of the Industrial Christian Fellowship, an English organization similar in purpose to the C. L. I. D.



you have read William Hard's article in this issue.

\* \* \*

The Cathedral Shelter, the center operated by the Church in Chicago, in charge of the Rev. Mr. Gibson, has served over 350,000 persons since it was established seven years ago. The Shelter is not looking after 100,000 annually. If you are ever in Chicago and hungry I have a tip for you. You can get a roll, doughnut and cup of coffee over there on Washington Street for a nickel. If you haven't got a nickel you can have a cup of coffee, a roll and a doughnut. Bishop Anderson says of the Cathedral Shelter: "It is doing a work of first-rate importance in the city of Chicago. It ministers to all sorts and conditions of needy people, without regard to race, language or creed, but it ministers to them on no merely humanitarian or vaguely undenominational basis, but definitely in Christ's name and for His sake. Religion is the keynote of the Shelter. It reconstructs broken down lives through the power of the Christian religion."

\* \* \*

St. Paul's Church, Waco, Texas, is a lively institution. In addition to the many services in the church, there is a large parish house that is busy from morning until night every day of the week . . . day nursery, all sorts of clubs, kindergarten, gymnasium classes. The rector, who has been on the job all summer, is the Rev. W. Postell Witsell, a member of the National Council of the Church.

\* \* \*

It isn't distinctly church news, but it should interest Christians. The Negro Elks held a convention in Richmond the other day, attended by an

enormous crowd. These thousands were entertained by the people of the city. The Richmond newspaper praised the Negroes for the way they organized and conducted their celebration. One Richmond paper said "it put to shame all previous arrangements for any convention ever held in Richmond by white or colored people." No strain in friendly relations between whites and blacks was reported. White people attended the concerts, mingling with the colored. White families allowed their colored brothers to view the parade from their porches and windows. The whole affair was a demonstration of good will between the races.

Koo Koo Kluxers will please clip this item and paste it in your hats.

\* \* \*

Rev. and Mrs. J. C. Villiers have been visiting in Old Lynne, Connecticut, where Mr. Villiers was formerly the Congregational minister. He is now one of our missionaries in the Hawaiian Islands.

A conference of clergymen of all denominations was held last week in Hartford, Connecticut.

\* \* \*

Rev. L. P. Missin has been called to Clinton, Massachusetts. He is at present the rector at Warren, R. I.

\* \* \*

Funds are being collected to build a church at Roslindale, Mass. The congregation is at present worshipping in the parish house. Rev. J. Gordon Carey is rector.

\* \* \*

*The Boston Transcript* devotes a large amount of space to Tabor College, being impressed, apparently, with the effort being made by the Episcopalians and Congregationalists to operate a college jointly.

\* \* \*

The Rev. Samuel E. West, Canon of St. Matthew's Cathedral, Laramie, and student pastor at the University of Wyoming, will succeed the Rev. Harry Watts as rector of Trinity

## Books Recommended by Witness Editors

The Books of Rev. G. A. Studdart Kennedy, each of which is \$1.60, postpaid.

**LIES  
THE WICKET GATE  
I BELIEVE  
THE HARDEST PART**

This book, by a group of English Churchmen, while two years old, is still a best seller. It costs \$1.85.

**THE RETURN OF  
CHRISTENDOM**

The Rev. W. P. Witsell, rector at Waco, Texas, has written an inspiring book, with a foreword by Bishop Gailor. It is but \$1.00.

**OUR CHURCH**

Bishop Johnson was so impressed with this book by J. Patterson Smyth that he wrote two editorials about it. \$1.60.

**THE LIFE OF ST. PAUL**

Dean Inge of St. Paul's, London, wrote this book with Lenten readers in mind. \$1.10.

**PERSONAL RELIGION and  
THE LIFE OF DEVOTION**

Prof. Easton of the General Seminary, and Prof. Hedrick of Berkeley, say that this latest work of Rev. E. F. Scott is great. \$1.10.

**THE ETHICAL  
TEACHINGS OF JESUS**

Rev. C. F. Andrews, a close personal friend of Ghandi, is a missionary in India. Don't buy this if you are not ready to face a challenge. \$1.85.

**CHRIST AND LABOR**

Bishop Temple of Manchester, England, is one of the leading thinkers in the English Church. Dean Chalmers writes of this as a very great book. If you really want a scholarly book for study, buy this at \$2.60.

**CHRIST, THE TRUTH**

Rev. A. Q. Bailey has written a little book explaining the Sacraments of the Church. 35c.

**ESSAYS TOWARD FAITH**

Rt. Rev. C. D. Williams, late Bishop of Michigan, made an unique place for himself in American life as the champion of Social Christianity. His last book, which we will send for \$1.60, should be in your library.

**THE GOSPEL OF  
FELLOWSHIP**

Many people are disturbed by the theory of evolution. One of our real leaders, Rev. George Craig Stewart, delivered lectures on the relation of evolution to Christianity before the students of several American universities. You may have these lectures for 35c.

**EVOLUTION: A WITNESS  
TO GOD**

Bishop Overs is one of the missionary heroes of the Church. His story of Africa, illustrated, may be had for \$1.10.

**AFRICAN LIFE**

If you wish to get an understanding of the Old Testament without giving too much time to it, send \$1.10 for Dr. Atwater's

**WORD-MAP OF THE  
OLD TESTAMENT**

Rev. J. A. Schaad, until recently a general missionary of the Church, wrote this book to show that Christianity is a religion for the red-blooded. 35c.

**A MAN'S RELIGION**

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Church, Greeley, Colorado, Greeley contains the State Teachers' College.

\* \* \*

St. John's Cathedral, Denver, is sponsoring a new mission to be opened in an unchurched section of Denver, near Denver University, in charge of the Rev. Harry Watts. The Board of Trustees has bought a number of lots, containing a small basement structure suitable for the earliest activities and building will probably begin in the spring. The Rev. Harry Watts, who was for some years rector of St. Peter's, Denver, has been more recently rector of Trinity Church, Greeley, a college town parish; experience which will be of use in this new work in a college neighborhood. It is hoped to make the new mission the center of Denver college church activities. He will be attached to St. John's cathedral where he will assist with the young people's work.

\* \* \*

On the eleventh Sunday after Trinity the congregations of Christ Church, Coudersport, Pa., Church of the Good Shepherd, Galetton, and All Saints', Brookland, united in a service which was held in All Saint's, Brookland, at eleven o'clock.

The church, erected in 1868, is a particularly beautiful Gothic structure, not large, but in exquisite proportion and of the finest material and workmanship. In this chapel in a tiny hamlet that has now become almost a "deserted village," are to be found storied windows of the best English manufacture, an altar and a font of Italian marble, a handsome brass eagle-lectern, and a brass-railed pulpit.

The floor of the sanctuary, aisles.

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and choir, is of square blocks of red and white unpolished marble. The handsome altar cross, candlesticks, and flower vases, are the work of well known workmanship. In this beautiful chapel amidst the wooded hills, the inspiration and power of the Eucharist was fully felt by the assembled worshippers.

It is planned to hold another such service in the near future, probably on the first Sunday in October, when it is expected that the congregation will be even larger than it was at the service in August."

\* \* \*

St. Stephen's Chinese School in Manila has a record enrollment of 286, and many have had to be refused for lack of space. English and two Chinese dialects, Amoy and Cantonese, are used, and a catechist (Mr. Yip) from Canton this year has a Sunday night service in that tongue,

which is used by the great majority of Chinese in Manila.

\* \* \*

At Baguio, Easter School for Igorots has over 112 pupils, 90 of them living at the school.

The House of the Holy Child, for Filipino girls, has moved from the outskirts of Manila to a Cathedral dormitory, giving the older girls the advantage of attending public school.

The girls of the Nurses' Training School of St. Luke's Hospital, Manila, distinguished themselves in the government examinations, which twenty-one of the twenty-two passed successfully.

\* \* \*

Hampton and Tuskegee, the two admirable and most widely known Negro schools, number among their friends and donors many Churchmen who have been interested in the continuance of their excellent work. The fol-

# GENERAL CONVENTION

## COMPLETE REPORTS

-- By --

BISHOP JOHNSON  
DR. WILSON  
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BISHOP GRAY  
MR. SPOFFORD  
DR. ABBOTT

Orders For the First Convention Issue Must  
Be In By September 26th.

## THE BUNDLE PLAN

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## THE WITNESS

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lowing figures, from the new Negro Year Book, as to the enrollment and income, may be of interest. With them may be compared the figures for our Negro Church/Institute Schools.

Tuskegee, enrollment, 1,624. Income, exclusive of boarding department, \$468,138.

Hampton, enrollment, 901. Income, exclusive of boarding department, \$442,144.

Church Institute, ten schools, enrollment, 3,673. Maintenance cost, \$380,000.

\* \* \*

Here is the latest news from the front.

A most unfortunate accident happened to one of the workmen at Fort Yukon early in August. Bishop Rowe, writing on August 7, says, "Nicholson, the man who has come in to rebuild the mission residence destroyed by fire last September, was just getting the saw mill running when one of his men fell on the slowly revolving saw. He was terribly lacerated on one arm and slightly on the head. One thumb was cut off. He is in the hospital, and Dr. Burke and the nurses are working on him now. The doctor will do his best to save the arm if he can. I think he will live. Poor fellow! He has a wife and five children, one only a few weeks old. They live at Rampart. He came here to get work under Nicholson, and is a good workman. In the winter he carried mail under contract.

This is an accident for which we shall be obliged to give some compensation. This is but right, and the law would require it. Apart from any legal obligation, I feel we are morally obliged to meet the situation. I thought our troubles here were over when the "flu" was over, and now we have this.

"A boatload of tourists passed through on Sunday. Three prominent surgeons were among the number. They went over the mission hospital and were enthusiastic in their admiration of the hospital and of the church having such a work here."

If you really want to raise money successfully, get up a "social" affair and charge the aspiring ladies a few dollars to have their names used as patronesses. Thus ladies of Chicago will drink tea for the sake of St. Mary's Home at the Blackstone Hotel on November 5th. "The largest diocesan social event in years" is promised.

\* \* \*

That paragraph is more true than discreet, but I let it stand.

\* \* \*

The Rev. Charles E. McAllister,

rector of St. John's, Hampton, Va., has accepted appointment as one of the field secretaries of the national field department. He starts his new job on October 1st. Mr. McAllister is a native of Providence, a graduate of St. Stephen's College, with a Master's degree from Columbia University, graduated from the General Theological Seminary, and was ordained priest in 1918. Apparently a young fellow. Well, as we say among ourselves, it takes the young ones to do the job.

## Congregational Use of the MUSICAL HYMNAL

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Prior to 1919 a musical hymnal was practically never seen in the body of an Episcopal Church. It was a general complaint that only the choir sang. The people were mute at singing-time and much spiritual opportunity was lost.

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The attempt has been remarkably successful. A long list of churches now place a musical hymnal in the hands of every worshipper. They are the big and progressive churches. In some great cities every parish is so equipped.

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Norman Nash, a professor at the Episcopal Theological Seminary in Cambridge, has mailed to us an account of the Stockholm Conference. It should be here by this time. We have received another account of the conference but we assume that you will prefer to wait a week for this account especially written by an American Churchman for you. The other account which we have received is "official release" and these official things are usually dull. Dr. Nash's article will be in next week's issue, I hope, but since the post office has it, I can guarantee nothing.

### Anglo-Catholic Congress

(Continued from Page 21)

discussion ranged or raged until certain findings were agreed upon, or, failing this, a minority report provided for.

After luncheon, recreation and tea, a meeting of the whole school was held from 5 to 6:30 o'clock, to receive these reports, usually the leader of the study circle reporting, sometimes the report having been drawn up by two or three members of the circle acting as a committee. After dinner another meeting of the school discussed these reports with the spirit of freedom and relapses into silence with which we are all familiar. Finally, the chairman, the warden of the college, called upon the "summer-up" to reconsider the findings of the reports and to close the discussion. The summer-up was usually some distinguished person from outside the school especially imported for the purpose, who listened to the reports and made notes of points he or she thought required comment.

The program was as follows:

"Catholicism and the World Order,"  
 Introducer—Rev. E. Gordon Selwyn, editor Theological Review.  
 Summer-up—The Rt. Hon. Lord Hugh Cecil, M. P.



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"Catholicism and the Commonwealth"  
 Introducer—The Rev. Gabriel Gillett.

Summer-up—The Ven. Archdeacon Peile.

"Catholicism and the Industrial Order"

Introducer—Mr. Maurice Reckitt.

Summer-up—Miss Ruth Kenyon.

"Catholicism and the Home"

Introducers—Mrs. Hubert Barclay, Miss Ruth Kenyon.

Summer-up—The Rt. Rev., the Lord Bishop of Lichfield.

The personnel of the school was of great interest to such strangers as ourselves. Manifestly, it is impossible to name, much less to describe, all of the people who made the school so successful. Perhaps one should give precedence to the warden of Keble College, the Rev. B. T. Kidd, who presided with what was called "severe but genial dignity" over the evening meetings, giving us generously time which he needed and upon

which he had counted for very important private study. In cap and gown he was impressive as a typical ecclesiastic and scholar.

The most familiar figure was that of Father Reginald Tribe, director of the Society of the Sacred Mission, and head of Kilham Training School for Candidates for Holy Orders, which, they tell us, never lacks candidates. Father Tribe was formerly a Hanley Street doctor with a successful practice. He acted as organizing secretary for the school, and his tall, spare figure, clad in black gown, with red girdle, his singularly happy face and genial manner, and his invariable courtesy are unforgettable.

As chairman of the committee we had the Rev. Francis Underhill of Grosvenor Chapel, London. Father Widdrington of the League of the Kingdom of God was also conspicuous, not only for his Catholic views, which he embodied in most unclerical dress, but for his singularly happy and

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buoyant presence. The Rev. Harold Buxton, Canon Linwood-Wright, Father Matthews, Father Langford-James were among the interesting clergymen. The laity was represented by Mr. Maurice Reckitt and Mr. Thomas Heron, both practical men of affairs. Mr. Heron is engaged in trying out an important experiment in his own establishment at Bradford in Yorkshire, in which he hopes to develop a sense of vocation among the workers, as well as to promote the principle of the Just Price. Among lay women, who notably assisted in leading groups and in discussion, were Miss Spence, Miss Ruth Kenyon, Mrs. Hubert Barclay of the Mothers Union, and many social and parish workers.

It was a distinct disappointment that serious illness deprived us of the presence of Mr. R. H. Tawney, author of "An Acquisitive Society," and of Mr. John Lee, who were to have introduced and summed up on "Catholicism and the Industrial Order."

Careful arrangement was made for the sale of literature. Books were offered which had been recommended under each discussion of the program in the introductory papers. Quantities of the new series of social booklets in their conspicuous and not unattractive black and white covers, were sold. Among these we proudly noted and acquired our Miss Scudder's *Social Teachings of the Christian Year*. Many of these were necessarily abridged, but are still of great value, and, as they may be had for

"tuppence," are excellent for distribution.

One comes at last to speak of the teaching of the school. However far the discussions and papers may have diverged, one felt that the keynote was struck by Miss Evelyn Underhill in her introductory address.

Miss Underhill dealt with the implications of the Catholic Faith in Social Life. She asserted that the activities of life are all within the range of religion. The one absolute reality is the Holy Spirit. Catholic doctrine is uncompromisingly theocentric. We are to seek perfection because God is perfect. Self-development is not enough, we cannot deny the constant presence and action of something out of nature which is an over-

ruling reality; it recognizes matter and sense, and it implies Catholic social action.

The Catholic can accept no social organization which limits soul development; all conditions hostile to soul growth must be eliminated. Religion must deal with all evils. Action must be taken to change evils. "For their

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#### DAILY

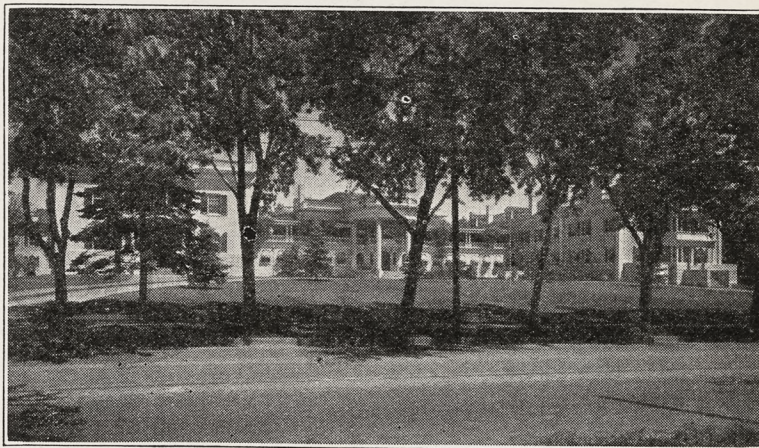
Holy Communion, 7 a. m.; Morning Prayer, 8:15; Evensong, 5:00.

#### SUNDAY

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sakes I sanctify myself." The whole world is sacred to us because God loves it.

There are two methods of affecting life: Retirement from the world and life in the world. The latter is the Christian way. Adoration and work are both needed, we must be concerned with being and becoming. Athanasius said: "He became human that we may become divine." This world must be a vehicle for the Spirit of God. Christ's work on earth concerned itself largely with the common life. The physical world is important. Because God so loved the world, the world must be purified and made whole. So spiritually minded a person as John Woolman dwelt upon the dependance of the soul upon the body. The first article of the creed implies the need of social salvation, it is bound up in our faith in God the Father.

In the practical question of what to do now and here we can make it our ultimate objective to refuse to tolerate conditions we should find intolerable for those we love. The balance must be maintained between asceticism and benevolence.

Sociology should be a department of theology. We must perceive God as transcendent to and immanent in His

world as we strive toward a goal in which work and prayer become one thing.

There was a distinct effort on the part of the school to face the problems of housing, family endowment, the Just Price, usury, national and international relations, in the spirit of Miss Underhill's address and Canon Bell's meditations. There was a vision of Christian citizenship and a determination to realize it. Plans

were made for the continuance of the committee and for future schools, in which we hope other members of our communion may be included.

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8 P. M.—Evening Prayer and Sermon

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Address; 5:30, Young Peoples Fellowship;  
7:30, Service and Address.  
Wednesdays and Holy Days: 12:10, Holy  
Communion

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Daily: 7:30, Eucharist; 10:30, Matins,  
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nesday, Friday; Eucharist, Thursday and  
Holy Days

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## ST. PAUL

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B. D., Dean.  
Sundays: 7:30 A. M.; Church School  
9:45 A. M.; Sung Eucharist 11 A. M.;  
Choral Evensong 4 P. M.  
Week Days: 7:30 A. M., 9, and 5:30  
P. M. Wednesday and Friday the Litany  
after Matins. Thursday and Holy Days  
the Holy Eucharist 11 A. M.

## DENVER

**St. John's Cathedral**

14th Ave., Washington and Clarkson.  
Very Rev. B. D. Dagwell, Dean.  
Rev. Jonathan Watson, D. D., Assistant.  
Sunday Services: 7:30, 11:00 A. M.,  
7:30 P. M.; Church School, 9:30 A. M.;  
Young People's Society, 6:00 P. M.

## MILWAUKEE

**All Saints Cathedral**

Cor. Juneau Ave. and Marshall St.  
Very Rev. C. S. Hutchinson, D. D., Dean.  
Sundays: 7:30, 11:00, 7:30.  
Week Days: 7:00 and 5:00.  
Holy Days: 9:30.

**St. Paul's**

Cor. Marshall and Knapp Streets  
Rev. Holmes Whitmore, Rector  
Sundays: 8:00, 9:30, 11:00, 4:30.  
Saints' Days and Tuesdays, 9:30 a. m.  
Wells-Downer Cars to Marshall Street

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Rev. E. Reginald Williams, Rector.  
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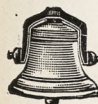
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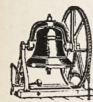
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