

The **WITNESS**

CHICAGO, ILL., NOVEMBER 27, 1930

A PRAYER for Those in Need through Unemployment

Set Forth by the Bishop of New York

O ALMIGHTY GOD Who hast blessed the earth with all that is needful for the life of man, give Thy help and comfort to all who are in need and especially to those our brethren who are now suffering through unemployment; stir us to do our part for their aid and relief; help us to realize our responsibility for the injustices of our social and industrial life; fill us with the desire to purify our civilization and make it truly Christian that we may be delivered from the evils alike of grinding poverty and of excessive riches; lead us into the paths of simple and upright living; take from us the spirit of covetousness and give us the spirit of service; show us the way so to order our life as a nation that, receiving the just reward of honest labour, none may want, but each according to his need may share in Thy bountiful provision.

We ask this in the Name of Him Who came into this world to show us the way of justice and brotherhood and love, Thy Son Christ our Lord.

Amen.

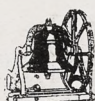
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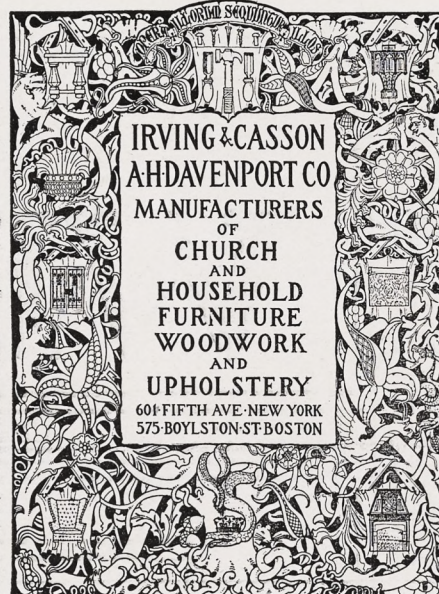
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THE WITNESS

A National Paper of the Episcopal Church

Vol. XV. No. 15

Five cents a copy

\$2.00 a year

EDITOR, RT. REV. IRVING P. JOHNSON; MANAGING EDITOR, REV. WILLIAM B. SPOFFORD; ASSOCIATE EDITORS, REV. GEO. P. ATWATER, RT. REV. F. E. WILSON, DR. J. R. OLIVER, REV. CLEMENT F. ROGERS, REV. IRWIN ST. JOHN TUCKER

Entered as Second Class Matter April 3, 1919, at the postoffice at Chicago, Illinois, under Act of March 3, 1879.
Published Every Week EPISCOPAL CHURCH PUBLISHING CO. 6140 Cottage Grove Ave., Chicago

HELPING THE UNEMPLOYED

By

JAMES MYERS

Industrial Secretary, Federal Council of Churches

THE churches of the country are actively engaged in emergency efforts to relieve unemployment, according to reports received from churches in all parts of the United States by the social service commission of the Federal Council of Churches, which has offered the cooperation of the Council to Colonel Arthur Woods, chairman of the President's emergency committee for employment. As a guide to the correlation of church forces with those of the community, the social service commission has issued a set of concrete suggestions to churches for immediate action. These suggestions have been drawn from the best practice of churches and councils of churches during the present and previous depression periods.

The suggested program for immediate relief follows:

Every local church should have an Employment Committee, with the pastor or some other experienced leader as chairman, to:

Canvass all church members by telephone, letters and personal calls asking them to find or create part-time or full-time jobs for more workers in their homes of businesses. Cleaning, repairs, painting, construction work may be suggested. Such jobs should be reported, as a rule, to some community free employment agency, name of which should be published in the church calendar.

Discover also among the congregation those who would give the use of a bedroom in their home to some person recommended by an established agency. Such shelter together with personal friendship would constitute an untold service.

A blank form may be printed on the calendar to be filled in by those who have work or a room to offer or by those needing work as the case may be. Announcement might be made each Sunday on work accomplished by the Committee during the week.

Use the church plant to fullest capacity, throw open

church parlors or club rooms and provide simple equipment so that people can find warmth, reading matter, games and a friendly atmosphere. Educational classes and vocational training of various types might also be conducted.

The Women's Guild or Missionary Society may want to assume as their special concern the care of older women who are finding it increasingly hard to hold jobs. Here there will be many cases for discrete relief of a personal nature. Food, shelter, friendship, will all be needed. Positions may be found for these older women in homes, looking after children and other work.

The Men's Association or Bible class might render similar service in caring for the older men.

If the church can extend its service at this time a "church nurse" might be added to the staff. She could help greatly in sickness and relief and advising on diet to forestall hazards of undernourishment and consequent illness.

Provide special speakers for a church service, the Sunday School and Bible classes and Young People's meetings. If one of the unemployed were to speak and tell what it means it would dramatize the problem and bring home the realities of the situation.

AN OPEN forum might be conducted for four weeks following Christmas with employers, social workers, labor union representatives, economists, and unemployed workers as speakers.

Secure volunteers to help social and city agencies in meeting the emergency in the community.

Secure increased gifts from all church people for the central relief agencies.

Make financial arrangements with some reliable agencies such as the Salvation Army, Y.M.C.A., and Y.W.C.A. for tickets which can be given to homeless men or women who ask aid on the streets or at the

door. These tickets should entitle recipients to shelter and meals.

Urge a conscientious re-examination of personal standards of living that all luxury and display may give way to generous giving to those in need. Wise buying, however, is to be encouraged.

Make frequent pastoral visits in the homes to encourage those out of work and to keep in touch with them.

Inform the membership of the church with regard to any proposed social legislation with reference to unemployment. Write American Association for Labor Legislation, 131 East 23rd Street, New York, N. Y., for information.

Correlate the efforts of all the religious forces of your community with the social agencies and city, town, county and state and federal government officials for united program for the entire community.

Any payment of lower wage rates or maintenance of longer working hours which would tend to break down present labor standards should be discouraged. The government and leading business men have gone on record in favor of maintenance of present wage rates during the depression period. In case of emergency jobs created for purpose of relief, when only a given amount of money is available, it is better to employ men or women for part-time than to employ them full-time at reduced rates. One of the worst possible results of the unemployment period would be a permanent impairment of present standards of wages and hours.

Child labor and home work should be discouraged.

Negroes and other racial groups should be accorded equitable treatment in the distribution of work and relief.

As far as the more permanent problems of employment are concerned, the following suggestions are made by the Federal Council:

Seek to bring about organization of permanent city, county, state programs. Write Director of Public Welfare, Cincinnati, Ohio, and the New York Department of Labor, Albany, New York, for descriptive literature. Are there any public employment bureaus in your community? Have you investigated methods and fees charged by private agencies?

REMEMBER that unemployment is a recurring problem. Plan now, while distress is all about us, to stir the conscience of your community and focus attention on the absolute necessity of discovering permanent solutions and adopting adequate measures for the prevention of unemployment.

Set up a Conference for Permanent Solutions of the Employment Problem in every community during the winter with expert speakers and general discussion on the following subjects: long range planning of public works; stabilizing industry; national, state and city free employment exchanges; adequate employment statistics; compulsory unemployment insurance; higher wages; shorter hours; shorter working week; technological aspects; higher child labor stand-

ards; abolition of night work for women; the effects of the profit motive in industry; the possibility of measuring production for use; a more equitable distribution of wealth and consequent increase in purchasing power of the masses; race discriminations in employment; international aspects of the problem; relation of industrial stability to international peace.

Send delegates to the Conference on "Permanent Preventives of Unemployment" at Washington, D.C., January 26-27, 1931 to be jointly sponsored by the Social Service Commission of the Federal Council of Churches of Christ in America, the Social Action Department of the National Catholic Welfare Conference, and the Social Justice Committee of the Central Conference of American Rabbis to focus the conscience of the nation on the problem.

Moses' Seat

An Editorial by

BISHOP JOHNSON

ONE notices with great satisfaction that the parity of parties in Congress is so close that in all probability both parties will forget to run the country in the interests of either party and will strive instead to run the parties in the interest of the nation. If this is true one might well pray that Congress forever will be thus evenly divided.

Would that the parties in the Church could thus be so evenly matched that neither party would attempt to orientate the Church to its peculiar views, but would join together in striving to make the Church more effective in its real fight against the world, the flesh and the devil.

Mr. Hoover has had a very hard position to fill, due largely to the fact that he has never had a Senate sympathetic with his views. His position is very similar to that which many bishops have in their dioceses. The Church, thank God, is a Kingdom and not a sect. This means that it will include various parties. In this particular it resembles the Hebrew Church in our Lord's time. It was composed of Pharisees, Sadducees, Zealots and Caesar's friends. Our Lord never favored any of these parties but He laid down a law for His disciples to which we should give heed:

"The Scribes and Pharisees sit in Moses' seat; whatsoever therefore they bid you, that observe and do, but do not ye after their works."

The Church still has its parties. That is why I believe in its catholicity. It includes them all. But this makes it extremely difficult for those who sit in Moses' seat.

I HEAR a great deal about the incompetency of bishops. Of course we have to depend for our supply upon those whom the clergy and the laity select. If the laity would encourage their ablest sons to enter the ministry and then if the clergy and laity would be willing to elect them to be their bishops, there would

probably be a great improvement. But I have never believed that, with the present clergy list, there would be any marked improvement if there were to be replacements all along the line. Most of the present bishops were elected because they were supposed to be good parish priests. It may be that the qualities which make for a good rector do not cause one to qualify as a good bishop. Or it may be that the office has such inherent difficulties as to nullify the effort to improve the timber.

Personally I think that the office is a very difficult one in which to do effective work, and that largely because of things which resemble the embarrassments of federal administration. We are dimly conscious that the party in power is apt to put the interests of the party before that of the nation. The same thing is true in the Church. Party supremacy looms larger than the welfare of the whole. The fundamental difficulty lies in the fact that partisans are not satisfied with the formularies of the Church. These are not partisan but are framed to include wide differences of opinion without sacrificing fundamental principles.

At consecration the bishop promises to follow the law of the Church and the priest promises to abide by the decisions of his bishop. This is not an arbitrary rule but one which makes for order in any society. There are plenty of opportunities for appeal from any unjust decisions, and as a rule the bishop is not anxious to construe the law too rigorously. There is very little arbitrary force exercised in this Church. But it is inevitable that a strict construction of the law will militate against party theories.

Why blame the bishop? He does not lay claim to infallibility but he is the accredited authority. If he is not infallible neither are his critics. Certainly those who have the welfare of the Church at heart will prefer the welfare of the whole to the victory of the part.

OUR real task is to fight wickedness. In so far as we foster dissension we use up the spiritual energy of the Church in mutual recriminations. Of course each party is sure that it is right and one is equally sure that the Master knows that none of them are. For you cannot erect a stable ecclesiastical structure upon any other than a sound ethical foundation. The Church permits her children to have many diverse views but the Church does not surrender her corporate entity to the demands of any party. She expects a decent deference to established authority even though the Pharisees sit in Moses' seat, but she does not therefore demand that in our private capacity we must accept the position so set forth.

In short we have a personal and an official responsibility. Our personal privileges do not however permit us to sit in Moses' seat unless we are lawfully called and consecrated thereto. The bishop has no right to turn over the reins of authority to any coterie however highly they may esteem themselves.

As a matter of fact we have in the Church a maximum of personal liberty and a minimum of ecclesiastical regimentation. But it is easy to turn personal

liberty into license and to assume that the authority in the episcopate is tyrannical.

But this is a question that cannot be settled by ex-parte pronouncements. The Church is a constitutional body. If the formularies are too restrictive then apply to have them changed. If one fails in so altering the established law let him accept such authority or find his reflection in some other looking-glass.

Let's Know

By

BISHOP WILSON

AMERICAN JEWS

GLANCING through a new book which has just come out under the title of the *New Handbook of All Denominations* by the Rev. M. Phelan, I found a very interesting section on the Jews.

Did you know that there were Jews in the original American colonies before the year 1650? It was about that date that they began to come to New York City where there are more of them today than in any other one city in the world. At that time it was called New Amsterdam and boasted a population of about eight hundred persons, most of whom were of Calvinist persuasion. People of any other persuasion were not permitted to hold public assemblies for religious purposes. The Jews, therefore, began to hold meetings in private homes. In 1655 they were bold enough to ask for a plot for a cemetery in which to bury their dead and when, the following year, this request was granted, the Congregation Sheerith Israel (Remnant of Israel) was organized as a cemetery corporation and marks the beginning of the corporate life of the Jews in North America.

Gradually other Jewish groups were formed in other places. In 1854 there were 98 regularly constituted Congregations in the United States to care for a Jewish population of scarcely more than 70,000 in the whole country. The last religious census, taken four years ago, shows that there are now 3,118 permanent congregations of Jews and that there are more than four million Jewish people in the land.

Each individual congregation has unlimited freedom in handling its affairs in its own way. There are no synods, conferences, assemblies, or hierarchy to direct or control the habits of the separate synagogues. Doubtless the power of racial solidarity has been considered to be of sufficiently binding force (though I wonder if that solidarity is really considered to be as solid now as it was once). The congregations differ considerably. They all use more or less Hebrew in their prayers but many of them use English for everything else. Sermons are often preached in Yiddish, which is a combination of German and Hebrew. Some consider instrumental music unlawful. Some will have only men in their choirs while others have them mixed. Worship in some synagogues is held on Sundays, while

in others it remains on the seventh-day Sabbath, which is Saturday. For the most part heads are covered during prayer, but this old custom is not now universal. They claim to have no creed but they all cling to the old Mosaic Law, which answers very well for the same purpose.

It is a tribute to our American principles that the Jews have had more freedom of action in this country than in any other land in the world. Let us hope it will always be so. In spite of the abortive efforts of the Ku Klux Klan to discredit them, the fact remains that we owe too much to the Jewish race to disparage or suppress them. Christianity cannot be torn away from its Hebrew moorings. Our Blessed Lord dignified the race by accepting birth of a Jewish Mother. And, in my opinion, it was not the Jewish people who crucified our Savior; it was a cabal of unscrupulous officials who jealously encompassed His death while the people loved Him. The Apostles, who were all Jews, seem to indicate just that.

Endowments

By

GEORGE PARKIN ATWATER

HOW TO INAUGURATE THE METHOD IN THE PARISH

THE first step in inaugurating the A-A Endowment method in the parish is to secure the sanction of the vestry. A committee should then be appointed by the rector to be known as the Endowment Committee. This committee should be permanent. The committee should have full power to undertake every arrangement necessary for the security of the endowment record, and the funds. The committee should enlist one earnest and capable layman, as recorder. He should undertake to keep the books, deposit money, prepare reports, and send out the notices which will stimulate the giving.

The first step toward inaugurating the method is to have printed a pamphlet which briefly but clearly sets forth the principles of the method, and the manner in which the people participate. I shall be glad to send to any rector a copy of a carefully prepared pamphlet which has been used in many parishes. This pamphlet should be printed, with the name of the Church upon it, and be ready for distribution. But the people should be enrolled by a personal visit and an explanation of the method, and then the pamphlet put into their hands. The personal call and explanation are most important. The people are not making a contribution to a fund, but each is launching his own endowment effort. Consequently, each needs personal approach.

The consent of the vestry having been obtained, and their promise to safeguard the endowment perpetually, the rector and committee are ready to begin this work immediately. But the initial work of enrolling the people need never be repeated. A person is enrolled for all time. In this respect the method differs from a

campaign, in which much labor must be expended whenever a campaign is arranged.

The order in which the rector approaches the people is important. He should first enroll the members of the vestry, and their families. Then he should approach the leaders of organizations, and other persons of influence. After a sufficient number have been enrolled he may proceed in the way that is least irksome. It is somewhat of a task to enroll a parish, but no group method will be as effective as a personal approach. It is advisable to approach an entire family at once, if possible.

The rector must first make a statement to the family. It should be a very natural presentation of the subject. The rector should be guided in his presentation by the conditions, and by his knowledge of the family. He should very early state the main features of the method, emphasizing these facts:

- (1) It is not a campaign for money.
- (2) Every member of the parish is being asked to enroll.
- (3) No one makes a pledge or assumes an obligation.
- (4) The gifts are conserved perpetually.
- (5) Each endowment always carries the name of the founder.
- (6) Small gifts from each person will insure the success of the method.
- (7) There are no set sums for initial payments, or for later payments.
- (8) No appeals will be made.
- (9) Every contribution is a voluntary gift.
- (10) Four small gifts each year, from every founder, would assure the success of the method.

The presentation must follow the lines of the interest of the family, and they should be permitted to comment upon the method and to ask questions.

Having gained the consent of the person to be enrolled, you may explain the method in detail, or you may leave in his hands the educational pamphlet. After the rector has enrolled the persons whose support is vital to the method, he may venture to present the method to small groups of six or eight persons. He may invite groups of friends to a meeting. It would be unwise to have over six or eight at first. In a small group each one may ask questions.

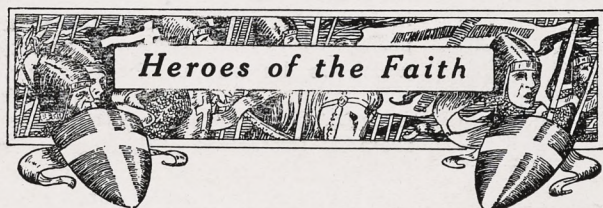
Only when the rector may announce a hundred or more enrollments is it wise to present the method to groups of twenty or thirty. Every parish has a considerable number of persons whom it is difficult to see personally. These may be invited to a group meeting. Also the rector may visit organizations and present the method. But it is important that every member of every family be enrolled. Inasmuch as there is always a group of persons whom it is difficult to see at any meeting, it would be wise to finish the enrollment by a letter and a pamphlet sent by mail, with a request for enrollment.

One final but most important matter. Each enrollment should be followed at once by an initial gift. When the person is enrolled an envelope plainly

marked "Endowment" should be put into his hand with the request that he make his initial gift at once. He should send the envelope to the Treasurer, or should place in on the Alms Basin.

Next week, I shall speak of the records, and the care of the trust funds.

(To be continued.)



LOUISE H. FOSTER

By

A. W. FARUM

IN 1912 Miss Louise H. Foster, a talented and accomplished woman, was led out of a quandary of doubt and perplexity into the fulness of faith by the late Rev. Chas. Mercer Hall, then rector of Holy Cross Church, Kingston, N. Y. As a thank-offering for her spiritual discovery, she gave the balance of her life to the work of the Church in Western North Carolina serving in four different mission fields and one diocesan school.

It is not easy for a cultivated woman to live in an isolated mission house where there are at best but weekly visits from the priest. She felt the loneliness keenly, but for years she went in and out among often unsympathetic people, as an angel of love and mercy, a guide and playfellow of children, and a wise counsellor in difficulty. Her greatest gift was her never-failing ability to produce an atmosphere of joy and happiness as a substitute for sodden vice, religious squabbings and joyless idleness.

An artist by nature, she ever made the beauty of the material go hand in hand with the spiritual. She knew that ugliness of surroundings meant ugliness of soul. Her greatest material achievement was the superintending of the demolition of an abandoned church and its re-construction in exquisite taste as the new St. John's the Baptist, Upward, the mission which above all places where she labored was nearest her heart.

Feeling the need of more sheltered surroundings, she spent the last year of her life in the Appalachian School at Penland. Here the summons to fulness of life came last May. Throughout the Western North Carolina mountains are boys and girls to whom she has given finer and worthier ideals of religion, right living, and citizenship. All of her inspiration came from the Altar. To her the Church was everything if translated into everyday life. Her works do follow her as an example of the glorious harvest that can be reaped as a result of placing in the field a consecrated woman worker supported through the budget of the National Church.

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THE MEANING OF THE REAL PRESENCE

BY

G. A. STUDDERT-KENNEDY

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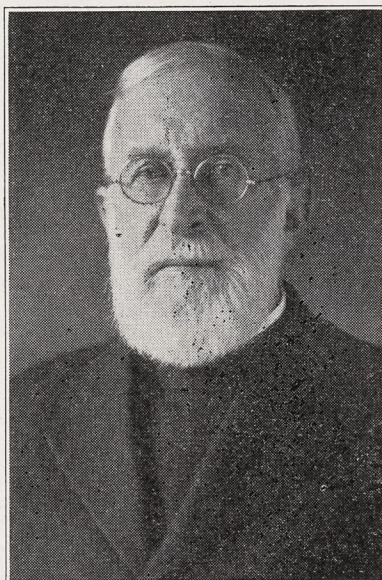
NEWS OF THE EPISCOPAL CHURCH

Edited by

WILLIAM B. SPOFFORD

IT IS surprising the number of people there are, at least in New York who think there are two Episcopal Churches. It is my job to get around a bit meeting people of many churches and no churches at all. When they are told that I am an Episcopal clergyman as likely as not they ask, "Which church do you belong to, the High Church or the Low Church!" And behind the question there is usually the belief that there are two ecclesiastical organizations. Their misunderstanding is easy to understand for their daily newspapers are full of controversies raging in the Church, some real, but more often existing only in the mind of the reporter who is completely ignorant of ecclesiastical affairs. Conflict is what puts his story on the front page and wins for him a promotion.

Thus the other morning a New York newspaper carried on the front page the heading in bold type, "13 Episcopal Clergy Oppose Manning Stand." Behind that heading was a sermon preached by Bishop Manning at the consecration of Bishop Gilbert a couple of weeks before. In this sermon he stated a fact that is understood by communicants of the Church—that our ministry differs in important respects from the ministry of the Protestant churches. Because of this difference, as Bishop Manning pointed out, a priest of the Roman Church or of one of the Eastern Churches who comes into our ministry is not re-ordained whereas a minister of any Protestant communion regardless of the man, is ordained to the priesthood on entering our ministry. Bishop Manning in his sermon stated a simple fact and in stating it also said, "not that one is a real ministry and the other is not, the Episcopal Church holds no such view, but that one is a ministerial priesthood and the other does not so regard itself and definitely rejects the doctrine of the priesthood." This statement was perfectly acceptable to every one of a half dozen ministers of other churches with whom I have discussed the matter during the past week. Yet three or four of the clergy of our own Church, who for one reason or another vigorously object to anything that Bishop Manning may say, promptly raised the cry that Bishop Manning had offended his Protestant brethren. Knowing their way about among the newspapers, they raised their cry on the front pages of the metropolitan



REV. ROBERT BRENT DRANE
Rector of St. Paul's, Edenton, N. C.

press. If their idea was to start a nice ecclesiastical controversy they surely succeeded. If their motive was to be of service to the Kingdom of God their success is less obvious.

With an idea, I take it, of penetrating this fog with a little light thirteen rectors of New York parishes recently issued a statement. There is no reference in the statement to Bishop Manning or to his sermon. As a matter of fact their statement, with slightly different emphasis, states the very thing that Bishop Manning said in his sermon. Yet the newspapers, so sensitive to conflict that they find it where none exists, headlined the statement with "13 Episcopal Clergy Oppose Manning Stand" and write of the "active opposition to Bishop Manning on matters of church policy."

The statement, as a matter of fact, is a very good one. It says, "We whose names are signed below, deeply desirous of safeguarding the fellowship between our Church and all vital elements of American Christianity and conscious of our ordination promise to 'maintain and set forward quietness, peace and love among all Christian people,' are moved to express a conviction which we fear might otherwise stand obscured. We share the reverence which is rightly held in our communion for our unquestionable Catholic heritage, and this we interpret as an unbroken fellowship in

history and spirit with all the age-long faith and worship of the Church since the beginning. But at the same time we so highly honor the connection of this Church both in history and in fundamental sympathy with that spiritual rebirth which is known as Protestantism that we are not willing to see this Church separated in word or work from its Protestant affiliations. We believe it is now, as it has always been, the glory of this communion to call itself not 'Catholic' as distinguished from 'Protestant,' but 'both Catholic and Protestant.'"

Bishop Manning in his sermon stated, "The Episcopal Church stands, and rejoices to stand, in a relation of warm and brotherly fellowship at many points with Protestantism. But her own faith and order, as judged by the standards of the early, undivided Church, are fundamentally and definitely Catholic."

The reporter who can make a controversy out of these two statements must be hard up for copy. As a matter of fact since writing the above Bishop Manning has issued a statement in which he says that he would gladly have signed the clergymen's statement had he been asked to do so. Which ought to end that matter.

* * *

To get to more important matters I wonder how long the doctors are going to stand for this apple business. I assume that it is true in your city, as it is in New York, that there are at least ten men on every block urging you to buy apples to help the unemployed. If the statement is true that "an apple a day keeps the doctor away" it won't be long before we will have to do something for unemployed physicians. I hurled the adage at a doctor's head the other day. He came back with, "Don't worry about us. An apple a day keeps the doctor away. But don't forget that two brings him."

* * *

Lewis B. Franklin, vice president and treasurer of the National Council, spent two Sundays and the intervening days in the diocese of Indianapolis recently, addressing groups in the larger parishes of the diocese.

* * *

The Rev. Floyd Van Keuren, rector of Christ Church, Indianapolis, has accepted election as the social service secretary of the diocese of

New York to succeed Bishop Gilbert who held down that important job so well for ten years. Mr. Van Keuren did telling work during the war in relief work and has had wide experience as an executive in charitable enterprises. Prior to the war he held rectorships in industrial communities in Pennsylvania and Colorado. Following the war he was the head of the associated charities in Columbus, Ohio, and was a lecturer at the Ohio State University. He is to take up his new work the first of January.

* * *

Bishop W. Blair Roberts, suffragan bishop of South Dakota, was elected bishop of Harrisburg last Tuesday on the 11th ballot. Among those nominated and receiving substantial votes were Rev. R. S. Chalmers of Baltimore, Rev. C. E. Snowden of Overbrook, Pa., Rev. Henry H. Hadley of Syracuse, N. Y., and Rev. S. T. Steele of Baltimore. For a time it looked very much as though it would be impossible to elect.

* * *

Bishop Johnson, editor, is conducting a preaching mission from December 1 through the 14th at Trinity Church, New York. Each day at noon there is a half hour of instruction by Bishop Johnson, followed by his sermon, the sermons each day to be broadcast over station WABC. On Sunday, November 30, he is to preach on The Approach to Religion; on December 7 on The Content of Religion and on the 14th on the Purpose of Religion. The noonday services are for the people in the busy downtown section of New York and it is expected that all the parishes of the city will cooperate in making them a success.

* * *

Over in Hoboken, N. J., I am told, a group of artists and actors have organized a "Three Hours for Lunch Club," based upon the idea, with which we all must sympathize at times, that we live at too fast a pace and are too devoted to our work. It isn't often that I take three hours for lunch. But I did so, profitably, the other day. Around the table sat the leading socialist in the United States, the head of the research department of an international banking house, moving picture actor who is a celebrity, a man who for forty years has been a leader of the union of the miners, a champion of human rights, who served a prison sentence for his opposition to war and has since devoted himself unselfishly to the cause of freedom, another parson and myself. We were there to take on food and to discuss this topic: "Is there anything the matter with the world we are living in? If so, what, and can anything be done

CLERICAL SKETCHES

THE Rev. Robert Brent Drane was born in Wilmington, N. C., in 1851. He graduated from St. Stephen's in 1872 and from the General Seminary three years later. His diaconate was served as assistant at St. James' Church, Wilmington. On the first of November, 1876, he was called to be the rector of St. Paul's, Edenton, N. C., and he is still serving that parish as rector. His collateral interests and diversions have been in tracing the labors of colonial missionaries in this parish and locating the chapels of their large territory, "Chowan Precinct." Minutes of the vestry from organization of the parish in 1701 are kept. Needless to say Dr. Drane is much beloved not only in the parish which he has served so long, but in the diocese as well.

about it?" It was a large order. We consumed much food and tobacco and three and a half hours of time without coming to any very definite conclusions. The banker agreed that things are in a sorry mess, but he also believes that our present industrial leaders and capitalists will be able, somehow or other, to straighten us out again. The union leader, on the other hand, said that the system of capitalism was utterly absurd and crazy and pointed to the fact that people are today without food, clothing and shelter simply because there is so much of these things in the world, as proof of his contention. "We have overproduced. We therefore cannot continue to produce at a profit to those who own the means of production. So the machines are stopped and the workers, without wages, cannot buy the goods which they themselves have created. So the goods remain in the warehouses, industry stops and people starve because we have too much. If that isn't crazy I don't know what is." He was supported in this position by the socialist who pleaded for planned production, it being his opinion that if we do not get our heads together and create such a system in an orderly way, we will presently find our social order crumbling under our feet, with decades of misery and disorder following. Meanwhile, the champion of human rights was pleading for a social order which would release the creative power that is locked up within the human race, and the parson was injecting his bit every now and again with a plea for a moral social order. My actor

friend and I had to satisfy our urge to be a part of the show by asking an occasional question, which was more often than not ignored in the heat of discussion.

I haven't heard of the banker joining the socialist party as a result of this pow-wow, nor have any of them joined the Church as a result of the eloquence of the parson, but it was, nevertheless, an interesting afternoon. What's more, I think if sincere people of decided different points of view would come together occasionally in huddles of this sort it would eventually do much to straighten out the muddle that we seem to be in.

* * *

The Rev. Paul Mather, native Alaskan, who toured the country last year with Bishop Rowe, was ordained a priest on November 2 at St. John's, Ketchikan, Alaska. He is the first native priest in the district.

* * *

Jane Addams of Hull House addressed the clergy of Chicago at a meeting held on Monday at Grace Church. She spoke on The Early Settlements and the Church. In the afternoon there was an address by Professor Schaub of Northwestern on The Religion of a Biologist.

* * *

The Rev. Caleb R. Stetson, rector of Trinity Church, New York, in a sermon preached in Trinity Chapel as a part of their 75th anniversary celebration, had things to say on the position of the Episcopal Church. He said:

"It is a well balanced faith that we need so badly today. It is especially necessary for us who are members of this communion called the 'Bridge Church'—standing as a bridge across the gap that divides Protestantism from the Catholic communions. Our Church is attempting the impossible. There is always danger in that. But all things are possible with God if we will allow God to dwell in our hearts. We who firmly believe in our Church, believe that she has a mission, a chance to interpret the one group of Christians to the other, an opportunity to be a real bridge upon which those who are of Protestant mind may meet with those of Catholic heritage. The one thing we must guard against is the surrender to one side or the other. We cannot surrender Apostolic order and valid Sacraments, and we must not surrender our position of protests in which we are at one with all the orthodox Churches of the East, against the usurpations of the Papacy.

"There are always impatient souls and sometimes foolish ones who fail to see this necessary balance of position and who would urge the Church

to abandon its unique place of advantage as being both Catholic and Protestant. Those extremists would have us jump at once, without reservations, into one fold or the other. They insist that we cannot be both Protestant and Catholic. Disturbances follow. There must of necessity be disturbances and differences in such a communion as ours. Storms on the surface of things—little tempests in the teapot caused by first some ardent advocate of Protestantism and then by some equally zealous Romanizer. The causes of the tempests are usually of slight importance. They make entirely disproportionate disturbances on the surface of the Church's life which the public sees. We who live in this dear mother Church know that her life goes on strongly, smoothly and effectively, and that she is gaining in power and sense of mission. We know that she is proving her Catholic heritage by the character of Christian life she produces.

* * *

Tyler House, acquired by the District within the past two years at a cost of \$8,000 and which is now fully paid for, is affording an unusual opportunity for the Church's work among the students attending the State University at Grand Forks, North Dakota. The rooms are all occupied, and the income from room rentals, luncheons and dinners is sufficient to care for the running expenses of the institution, except the salaries of the house mother, Mrs. Thompson, and the student secretary, Miss Elsie Brown, the former being underwritten by the National Council, while that of the latter is

CHRISTMAS CARDS

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

provided by the United Thank Offering of the Woman's Auxiliary. The work among the students includes an open forum conducted at five o'clock each Sunday evening. The students participate in the work and worship of St. Paul's parish, of which the Rev. Homer R. Harrington is rector.

* * *

A couple of years ago a layman down in North Carolina, Mr. Ashley T. St. Amand, started cottage prayer services at Delgado Mill, a mill village near Wilmington. Now regular services are held there in a new church building, with services each week by Mr. St. Amand and Mr. Oliver Carter, Jr., another layman.

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* * *

We are, of course, all concerned over unemployment and are wondering just what the churches can do about it. For that reason we are printing this week under **HELPING THE UNEMPLOYED** suggestions for local churches that was recently issued by the Federal Council of Churches. You will find practical suggestions there. I would like also to call your attention to an article in the November *Harpers* by Stuart Chase, which seems to me could be read with profit by everyone. Also the Federation for Social Service of the Methodist Church, in their Bulletin for November, present information that you will find of value. If you send a stamp for the postage I am sure they will be glad to send you a copy. The address is 150 Fifth Avenue, New York City.

* * *

The Rev. C. F. Andrews of India, intimate friend of Gandhi and Tagore, was the preacher last Sunday at St. Paul's Cathedral, Boston. In the evening the sermon was by the Rev. John W. Nichols of St. John's University, Shanghai.

* * *

On December 23, 1890, Bishop William Paret, bishop of Maryland, mailed the following letter to Mrs. Albert Sioussat: "I hereby appoint

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you president of the Maryland branch of the Woman's Auxiliary, and I beg that you will yield to my wishes and accept the appointment." On November 12 of this year the Maryland Auxiliary met in Baltimore for their fall meeting and Mrs. Sioussat resigned as president after serving for forty years. Needless to say it was "Sioussat Day" for the Auxiliary with glowing tributes to her for her distinguished services. Mrs. Samuel M. Shoemaker was appointed her successor.

* * *

St. James, Fall River, Mass., celebrated its 45th anniversary with a series of services last week. Many memorial gifts were dedicated. The Rev. Burdette Landsdowne is the rector.

* * *

The Rev. R. E. McAnern has accepted appointment as general missionary of North Dakota. He is a graduate of Harvard and of Cambridge.

* * *

At Pelican Lake, Minnesota, there is a holiday house which is a memorial to the late Bishop Edsall. It is used by the district of North Dakota as a place for their summer school and also as a vacation house for the clergy and their families. It is planned also to use it for retreats and conferences.

* * *

The three convocations of Mississippi met recently, one at Crystal Springs, one at Gulfport and the third at Gredana. The leader at all of them was the Rev. F. L. Clark of the Church Missions House, who presented the Church Program. It was planned at the convocations to hold missions in every parish and mission in the diocese before the end of this month.

* * *

Bishop Perry, Presiding Bishop, was the speaker at the meeting of the New York Churchman's Association held on November 17. He spoke on the Church Program.

* * *

At the last General Convention a "Committee of diocesan Altar Guilds" was appointed by the Presiding Bishop. The purpose of the committee is to establish diocesan altar guilds to provide linens to needy parishes and missions. A communication now comes from this committee, with offices at the Wellington, 19th and Walnut Streets, Philadelphia, which reads; "If a few interested people in any diocese are willing, with the approval and permission of their bishop, to make a start in organizing a guild of this kind, this committee will be most happy to help in every way possible, answering questions about organization and

work, and sharing the experience of the well established guilds."

* * *

The election of Assistant Secretary of State William Richards Castle, Jr., to membership on the Chapter of Washington Cathedral was made public Friday by the Right Rev. James E. Freeman, Bishop of Washington.

The Chapter of Washington Cathedral is a board of trustees created according to a charter granted by the United States Congress. Cathedral chapters have been in existence since

the early days of the Christian era. They are considered the forerunners of modern corporate governing bodies and their system of organization is said to have provided a pattern which was followed originally by executive departments of governments with presidents and cabinets, and industries with presidents and boards of directors.

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Cathedral chapter to elect laymen to membership. The direction and development of the entire Cathedral building project on Mount Saint Alban is under its supervision.

Mr. Castle was elected to fill the vacancy created by the death of the late Alexander Smith Cochran of Yonkers, N. Y.

* * *

All Saints', Minneapolis, has just completed a week of celebration to commemorate its 50th anniversary. The church was established with a tiny Sunday school which was organized by the chapter of the Brotherhood of St. Andrew of Gethsemane Church. It now is a parish of 250 communicants. The Rev. F. E. Drake is rector.

* * *

Miss Charlotte L. Brown, United Thank Offering worker, who has been in the district of Eastern Oregon for the past six years, is to take up work in Nevada on January 1 under Bishop Jenkins.

* * *

The first child baptized in Trinity Chapel, New York, Jane Duncan, was present at the festival service on Sunday, November 9, which marked the seventy-fifth anniversary of the Chapel's consecration in 1855.

Perhaps it would be impossible for any parish to live seventy-five years without having many events of special interest. Trinity Chapel seems to have a particularly rich collection. Bishop Tuttle's consecration took place there in 1867. The House of Bishops met there for General Convention in 1868, with forty bishops present, the House of Deputies meeting at the Church of the Transfiguration. The first public celebration of the Eastern Orthodox Liturgy in North America was held at the Chapel in 1865. The Woman's Auxiliary of the Chapel is older than the national Auxiliary organization. The Bishop commended the Trinity Chapel Home for Aged Church Women, now in its sixty-seventh year. The celebrated Paddock Lectures were given in the Chapel for some years, and the famous Lenten Lectures of Dr. Morgan Dix when he was rector of Trinity Parish. In more recent years two such rich and picturesque personalities as the Rev. G. A. Studdert-Kennedy and Mr. James Moore Hickson have packed every inch of available space. The present Lord Bishop of Truro and Father Bull and Father Bickersteth of the English Community of the Resurrection are among the distinguished guests who have graced the informal breakfasts in the parish house. Helen Keller was godmother at a baptism in the Chapel not long ago.

It was in the days when people

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away down town used to climb Trinity Church spire to view the surrounding country, when Wallack's first theatre was still new at Broadway and Broome, when Madison Square was but a new and rapidly growing suburb, that Richard Upjohn built his beautiful church, with its walls of solid stone, its soaring arch, and its long, long aisle which at once became so dear to the hearts of brides. The fleeting years have brought a strange variety of gifts to Madison Square. St. Gaudens' beautiful Diana, who hunted the winds from the top of Madison Square Garden for some years and then vanished, is symbolic of the changing currents of life around the Square. Trinity Chapel stands like a tree, its roots striking deeper.

* * *

The children of Grace Church, Utica, N. Y., are to have an altar of their own for services, the gift of Mrs. Lancaster Morgan, New York City, in memory of her grandparents, lifelong members of the parish. The gift includes a set of appointments, comprising a cross, candlesticks, and vases. The altar will stand in the north transept and will be moved to the head of the nave when required.

* * *

The organ in Emmanuel Church, Norwich, N. Y., is being repaired, after having been wrecked by someone who gained access to the organ loft. Police are working on the case, which seemed to be one of wanton destruction.

* * *

"Greater Understanding in Relation to Humanity" was the subject of the annual conference of the Young People's Conference held in Zion Church, Rome, N. Y., the leader being the Rev. E. Felix Kloman of the staff of Grace Church, New York.

* * *

The Rev. William H. Barnes, Rector of St. James Church, Theresa, N. Y., has been elected president of the Clericus of the first district of the diocese. The Rev. F. C. Ransler read a paper on "Bringing the Church to the Rural District" at a recent meeting.

* * *

Requests for approximately 800 copies of the Book of Common Prayer have already been received at the office of the Diocese of Long Island as a direct result of the weekly radio broadcast on "The Value of Religion to Life," which are being sponsored by the Long Island diocese. The announcement was made in advance of this series of talks, that a limited number of copies of the prayer book would be sent on request to those whose interest in the Church was awakened by any of the ad-

resses. In at least two instances requests for the book came from points as far west as Arkansas.

From Philadelphia, Newark and points in Connecticut reports have been received of the interest which the broadcasts have awakened.

The third address in the series was delivered by the Rt. Rev. J. I. Blair Larned, suffragan bishop of Long Island, on the 12th. The fourth talk on Wednesday evening, November 19, at the same hour was delivered by Lewis B. Franklin, vice president and treasurer of

the National Council, on the topic, "Does Moral Development Matter?" The fifth and final talk of the series was delivered on Wednesday, November 26, by the Hon. Charles H. Tuttle, formerly United States district attorney.

* * *

The teachers of the Church schools of Georgia meet once a month for a conference over plans and methods. The first meeting was held November 10th at St. John's, Savannah, when classes were organized under trained leaders. After an hour or so of this

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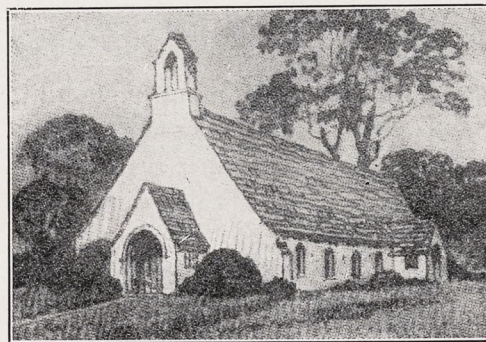
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the entire group met together for a conference of the Church Program, led by Miss Edith D. Johnston, a diocesan Auxiliary leader.

* * *

The Rev. R. M. Redenbaugh, curate at the Heavenly Rest, New York, has accepted the rectorship of St. John's, Mason City, Iowa. St. John's, on the 16th of November, dedicated a new church and parish house, the gift of Col. Hanford MacNider.

* * *

Dr. William S. Keller of Cincinnati who runs the unique summer school for seminary students each year is giving a luncheon on December 4th in honor of Bishop Hobson, new bishop of Southern Ohio. To this luncheon have been invited all of those who met with the students this past summer. It is an interesting list that includes the most prominent social workers in the city. Dr. Keller, incidentally, was a delegate to the White House conference on child health and protection upon invitation of President Hoover. The conference was held last week.

* * *

The Rev. George F. Taylor, formerly rector of St. George's, Flushing, N. Y., has joined the staff of St. James', New York City. His work is to be largely with the Church school of the parish.

* * *

George Paul Rix, for 57 years a vestryman and warden of St. Augustine's, Ilion, N. Y., died on November 13th in his 89th year. He was one of a group who organized the parish in 1869 and he has served it faithfully ever since.

* * *

The synod of the fourth province met at Jackson, Mississippi, on November 11th and continued through the 13th. Bishop Mikell, president of the synod, said that the province had slipped from its high place in giving to the national work of the Church and much of the time of the synod was given to a discussion of ways and means to so stimulate interest that the people of the province would again give generously to the whole work of the Church. There was a splendid sermon by Bishop Burleson, who was there representing the National Council. Bishop Reese of Georgia was again elected to represent the province on the National Council.

* * *

Rev. George L. Grambs, Ellwood City, Pa., is to become rector of St. Peter's, Clifton, N. J. on December first.

* * *

The fifteenth anniversary of the consecration of Bishop Stearlv was celebrated at the Newark, N. J., Y. M. C. A. recently. The speakers

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were the mayor of Newark, the Rev. W. H. Foulkes, Presbyterian pastor, Rabbi Solomon Foster and Bishop Knight of New Jersey.

St. John's, Oklahoma City, was recently dedicated by Bishop Casady.

Two new churches are now being built in Oklahoma, St. Alban's at Cushing, serving also the people of Yale and Drumright and Trinity, Eufaula. Both should be completed soon after the new year.

Plans for the development of Hobart and William Smith Colleges have been approved by the trustees. They call for the construction of five new buildings.

About 6000 persons attended mass meetings in the diocese of Newark as a part of the Church Loyalty Festival.

St. Thomas', Alamosa, Colorado, built a beautiful new church this past year. They now have acquired a rectory which is being remodelled so that it will be ready for occupancy by the first of the year.

Mr. Cecil A. Mackey of Langdon, N. D. and Mr. Robert Clarke of Bathgate, N. D. were ordained deacons by Bishop Tyler at St. Paul's, Grand Forks, November 9th. The Rev. H. R. Harrington preached the sermon.

Twenty clergymen of the diocese of Montana attended a conference held at Helena, November 12-13. There were addresses by Bishop Faber and informal discussion of evangelism, young people's work, and unemployment.

Trinity Church, Hoquiam, diocese of Olympia, celebrated its 10th anniversary as a parish on November 9th. The Rev. R. Franklin Hart, rector of St. John's, Olympia, preached in the morning and Bishop Huston in the evening. The parish owes its origin to the efforts of the Rev. R. D. Nevius who came to Hoquiam and established St. David's Mission in the early eighties—pioneer days for that part of the country. The present rector is the Rev. Elmer B. Christie.

Barker Hall, new parish house of Trinity, Michigan City, Indiana, was dedicated on November 13 by Bishop

Gray. There was a banquet prepared by the men of the parish and served by the Boy Scouts. Two hundred people were seated at the tables, with thirty-six men and boys at work in the kitchen. Good idea—I mean to keep the men at work in the kitchen.

The Church Army Training School in Providence opened a new term on November first with eight cadets in the class. They come from Texas, Eastern Oregon, Western Massachusetts, Central New York, Massachusetts, Newark and Michigan.

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Sundays: 8, 10 and 11 A. M.; 4 P. M.
Daily: 12:20.

Trinity Church, New York

Rev. Caleb R. Stetson, S.T.D.
Broadway and Wall St.
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Daily: 7:15, 12 and 8.

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Sundays: 8 and 11 A. M.; 4:30 and 8 P. M.
Church School at 9:30. Holy Days and Thursdays: 7:30 and 11 A. M.

Grace Church, Brooklyn Heights

Rev. George P. Atwater, D.D.
Hicks St., near Remsen, Brooklyn, N. Y.
Sundays: 8:00 A. M., 11 A. M., 4:30 P. M.
Church School: 9:45 A. M.

Grace Church, New York

Rev. W. Russell Bowie, D.D.
Broadway at 10th St.
Sundays: 8, 11, 4 and 8.
Daily: 12:30, except Saturday.
Holy Days and Thursday. Holy Communion, 11:45.

Gethsemane, Minneapolis

Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
Sundays: 7, 8, 9:30, 11:00 and 7:45.
Wed., Thurs., Fri., and Holy Days.

St. Paul's, Milwaukee

Rev. Holmes Whitmore
Knapp and Marshall Streets
Sundays: 8, 9:30, 11, and 4:30.
Holy Days and Tuesdays, 9:30.
Wells-Downer cars to Marshall St.

St. Mark's, Milwaukee

Rev. E. Reginald Williams
Hackett Ave. and Bellevue Place
Sundays: 8, 9:30 and 11.
Gamma Kappa Delta: 6 P. M.
Holy Days: 10 A. M.

St. James, Philadelphia

Rev. John Mockridge
22nd and Walnut Sts.
Sundays: 8, 11, and 8.
Daily: 7:30, 9, and 6.
Holy Days and Thursdays, 10.

St. Luke's, Atlanta, Ga.

Peachtree Street
Rev. N. R. High Moor
Rev. Ernest Risley
Sundays: 8, 6:45, 11 and 5.
Daily at 5 P. M.
Wednesdays and Fridays 10 A. M.

Trinity Cathedral, Cleveland

Dean Francis S. White, D.D.
Sunday: 8, 11 and 4.
Daily: 8, 11 and 4.

Grace Church, Chicago

(St. Luke's Hospital Chapel)
Rev. Robert Holmes
1450 Indiana Ave.
Sundays: 8, 11:00 and 7:45.
(Summer Evensong, 3:00)

St. Paul's, Chicago

Rev. George H. Thomas
Dorchester Ave. at Fiftieth St.
Sundays: 8, 9:30, 11 and 5:00 P. M.
Holy Days at 10 A. M.

The Atonement, Chicago

Rev. Alfred Newbery
5749 Kenmore Avenue
Sundays: 7:30, 9:30, 11 and 5.
Daily: 7:30, 9 and 5:30. Also Friday, 10:30.

St. Stephen's, Chicago

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

St. Luke's, Evanston

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

Christ Church, Cincinnati

Rev. Frank H. Nelson
Rev. Bernard W. Hummel
Sundays: 8:45, 11 A. M. and 7:45 P. M.
Holy Days: Holy Communion, 10 A. M.

Church of the Advent, Boston

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

St. Mark's, Berkeley, California

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Tuesdays: 10:00 A. M.

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The Rev. Harold F. Hohly
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