

# The Witness

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## Church to Care For Thousands of Starving Orphans

Presiding Bishop and Council Takes Responsibility For the Care of Ten Thousand

Ten thousand starving orphan children in the Near East are the special charge of our Church, for whom no other provision is now possible. A great and immediate summons is thus brought to us.

Through lack of funds the Near East Relief was forced to cut its appropriations twenty-five per cent. This cut literally means death to thousands upon thousands of innocent children in the Near East unless other forces come to their rescue.

Ten thousand of these children have been made our special charge. Five dollars a month will save a child.

A well formulated plan of co-operation for the Church with the Near East Relief has just been inaugurated by Bishop Gailor, after careful consultation between our Foreign-born Americans Division of the Department of Missions and the officials of the Near East Relief.

A National Church Committee on Near East Relief, consisting of eminent churchmen in different parts of the country, is being formed, the personnel of which will be published shortly.

It is intended by this plan to bring the Church into closer and more widespread co-operation with this great work of relief among the suffering peoples of our ancient sister churches; and to bring into relation with the general work the special Greek, Russian refugees and Nestorian appeals that have been made to our Church.

The president of the Council has also sent out a letter to the bishops suggesting that they designate some deeply interested person to act as the diocesan head of a committee to bring about effective interest in every parish. In addition, because of the present grave emergency, a special appeal is being sent to all branches of the Woman's Auxiliary to work in each parish for a Lenten contribution in this emergency plan.

By counsel and guidance in administration and by financial help, which means literally life instead of death to thousands of children, we are called to share in service and sacrifice in the Name of Him Who gave Himself for us on the Cross.

"Unless one has witnessed the horrors of a famine-stricken country he cannot fully realize, even from the most vivid description, what such a calamity means to the people," says the Rev. H. H.

## Thoughts of Churchmen Turn Toward the Convention

Committees Are at Work in Portland Making City a Vacation Land For Her Guests



Waiting for American Food

Spoer, Ph.D., formerly district commander of the N. E. R. at Erivan and Baku, who has just been appointed corresponding secretary of our National Church Committee on Near East Relief.

"The mental agony which is added to the physical suffering of a mother as she sees her children writhing in the terrible throes of death by hunger cannot be described, but everyone who, like myself, has looked upon these scenes will carry away forever this vision of utter horror indelibly imprinted upon his mind.

"I still hear mentally the sound of the hoarse voices of young and old clamoring for a crust of bread ringing in my ears, and see the feeble hands lifted in mute suffering asking for help. These sights haunt one's peace of mind.

"Who will step forward to put a barrier between these innocent little sufferers and inevitably death? Let us not forget our Lord's words, 'Whatsoever ye have done unto the least of these, ye have done it unto me.'"

### German Ambassador and Trinity Rector Given Degrees

At a special convocation of St. Stephen's College, the degree of Doctor of Divinity was conferred on the Rev. Caleb S. Stetson, rector of Trinity Church, New York City; and that of Doctor of Laws on Alanson B. Houghton, the newly appointed American Ambassador to Germany.

For nearly the whole of September Portland, Oregon will be the Mecca toward which the eyes of all good Church people will be directed. The House of Bishops, the House of Deputies and the women's Organizations will for the first time in the history of the Church meet under one roof, in the magnificent Auditorium that is the property of the city. Over five thousand people can be comfortably seated for the great, historic services. A thousand people can be supplied with lunch at one sitting in the commodious basement and upstairs convention rooms will house the exhibits of a score of Church activities. The great Churches of Portland have gladly offered their buildings and equipment for conferences.

The Public Library, a massive four-square dynamo house of moral force, has been tendered for nine different meetings at a time. It may be interesting to point out that the per capita withdrawal of books in the whole United States is the highest in Portland.

The Auto Committee and the women's organizations will provide a fleet of machines marked with the purple cross, which has been chosen to be the official badge. From the time the delegates arrive at the station wearing the official cross autos will be at their service for business or pleasure. One special excursion will be along the fifty miles of waterfall and mountain that skirts the great Columbia River. At Multnomah Falls our guests shall witness a sheer drop of 725 feet, where a mountain stream falls into a fern-fringed pool and clothes the shining cliff with an exquisite veil of shimmering, pearly lace.

For those of active temperament, the Outing Committee will provide, both before and after Convention, mountain climbing trips, fishing and hunting excursions, boating facilities and excursions to the special scenic points of Oregon, like Crater Lake, the wonderful Josephine Caves, the McKenzie River with "The finest fishing in the world," to quote Kipling.

Some of the visitors are planning to take cottages by the seaside, or to rent furnished houses in Portland for a month or more. This plan gives a magnificent vacation at a very moderate cost when shared among a number. A group of teachers, instead of going to Europe, is coming to spend a glorious holiday camping out in the shadow of Mt. Hood.



# GENERAL NEWS OF THE EPISCOPAL CHURCH

## Founder's Day in New York Church

Founder's Day, commemorating the life and work of the Rev. William Augustus Muhlenberg, D.D., has become a recognized festival in the Church of the Holy Communion, New York. It was instituted in order that for all time his memory might remain fresh, and green, and fragrant in the Church which he founded, and which is the cradle of so many movements that have shaped the Christian thought and life of our country. He founded the first Church School in the land, namely, St. Paul's School, College Point, N. Y. He made the Holy Communion the first free Church in the United States. In this Church were held the first daily services of Morning and Evening Prayer. The Sacrament of the Lord's Supper, weekly and at an early hour, began here. He organized the first "boy choir," and he personally taught the people the chanting of the Psalms and the singing of the hymns. He began in this Church the first Church hospital—St. Luke's. He organized the first great missionary meetings which awakened and stimulated the missionary spirit of the whole land. Perhaps the outstanding achievement for which his life stands is the foundation which he laid for the bringing about of Church Unity. He is known and gratefully acknowledged as "The Father of Church Unity."

Founder's Day was observed this year on the morning of Sunday, March 26th. The Preacher was the Bishop of New York, the Rt. Rev. William T. Manning, D.D. Inasmuch as he is the recognized leader today of the Church Unity movement, the theme of his discourse was Church Unity. In keeping with custom, the offerings made by the congregation at this Service was added to the fund wherewith, when sufficiently large, it is proposed to erect within the Church a Statue, in marble, of Dr. Muhlenberg.

## Shall the Coal Miner and his Family Starve?

Everybody is interested in coal. We all without exception want to have our houses warmed, our food cooked, and our factories running, but how few of us ever think of the miner or of his family. When we do think we are told that he makes \$7.50 a day—true enough, but not 365 or 300 days a year, only from 80 to 200 days. That is not an adequate wage on which to bring up a family, for we must eat on 365 days and this past year the miners in W. Va. have had almost no work. Too many miners? Perhaps. Too much coal on hand? Probably. Too strong a desire to reduce wages? Yes. Too strong a desire by coal operators to break the power of the United Mine Workers? Again, unfortunately we are forced to answer, Yes.

Some of us reading in the conservative daily press, of the conditions, in Fayette and Raleigh counties of W. Va., among miners who were not striking but who were on the edge of starvation for lack of work, have made it our chief concern these last weeks to send food and clothing to those

our suffering brothers and sisters. The response from clergy and laity, from workers, from others of the so-called privileged class, has been encouraging. Our appeal was signed by Archbishop Curley, Dr. A. B. Kinsolving, of Old St. Paul's Baltimore, Rabbi Lazarow and the Rev. Mr. Beale of the Methodist Church, and when our S. O. S. call came this week, from W. Va., saying that the miners' families were being evicted and begging that food should be rushed—we answered by shipping within 40 hours a car-load of food, nearly 50,000 lbs. of the bare necessities of life. We had \$1,000 in the bank to pay the \$2,000 bills, but some of the bills are not payable for 10 days and we acted. It is an Adventure of Faith. Will you, reader of the Witness, be the agent of God in answering this urgent cry of humanity? Every cent goes for relief. A dollar feeds a person for a week. **No overhead charge.** Checks should be sent to Elizabeth Gilman, Treas. W. Va. Miners' Relief Committee, 513 Park Ave., Baltimore, Maryland.

## Churches Move to Stop Coal Strike

Appealing to the mine workers and operators to settle their differences through conference the social service departments of the Federal Council of the Churches of Christ in America and the National Catholic Welfare Council today issued jointly a striking statement. It calls upon them to keep their agreement made two years ago to meet together in a serious effort to avert strife by negotiating a new agreement.

The paper, regarded as of utmost importance by church leaders, declares that a strike in the coal industry at this time of widespread industrial depression would add greatly to the hardships of millions of persons. It asks both parties to supply all facts that a decision may be based upon justice, not economic advantage and states that the establishment of right human relations between the two groups takes precedence over any economic issue and is prerequisite to a permanent solution of the industrial problem.

## World Unity Conference to be in Washington

Announcement has been made that the next World Conference on Faith and Order, comprising seventy-seven national churches of the world in the movement toward Church Unity, will be held in Washington, D. C., in May, 1925. Group conferences of the many communions represented in the World conferences will be held for preparation and study in the intervening period, according to Robert H. Gardiner, Secretary of the World Conference, 174 Water Street, Gardiner, Maine, U. S. A. The work in anticipation of the world gathering will extend both to the clergy and laymen and women, even including thousands of individual congregations.

According to plans just announced, each Commission representing a national church will convene as soon as possible to

take steps to promote the conferences in both large and small areas. Then each pastor, priest and rector will organize conferences in his neighborhood following the organization work of the presiding officer of his territory. A general appeal will be sent to laymen and laywomen to urge their direct cooperation and study in connection with their particular church. Already the World Conference has established contact with many thousand laymen in every part of the world who are desirous of forwarding the movement toward Church Unity.

It is expected that the Continuation Committee of the World Conference will meet in London in 1924. This Committee includes representatives of the following communions: Anglican, Armenian, Baptist, Congregational, Czechoslovak, Disciples, Eastern Orthodox, Friends, German Evangelical, Lutheran, Methodist, Moravian, Old Catholic, Presbyterian, Reformed, South India United.

## Send Out Your Choir at Easter

Many churches throughout the country are cooperating in a new campaign for the spread of Easter caroling which has been called forth by the success of the Christmas carol singing, particularly during the recent holidays. The plans are similar to those for the Christmas caroling. They call for the sending of groups of singers throughout a community to sing Easter hymns to people in the homes, to inmates of hospitals and other institutions. The early morning hours of Easter Day are chosen for the caroling. Church choirs and young people's societies are the principal units.

Some of the carols chosen are the following: "Christ the Lord is Risen Today," "The Strife is O'er," "How Firm a Foundation," "All Hail the Power of Jesus' Name," "Crown Him With Many Crowns," "Come, Ye Faithful, Raise the Strain." These are being brought to the attention of rectors and choir directors that they may be fitted into the church services. Besides having these hymns sung at the morning service it is suggested that the evening service be given over especially to the carols with a talk or sermon upon them.

Local newspapers are aiding the campaign by running the words and the story of one of the carols each day during the week preceding Easter. These "Stories of the Easter Carols" have been prepared by Professor Peter W. Dykema of the University of Wisconsin and are issued together with a song sheet of Easter carols by Community Service at its headquarters, One Madison Avenue, New York.

## Mission for Pittsburgh Children

Great enthusiasm has been manifested in the Children's mission at Emmanuel Church, Pittsburgh, Pa., which has been conducted during the past week by the new rector, the Rev. A. W. S. Garden. The mission was opened by the Rev. F. S. Eastman, of Salem, Ohio. Mr. Eastman aroused great interest among the children of the



North Side by his talk on American Ideals, and enrolled several hundred children in the "Great Club of Great Ideals for Great Americans." An attractive feature of the mission was the singing of popular hymns, with beautiful stereopticon pictures illustrating the meaning of each line. At the request of the children, the meetings will be made a permanent feature of the parish life, being held once each week during the rest of the school year.

#### Reaching the Un-Churched Millions

The Hon. Alton B. Parker, speaking at the Church of the Messiah, Brooklyn (the Rev. H. St. Clair Hester, rector) said that one of the great problems facing the Church today was to win or win back the 46,000,000 of our people who are at present unidentified with organized Christianity. Mr. Parker contended that we of the present generation were sacrificing posterity on the altar of Mammon and that we must at all costs help to restore and regain the American tradition of Christian worship and Service.

#### St. Stephen's College Campaign Opens

The St. Stephen's College Campaign for \$500,000 was opened most auspiciously in New York City, March 15 with a dinner in the Blue Room of the McAlpin. Eighty alumni were present to pledge their aid to Alma Mater in the raising of the fund. The New York alumni were addressed by former Senator William J. Tully of Corning, the campaign chairman, President Bernard Iddings Bell, Rev. David Stewart Hamilton, D.D., rector of St. James Church, Patterson, N. J., and George Oliver Tamblyn of the firm of Tamblyn & Brown.

The graduates pledged themselves un-animously to give or get at least \$333 apiece towards the \$500,000 fund. Similar dinners were held in Albany, Chicago, Washington, Boston, Syracuse and other cities.

#### Caring for the Unemployed

The director who for several years has been in charge of the unemployment department of St. Mark's-in-the-Bouwerie, reports that 300,000 meals have been served there since October, and that 2,500 are now served daily. Also, that 30,325 persons have been lodged in St. Mark's chapel, and that 3,500 have been given clothing. Over 600 have been given employment through the department, or it has been found for them. The director expressed his conviction that other churches could readily do the same thing, and said that Gov. Miller and Adjutant General Kincaid had generously helped by furnishing blankets and cots for the jobless. "As long as men are hungry," said the director, "it is the Church's duty to feed them."

#### Be Careful in Giving Money

False beggars purporting to be raising money for Assyrians, Nestorians or Chaldeans have collected millions of dollars

in the last thirty years in the United States and have obtained letters of recommendation from many of our Bishops and priests.

There are several hundred of these false beggars still at work. This matter has been carefully gone into by the Foreign-Born Americans Division with the help of Mr. Husband, Commissioner General of Immigration, and definite steps are being taken to stamp out this clever and well organized gang.

Under no condition should a cent be given directly to anyone collecting for this cause. There is a greivous need for the relief of the Nestorians, and the bringing of such relief is a part of our new plan of cooperation with the Near East Relief. Checks should be sent direct to me or the Near East Relief, properly designated, and the money will be transmitted for distribution to the Archbishop of Canterbury's Mission in Mesopotamia.

THOMAS BURGESS,

Sec'y. Foreign-Born Americans Division.

#### Healing Mission at Macon

The healing mission which was recently conducted at Christ Church, Macon, Ga., by the Rev. H. T. Johnston, dean of St. Phillips Cathedral in Atlanta, was one of deep spiritual significance not only for the parishes of the Episcopal Church, but equally as much for other denominations throughout the city. Differences and prejudices were laid aside before the all compelling power of faith. Every evening the church was crowded and hundreds went up to the altar rail to be healed or to receive the blessing from the laying on of hands.

#### Students at Geneva Do Their Share

Geneva, N. Y., March 22nd. The students at Hobart and William Smith Colleges subscribed today \$15,000 to the Mil-

lion Dollar Centennial Fund that Hobart College is raising to celebrate its one-hundredth anniversary on June 13th. This was the first day of a student campaign which is to continue for nearly a month. It is expected to yield a considerably larger total.

Great enthusiasm was shown in the preliminary meetings and there was intense rivalry between the men at Hobart and the women at William Smith, as to which would be the first to raise its quota.

#### Japanese Missions Give to Fund

Forty-seven missions throughout the districts of Tokyo and Tohoku, Japan, have made a contribution of \$100 to the Centennial Fund. Virtually every mission in these two districts made a contribution, their offerings ranging from 50 cents to eighteen dollars, as the result of widespread interest in the Centennial of the Domestic and Foreign Missionary Society.

#### Get in Offerings to Centennial Fund

Lewis B. Franklin, treasurer of the National Council, announced on March 13th that the total amount received for the Centennial Fund to date was \$85,955.72.

While additional offerings to the Centennial Fund will be received at any time, Mr. Franklin said, no credit will be given on Nation-wide Campaign quotas for any contributions received at the office of the treasurer later than the close of business, March 31st.



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#### BOYS AND GIRLS IN JERUSALEM

Send remittances to Rt. Rev. Thomas J. Garland, D.D., Church House, 202 South 19th Street, Philadelphia, or to the Secretary of your Province.

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4. Rev. J. B. Gible, Burlington, N. C.
5. Rev. C. H. Young, Howe, Indiana.
6. Mr. W. B. Keiter, 113 E. 14th Street, Minneapolis, Minn.
7. Rev. R. N. Spencer, 927 W. 34th Street, Kansas City, Mo.
8. Mr. Frederic M. Lee, 920 American National Bank Bldg., San Francisco, Calif.

Rev. Francis R. Bateman, 161 24th Avenue, Seattle, Wash. (Secretary for Northern Section).



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## THE DOOR OF LIFE

By Wm. H. Wilson

Decisions are being made today which have the most far reaching effects. The fate of tens of thousands of people and the future of a nation lie in the decisions of conference tables in New York. Two such decisions were made during the past weeks which will counterbalance one another in their effects, we devoutly hope.

One decision was made by the Executive Committee of Near East Relief. Because of lack of funds sufficient to meet the necessities of orphanages and relief stations abroad, the decision was reached to retrench, to cut down appropriations twenty-five per cent. In terms of life this means that twenty-five thousand children under fifteen years of age will be left without food or clothing or any other necessity for the preservation of their lives. It means a sentence of death, and not as merciful as death by machine gun fire!

The other decision came at a conference in the Board Rooms of the Church Mission House. Bishop Gailor presided over a meeting of churchmen and representatives of the Near East Relief. The tale of present day conditions was told. The opportunity of vital Christian service in behalf of these perishing made its appeal and the full response of the whole Episcopal Church was pledged. Through a national auxiliary committee of bishops, clergy, and laymen, in co-operation with the bishops of the Church and the Women's Auxiliary Societies, a reprieve of this death sentence for ten thousand of these children is being sent forth.

In the days of His human contact with men, our Lord was moved with compassion for their physical needs and to the pleas of evasion of responsibility,—"send them away," he replied, "Give ye them to eat," making it possible for his disciples to do this by His blessing upon their scanty store.

Before the gnawing pangs of hunger wastes away the frail strength of these children of the East may the generous help of thousands in this land of plenty bring them through the Door of Life.

## WHAT I SAW IN THE NEAR EAST

By J. J. Handsaker

"I went to the Near East following a star. It did not lead me to a manger where one baby was lying; it took me to Derindje where 250 boys were sleeping in the stable. I did not go to Bethlehem where Herod tried to exterminate Christianity at its birth, but I stood by the grave of 3,000 children at Alexandropol, children who had died because of the frenzied efforts of the Turks to annihilate Christianity in the land of its birth. I did not stand with Mary at the cross where Jesus was crucified, but I saw the sword enter into the soul of Mrs. Emerich as she debated with me whether she should continue feeding 5,000 children, all so pitifully undernourished that none would arrive at normal maturity, or whether by sacrificing the lives of 2,500 of these and giving their food to others, she should bring 2,500 to a normal maturity.

Forty miles from Mt. Ararat I found the child Jesus. Reverently, I repeat, I found Him. I found Him in the person of a naked baby, whom I took into the orphanage in His name. He is just as the Bible describes Him, naked, waiting to be clothed; hungry, starving.

I understood anew what He meant when He said, "I was hungry, and ye gave me to eat," for mothers came begging us for life for their naked children. We gave them food as long as we had it, but turned many away."

\* \* \*

## CIRCUMFERENCE OF DARKNESS

By Bishop Johnson

There is something rather puzzling in our Anglo-Saxon Race.

Possibly it is to be explained by the statement,—"the larger the circle of light, the greater the circumference of darkness." We prided ourselves on our superior

civilization but those unfortunate races with whom we have come in contact do not rise up and call us blessed.

The history of our contact with African Blacks does not reflect great renown on our race. Portuguese slave-ships, Belgian Congo, German, French and English Colonies—rather hideous!

The history of our contact with the American Reds does not reflect great credit on our race. "A Century of Dishonor" was the name given by an authoress who knew it well.

The history of our contact with the Asiatic yellow race does not reflect great honor on our race.

The opium trade: the division of China; and the spoils thereof show up the Caucasian in an unenviable light.

But in all these circumferences of darkness that surrounds the light of our civilization there is no blacker spot than the diplomatic cowardice of European nations toward the ancient people of Armenia, which for generations has allowed the unspeakable Turk to trade on Anglo-Saxon avarice and diplomatic cowardice, while they have brazenly broken treaties, murdered women and children and justly despised the spineless horror of the cold-blooded politicians who have permitted it.

It is little that America can do; for we prudently abstained from declaring war on Turkey; we piously have abstained from interference in European politics; and whenever the question is raised like the priest and the Levite, our statesmen and politicians go by on the other side.

It is little enough for us to do, to play the Good Samaritan; to bind up the wounds of suffering women and children; and to leave our two pence for some one to take care of them.

There is nowhere in the world today which needs a Good Samaritan as does Armenia, the victim alike of Turkish brutality and Anglo-Saxon prudence.

## The Last of the Royal Hawaiians

Prince Kuhio is dead. He was the last of the line of Hawaiian kings. He was buried with ancient honors and the simple service of the Church was read by Bishop La Mothe. Prince Kuhio was a member of St. Andrew's Cathedral, Honolulu. There is an interesting story about him in the April number of The Spirit of Missions.

## The Spirit of Missions

For April

The Church and Education in Cuba, by Bishop Hulse. The Mission of the Chinese Church in Shensi, by the Rev. T. Lindel Tsen. A Visit to the Mining Camps, by Bishop Moulton. The New Church at Sagada.

These are some of the striking articles in the April number. Then there are the departments devoted to the Presiding Bishop and Council and the Woman's Auxiliary.

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## Cheerful Confidences

By George Parkin Atwater, D.D.

### A BISHOP SPEAKS OUT

Three cheers for Bishop Brent. He has spoken weighty and timely words in his address to his diocesan Council. And apparently he has said them so naturally that the words betray no consciousness on the Bishop's part of having been revolutionary. Clergy who have been scrupulously polite to the rubrics because of their advanced age, see some hope that the rubrics may be restored to youth by a fountain of life proceeding from the House of Bishops. May Bishop Brent have the encouragement to carry his message there; and have it embodied in legislation.

The Bishop refers to the "Cult of the Adult," which has grown up among us. Services, sermons, and organizations are directed too largely to the adults of our congregations. But it requires no prophets mantle, and no Solomonic wisdom to see that the hope for the future of our Church lies in the care and training of children.

Then he pays his attention to the Service of Morning Prayer. Here are his words.

"I frankly admit that the service of Morning Prayer is a tax upon the attention and intellectual resources which even a few modern adults can stand. It can be more easily a soporific than a stimulant. Of course it ought to be a useful training school for the attention, as well as a powerful aid in the development of the mystical sense. But is it so?"

"Doubtless there is a certain subconscious education going on by means of an honest attendance upon Morning Prayer, but also more frequently an education in habitual inattention and intellectual slovenliness. The iteration of the familiar prayers without progressive educational aid in the principles of worship has its perils."

But why, oh why, must we labor under a handicap, of an intricate service, for so it is to all new-comers, intricately printed, with all the directions drowned in the obscurity of fine print. If the city council should erect street signs, painted in such small letters that a man would have to climb a lamp post to determine where he was, the community would break the third commandment, with scarcely a dissenting voice.

It is useless to invite new comers if we confront them with a puzzle. If the General Convention would reprint Morning Prayer so that the wayfaring man, though a stranger, could not err therein, it would earn a debt of gratitude of all parsons.

But this is a digression. The Bishop thinks that Morning Prayer should be illumined by intelligent teaching injected into the service. "Explain the Psalm and Lesson," he says. The traditional attitude of the Church is that such explanation would be an affront to the congregation, who know, of course, the meaning of all the Psalms, and the bearing of all the lessons. But I suspect that here and there in every congregation would be found one, perhaps two or three persons, to whom the lessons, especially the Old Testament les-

sons might be slightly obscure, and that the other members would be patient while the explanation was being made, for the good of the cause.

The Bishop makes other wise and timely comments on the place of the Eucharist, and on preaching. But you should read the address for yourself. Perhaps if you write to Rev. G. S. Burrows, D.D., 237 North Street, Buffalo, New York, he may be good enough to have this extract printed in a leaflet for the good of the whole Church.

## Lenten Services in New York

By James Sheerin

Lent moves on toward Easter in New York with no startling differences from other Lents except that more and more churches are depending upon their own clergy rather than importing preachers from other parishes. Holy Trinity, Harlem, is one of these. The new rector, Rev. W. H. Owen, who is New York born, a somewhat unusual fact, is cooperating with the curate, Rev. Henry Lewis, is giving all addresses. Dr. Stires has done this for years with notable success. Every day, including Saturday, at 5 o'clock he is in his pulpit giving as thoroughly prepared a sermon as on Sunday mornings. The result of this is an appreciative congregation of several hundred every day in Lent. His assistant, Dr. Leach, holds the noon day service in the chapel and addresses a congregation of an average of 100.

The Little Church Round the Corner, to use the popular name for the Church of the Transfiguration, has a Monday night sermon-lecture by some eminent clergyman on a distinctly doctrinal subject. The congregation nearly fills the church. Other clergymen are also making much of the teaching office. Prominent among them is Professor Tyson, one of our most learned clergy, who in various churches and varying hours, is giving a series of lectures on serious matters of faith. In All Angels Church, every Tuesday at 5, he speaks to between one and two hundred earnestly listening people, and does not hesitate to deal frankly with

questions of evolution, biblical criticism, dogmatic development, etc.

A few years of courageous frankness in this instructive way, coupled to some brave utterances in social reform, will set the church in a firmer position than ever among thinking and too often anxious people without a leader.

Trinity Church still has the largest noonday congregations. They do not look much like a "monied" people from the Wall Street district of which this famous old church is the centre. They seem sometimes out of town visitors and shoppers, or the hangers on of "the street" who have not yet made much money. But they are good listeners, and there are some good preachers addressing them this year from week to week, notably Bishop Sumner, Dr. Van Allen of Boston, and Dr. Bowie of Richmond—certainly a catholic choice as to territory.

## The Witness Fund

We acknowledge with thanks the following donations to the Maintenance Fund of 1922:

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## Christianity a Man's Religion

By Julius A. Schaad

V.

**Its Privileges and Duties are consistent with Masculine Dignity and Honor.**

Masculine dignity is sometimes a queer thing. It leads men to do such strange things, that definition of it is quite impossible. A woman's will may be inconsistent, but a man's dignity certainly is so.

Masculine honor is a different thing. As a rule that is rather definite and dependable. It leads men to do fine things, and to make great sacrifices. A man's honor, like a woman's virtue, is the inner citadel and last point of defense. Break that, and there is nothing worth while left.

I doubt if any man would say that Christianity is inconsistent with his honor. But there are millions of them who act as if they thought Christianity were not consistent with their dignity.

Dignity, as the male usually acts about it, is nearly the same thing as vanity or conceit. So we shall address ourselves to it accordingly.

Why is it thought manly to use the name of God in profanity, publicly, but not in prayer?

Why is it that men will rather proudly wear the cross as a symbol of a fraternal order, but are ashamed and think it effeminate to wear a cross as a symbol of their religion?

Why is it that men will kneel before an exalted, even if grotesque imitation of some imperial potentate from the dark ages, during the ritual of a lodge, and find nothing in it which is inconsistent with their dignity; but will not kneel before Almighty God during the public worship of the Church?

Is it because they are ashamed? Ashamed of what or whom? Christ said something quite definitely about the matter of being ashamed of God and losing one's soul.

Is it because they are afraid? Afraid of what or whom? St. Peter, who at one time had been afraid or ashamed to be known as a follower of Christ, wrote in the later years, "If any man suffer as a Christian, let him not be ashamed, but let him glorify God on this behalf."

Why is it that many men will engage freely in any kind of community work, if it be under the auspices of a secular organization, but cannot be even dragged into similar work if it be in charge of the Church of Christ, the source and inspiration of all social service and humanitarian work?

Is it because they are ashamed of the Cause of Christ? St. Paul indicated that there is only one thing for a Christian to be ashamed of, and that is poor workmanship; and so he said, "Study to show thyself approved unto God, a workman that needeth not to be ashamed."

I should not be surprised to learn, if the truth could be known, that the chief reason why some men shun the Church and all that pertains to it is that it does not

seem to be in keeping with their dignity, because it has come to be looked upon as chiefly for women and children. Dignity, dignity, thy name is masculine vanity. Get the mirror of truth quickly, and hold it up to thy naked nature, and see how thin is thy camouflage, and how skinny is the structure of thy real manhood.

What are the privileges and duties of Christianity, of which men seem to be either ashamed or afraid? And by whom were they instituted and perpetuated from the beginning to our own age?

Well, the Bible was written by men; the church was founded by men; spiritual regeneration in baptism was taught by the Supreme Man to Nicodemus, "a ruler of the Jews;" the Lord's Supper was instituted by the Son of Man in the presence of a group of the most heroic men who ever faced death for a Cause. There was not a woman present. It was not a woman's tea party, then; and it is not an exclusive woman's function now.

Public worship in a Temple or Synagogue or Church has been the habit of most of the strong men engaged in advancing the world's real progress. David was a fighter; Solomon, a statesman; Nicodemus, a scholar. The apostles were working men; Stephen and the martyrs were men of heroic mould; St. Paul's masculine ruggedness was beyond question; "Chinese Gordon," on the last Sunday before he sailed to open the door to China, spent every available hour at the altars in London Churches. Washington both attended church and admonished other men to do so. Lincoln was a praying man. Marshal Foch, and all the allied leaders in the late war, were often found upon their knees in church. They were not ashamed of the Cross of Christ, but like St. Paul "gloried" in it, and made it the center of their service for mankind.

Of all the deceitful wiles of the devil none has worked so effectively with men as the sneering suggestion that "Religion is only for women and children." In view of the facts to the contrary, is it not about time that honest men resumed their rightful place and relation to the privileges and duties of the Christian Church? It will enhance their real dignity, and prove that they have honor.

Christianity is a family religion, good for father and son as well as for mother and daughter. Christianity is a social religion, both requiring the cooperation, and ministering to the welfare of both sexes. And unless both men and women unite in more aggressive participation in the privileges and duties of Christianity, there will be no such a thing as a Christian civilization to shelter our children from the rapid inroads of barbaric radicalism in domestic and social life. Have no illusions about that.

They honor themselves best who honor God most.

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## From World Consciousness to World Conscience

By Bishop Brent

International affairs are as much the business of every citizen as national affairs. Never again can the individual afford to think of world matters as alien to his responsibility. Democracy has long since recognized that national affairs are in the hands of the people. The next step is to recognize that international affairs are also in the hands of the people. Given truthful information, the people are as capable of handling world as local matters.

The true citizen today is a citizen of the world and his first loyalty is to mankind. Patriotism comes as a second loyalty to be checked, disciplined, and determined by the first and greater loyalty. This must extend to every department of life, religious and intellectual, political and commercial.

There is everywhere a growing consciousness of the oneness and intimacy of all human life. Unless the world is to move backwards we must deliberately foster this consciousness until it becomes a convinced conscience guiding us to brotherhood. Having had a glimpse of the greater truth we cannot lapse into the lesser without losing our souls. Refusal to accept the unity of mankind as the controlling principle of all action will lead straight into armaments and destruction. Practical acceptance of the obvious fact of our indivisible oneness is our only hope of salvation from existing terribleness.

Many of us, wittingly or unwittingly, are contradicting world consciousness because it is the deadly enemy of selfishness, and we are selfish. We are jealous of our privileges, tenacious of our preferences and stubborn in our traditions—yet we pray and plan for peace!

Through long centuries Christian Missions have saved Christian people from localism and trained them in a world mind. The mission conception is the loftiest kind of internationalism, and everything political and governmental depends upon its faithful propagation. The first internationalism to be preached in season and out of season in the Christian pulpit is the internationalism of foreign missions.

Christianity is fellowship—here and hereafter. Christian internationalism is the relationship between nations, moulded on Christian principles. How far have we progressed?

1. There is a great distaste for war. By the limitation of naval armaments, and the elimination of certain extra-brutal features of war, we have reached again such a measure of gentlemanliness and chivalry in warfare as prevailed in mediaeval times.

But the Christian cannot rest satisfied with an attempt to refine the exercise of brute force. His goal is peace which is the fruit of understanding, forbearing, trustful fellowship. It is for the Christian Church more than any other body to lead the way to peace. This can be done only by creating Christian character and then

massing it as an army of peace with a definite programme ready at any time with intelligence and power to meet and confound the forces that make for war. It was Elihu Root who voiced this thought immediately before the Washington Conference, when he said: "The world is full of hatred and strife and murder today because of the incapacity of millions of people in organized States to receive the truth that is being spread throughout all civilization and that is to be theirs in centuries to come—but they are not ready for it. That is a matter not of intellectual power, it is not a matter of learning, it is not a matter of precept; it is a matter of the development of character. . . The development of character must come through exercise of the virtues that make human character—mercy, compassion, kindly consideration, brotherly affection, sympathy with fellow men, unselfish willingness to sacrifice for others. The exercise among the people of those qualities is the essential and the only way by which the character of the people may be developed, so that they may become truly civilized and truly Christian."

2. We have formally and nationally proclaimed the reopening of political fellowship with the chief culprit in the World War by commissioning an Ambassador to Germany. It is for us to make it a Christian fellowship. Christian forgiveness has not been working overtime in the direction of our enemies. Unless we forgive enemies there is no other eligible for our forgiveness. Christian forgiveness has its pattern in the Example of Him who put His love for us beyond all doubt by the fact that He died on our behalf while we were still sinners. Forgiveness means renewed fellowship, and is God's and man's most powerful agency.

3. America has had fellowship in conference with like-minded nations. Now is she going to work for fellowship in conference with all the nations? Let us speed our leaders on. The proposition is sound. The one certain way of reaching understanding is through fellowship. Fellowship is the only feature of life which is both a means to an end as well as the end itself.

We Christians have serious business ahead of us. It is the Church of God that alone is commissioned and empowered to create a conscience in men that will make for brotherhood. The Christian preacher has it as his inalienable duty to interpret Christ's teaching in terms of the whole world family.

We are on the crest of the wave of opportunity. The immediate and concerted action of the churches will decide whether the world is to backslide or progress. Progress does not control us; we control progress. If there is no progress the chief blame will be at the door of the churches and those commissioned to speak in Christ's Name.

One should not allow Lent to pass without reading Bishop Johnson's "The Personal Christ." Single copies from The Witness for fifty cents.

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More About the Pension  
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By Rev. Octavius Applegate, D.D.

The communication of the Rev. L. Whittaker in the issue of March 12th, instances two cases of hardship that originated in sources far removed from the authority or influence of the Pension Fund; and from his own account he should have seen that the adjective "unjust" lies against the treasurer of Mr. X's mission described as "fanatically opposed in germ and in toto to the very idea of a pension fund." And the same is true in the Y instance, where the responsibility appears to lie with the members of "certain summer mission stations" and the "missionary authorities who could not see their way clear to pay the Church Pension premiums."

The attitude of the missionary authorities is most reprehensible, and I believe unusual, as the general use is for the body providing the stipend to also meet its premium; and those sending men into missionary activities are expected by the Church to feel responsibility both for their support and their protection under the Pension Fund. The Church Pension Fund was never intended to protect the clergy from the financial hardships incident to the vicissitudes of clerical employment; that is the responsibility of the diocesan authorities. It can not review local injustices; nor was it organized to correct all ministerial hardships.

Its clear purpose was to make possible the pension protection of the clergy and their widows and orphans by those who are responsible for their annual support. This it has done to a remarkable degree; and is second only to the N. W. C. in the service it is rendering the Church in stimulating and giving concrete shape to a higher sense of justice in the support of the clergy than has ever before obtained.

By Rev. C. Ernest Smith, D.D.

In your March 12th issue an article bore the title, "Is the Pension Fund Unjust?" I have not myself met anyone who doesn't think it unjust and some of us have protested against certain forms of its injustice, but where a corporation is so far removed from any control over its actions by the Church as this, it is not surprising that such protests have gone for nothing.

Will anyone tell me why the Pension Fund Corporation has gone into the business of instructing the clergy what hymns their people should sing on the great festivals? From my point of view it is a piece of impertinence and a waste of people's money without the slightest justification in either case. As I have expressed myself along these lines in my own Parish Paper, I am sending you the paragraph as it appeared. I hope something will be done to induce the Pension Fund to attend to its own business.

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