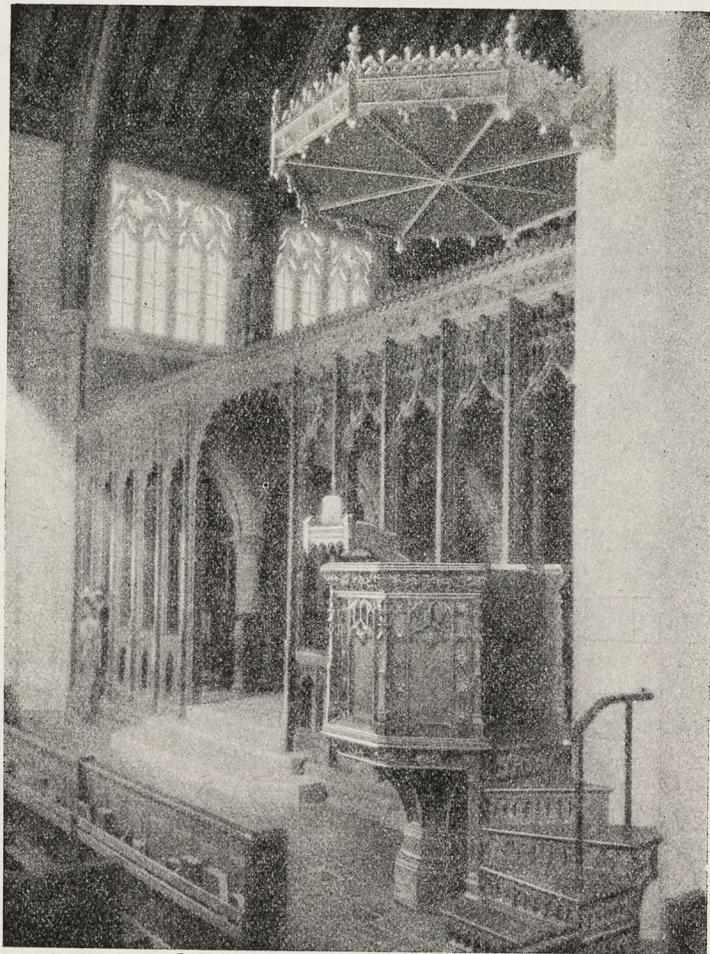


# *The* **WITNESS**

CHICAGO, MARCH 18, 1926



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# THE WITNESS

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## THE CHURCH AND INTERNATIONAL AFFAIRS

### *The Challenge of the War System*

By REV. JOHN NEVIN SAYRE

WE live in a world which is divided, swayed by propaganda, armed with death. Of our divisions it is perhaps enough to be reminded of the danger of such cleavages as nationalism, race prejudice and an economic system which in America allows two per cent of the people to own or control about three-quarters of our wealth. Concerning propaganda and armament it seems advisable to put down a few more detailed observations.

Propaganda as a power to sow nation-wide untruth and fear, is a discovery handed on from the war. Competent witnesses from each belligerent country have testified to the deliberate and effective way in which official governments and the greatest newspapers bore false witness against the peoples of enemy nations. We know now that the Lusitania was secretly carrying a cargo of munitions meant to be used against Germans, that the Charteris corpse-factory story was a lie, that Admiral Sims has said "there is no authentic record of an atrocity ever having been perpetrated by the commander and crew of a German submarine," and that our economic blockade against Germany, continued after the Armistice, took a death toll of perhaps three times as many innocent victims per week as went down when the Lusitania was torpedoed.

"The teaching of mankind," writes Mr. Lowes Dickinson, "is now done not by any church; it is done by a small set of newspaper proprietors who have no object except to make money." An extreme statement, no doubt, but it vividly points toward the fact that in our post-war world the control of public opinion is more and more subject to powerful interests which are not primarily moral or religious interests. Through the newspaper, the movies, radio and cheap magazines it is possible for clever propagandists to work upon

the passions and prejudices of a million multitudes so that they hate or fear other groups of the human family, and feel themselves righteous and loyal in so doing.

The gravity of this situation is further intensified by the fact that our world has wedded science to armament. In a pamphlet which ex-President Eliot says ought to be put in every American household, Mr. Winston Churchill, Chancellor of the Exchequer of Great Britain, writes that while the story of the human race is a story of war, a time has now come when, owing to the developments of science, continuation of war means suicide. After reviewing the terrible modes of destruction which were in preparation for an offensive against the Germans in the spring of 1919 and assuring us that still more terrible weapons are being prepared for use in a next war, he says, "Mankind has never been in this position before. Without having improved appreciably in virtue or enjoying wiser guidance it has got into its hands for the first time the tools by which it can unfailingly accomplish its own extermination . . . Death stands at attention, obedient, expectant, ready to serve, ready to shear away the peoples en masse; ready, if called on, to pulverize, without hope of repair, what is left of civilization."

Has the Church any healing for these international dangers? I think it has, provided it can recover and live out the magnificent conception of its mission embodied in that great phrase of the Apostles creed. The "holy catholic Church" that I believe in, and which I think our world most desperately needs, would conceive of its function among nations today somewhat as follows:

The Church should be holy in the sense of being an oracle set apart, consecrated to the use of God. It

should exist like the Hebrew prophet of old to be God's spokesman. As Jeremiah wrote in his inaugural vision, "The Lord said unto me, Behold I have put my words in thy mouth. See I have this day set thee over the nations and over the kingdoms." A holy Church is set over the nations and over the kingdoms to utter truth and to make clear, amid all the divisions of national and racial interest and amid all the propaganda distortions of our time, *God's point of view as regards actions which affect His living children.* This means that the Church ought to be more concerned to teach the facts about modern war, let us say, than about the missionary journeys of St. Paul. A knowledge of where Paul went, and even what he did, is not as pertinent to the weal or woe of the people in our world as realization that the United States at present is spending more than *one million and a half dollars a day to maintain and keep ready an armament of death which can have little real use unless it is used some day to blast and cripple the bodies and lives of a multitude of men who are precious to God as children.*

Now the Church with its personnel and stations in almost every country of the world is so situated that it could do a great deal to counteract nationalist propaganda. Our missionaries in China and Japan might exercise as holy a ministry in helping America understand the point of view, the fears, hopes and human qualities of these oriental peoples, as in trying to share with them the best that we have from our West. But it would be quite tragic, would it not, if in our preoccupation in equipping and running our excellent hospital in the city of Tokio we failed to stem the rising tide of anti-Japanese sentiment in America, and

that so a war came one day, in which Americans killed or crippled a hundred thousand Japanese for every one we had cured in mission hospitals?

The other great affirmation about the Church in the creed is that the Church is catholic. It is—or it ought to be—as universal as truth and God. This would make of it a great international society of all nations and kindreds and tongues, a reconciling agency breaking down division walls of partition between all groups in the human family; it would set the Church in our midst as a beloved community ever creating and relying upon “love-force,” and amid all the dangers, divisions, wars and armaments of a pagan world the universal Church would bear unflinching witness to the faith that all mankind is one family under the universal Fatherhood of God.

In the last war it was the Quakers who came nearest to realizing this catholic ideal. In France, in Germany, in Austria and Russia they fed the hungry just because they were hungry. In deeds of loving service they expressed a Christianity which knew no frontiers. One of them who visited the Ruhr during the French occupation in 1923 tells a revealing incident. She went to a village where she was not known but supposed to be French. She writes:

“A group of school children in the street approached me menacingly, and one young girl, looking me straight in the face, snarled like an animal. A man passing me on a bicycle spat with unnecessary vehemence. As I passed a wretched little roadside inn I caught a glimpse of green trees and wooden benches and turned in to rest. A drunken old man with red eyes who was in the bar as I passed through asked me at once my nationality and a youth with long hair and a depraved face stared at me insolently. They both followed me into the shabby garden and stood beside my table. There they were joined by numerous others, the roughest group that I had seen during all my visit to Germany; men in their undershirts, frowsy women and a half dozen dirty children.

“Sind Sie Franzosin?” they asked.

“Ich bin Quakerin,” I answered.

“The effect was magical. I might have been a crowned queen among those miserable people. There was not one to whom the word did not have a profound significance.

“Quaker meant friend.” . . .

Now if instead of saying “I am a Quaker” she had said “I am a Christian” or “I am a Churchwoman,” would it have had any effect at all?

Throughout Europe almost all of the Christian groups were so much

### The Cover

The photograph on our cover this week is of a very unusual high pulpit and canopy which was recently dedicated in All Saints Church, Pasadena, California, where the Rev. L. E. Learned is rector. The design is by the architects, Johnson, Kaufmann and Coate, and the work was executed by the craftsmen of The American Seating Company.

identified with national war interests that the Quakers found it necessary to discard the symbol of the cross—which chaplains wore on army uniforms—and to adopt a new symbol which would be associated with love and love only in all times and all places to all men. The Quakers adopted the insignia of a star, and I well remember how upon entering the hut of a French peasant in the devastated area with a Quaker companion one day, the peasant's whole face became radiant when he saw the star on my Quaker companion's arm. “Voici les Amis” he exclaimed!

In France, as in Germany, there was the same welcome of the common people to the Friends.

Enough has been said to suggest what I mean in pleading the needs of our world for a truly catholic and holy Church. There are few subjects more worthy of Lenten meditation, and then of resolute action if the vision is given to any one.

### QUESTIONS

1. What must the Church do to be able to counter-balance the possibilities of the untruthful propaganda of press, radio, movie, school, etc.?

2. In the light of the Gospel is compulsory military training in educational institutions following the Christ method?

3. Why are the longings and prayers for peace in the various Christian bodies so incoherent?

4. What do you think of the story of the substitution of the Star for the Cross, related in the article?

5. Make a list of the good things that resulted from the last war. Then make a list of the evils that resulted from the last war. Is the method of war ever justified?

### BISHOP PREACHES MISSION

The Rt. Rev. C. S. Quin, bishop coadjutor of the diocese of Texas, is to conduct a preaching mission at Trinity Church, Vicksburg, Mississippi, from March 23rd through the 28th. The Rev. Gordon Reese is rector of the parish.

## The Council's Work

### THE ORPHANED ORPHAN ASYLUM

By Rev. Alfred Newbery

THAT is what the head of a prominent asylum calls it. By that he means, as we indicated in a previous article, that the institution for orphans if it took only orphans today, would be doing only ten per cent of the job that is thrust upon it.

The orphan asylum of today is something more than a place to house homeless children. It is a wise and discriminating intelligence which for the child's own sake is very careful about taking a child, and having taken him, tries to care for him, tries to care for his future as well as his present.

Given an applicant it says, “Is it the best thing for this child that he should come to us?” It finds out whence he comes and whether there is at that place any of that precious family relationship we spoke of the last time, even potentially, what his abilities and disabilities are, physically, mentally and socially, whether a foster home cannot be provided for him. We might call this an examination of the intake.

If it is decided to place him in the institution, he is studied as a careful mother studies her child. Is there some emotional experience in his past with dangerous possibilities? What is our best judgment of his mental capacity? In what is he weak, in what is he strong? What does this indicate as to his treatment? How soon can he be wisely placed back into natural or foster home and community relationships? Should he go on to higher education, or would he do better in one of the mechanical trades?

When he goes out, how can we best give him after care? How shall he achieve good associations, church connections, a proper job, in other words, get back into the normal stream of life?

If we believe in the supreme value of the individual we must do these things. They call for money, they call for trained workers, they call for careful articulation of our efforts to those of other agencies so that the utmost of co-operation can be secured.

This Church of ours has under its auspices seventy-one institutions caring for children and two agencies that aim at taking care of children by placing them in foster homes. We have something to be proud of in the fact that the consciences of Church people so long ago were sensitive to the needs of the under-privileged child. But by the same token they are also a great responsibility, for we are bound by our Christian profession to keep them up to the high-

est standards of performance, to make sure that they are still needed where they started, (for situations change) for equipping them to do a thorough piece of work. We do not want Church institutions to accept children out of homes where they would more wisely remain. We do not want our institutions to fall behind in the proper advance of methods, or of equipment. We do not want them ignorant of the changes in the field of dependency they set out to serve. We do not want them unable to offer the after care their children need upon leaving them.

Therefore, we need a general education of our public in the measure of our responsibility, so that the institution may have support in adapting itself to new problems, so that they shall not suffer from a happily dying motion that anything charitable can for that reason afford to be below par. We need a clearing house so that different institutions may know of each other's success with this or that problem, and we need an agency that will help any institution make inventory of itself, and its field, its intake, its methods of care and its outgo.

It is partly to meet this need that the national Department of Christian Social Service exists. Part of its task is to create or invigorate the social conscience which demands and supports the best officials for the child. Specifically there is an office in the Department, that of Secretary for Church Institutions, qualified to be the clearing house, and to offer the trained help for intensive study of any particular institution. Of course the institutions for which this help is provided, include more than those for children.

In short, our institutions are our witness to our belief that the individual is supremely precious, and that the home is the best possible place for his early training. If we did not believe in the home, we would not have institutions to supply the lack of homes.

Our witness will be effective if we do two things: first, keep the home intact wherever possible; and, secondly, where we take the child, aim to put him back as soon as possible in the normal life of the community. The importance of the individual and the importance of the home in our own eyes make us demand of ourselves this high standard.

The Rev. Clayton E. Wheat, chaplain of the United States Military Academy, West Point, is the preacher at the five o'clock service at the Church of the Incarnation, New York, on March 23d. The rector of the parish, the Rev. H. Percy Silver, was formerly the chaplain there.



REV. ALFRED NEWBERY  
*To Begin Work in Chicago*

### Let's Know

#### ANNUNCIATES

*By Rev. Frank E. Wilson*

**D**ID Henry VIII have any good reason for thinking that the pope would agree to the annulment of his marriage to Catherine of Spain? Henry has often been represented as a bold, bad man who made a highly immoral demand of the pope to which the pope valiantly refused to accede.

A little previous history throws some light on the subject. During the reign of the preceding pope there lived in France a certain princess named Jeanne of Valois. She seems to have a very fine character but unfortunately was delicate in health. She was brought up in much seclusion and when she came of age was offered in marriage by her father to the Duke of Orleans, who was heir to the French throne. They were regularly married and the princess proved to be loyal and devoted to her unsympathetic husband. In spite of insults and bad treatment she helped the Duke out of many scrapes and stood by him as a wife might be expected to do. But when the Duke succeeded to the throne as Louis XII of France he promptly asked for an annulment of his marriage on technical grounds. The pope readily consented and Jeanne was sent into retirement with her marriage dissolved entirely against her will. As one

Roman Catholic writer describes her, she was an "unjustly repudiated wife and queen."

She went to live at Bourges, determined to spend the rest of her life in pious devotions. In the year 1500 she founded the Order of the Annonciades, a religious order for prayer and penance dedicated to the imitation of the virtues of the Blessed Virgin Mary as shown in the Gospels. Toward the end of her life she accepted the vows of the Order herself, wearing the habit under her ordinary clothing and giving her life to prayer and penitential exercises. The Order spread throughout France and Belgium. Jeanne was pronounced "Blessed" by a later pope and is commonly spoken of as St. Jeanne de Valois today, though she has never been formally canonized. It was the first of five religious orders associated with the Annunciation.

Obviously St. Jeanne was very badly treated. Just as obviously Henry VIII desired similar ill-treatment for Catherine of Aragon. But if one pope could do it for Louis XII, it was not unreasonable for Henry to suppose that another pope could do it also for him with no greater strain of conscience. The difference was that Jeanne had no one to stand up for her, while Catherine was sister to the powerful king, Charles V, of Spain who did not propose to have her marriage broken. And at that time Charles, owing to personal differences with the pope, was pointing a loaded pistol at the Vatican. For seven long years two succeeding popes refused to answer Henry's question one way or the other. In fact it never was answered from Rome until Henry had first answered it for himself in England. Certainly no one wished to uphold Henry, but it was papal precedent which gave him grounds for his action.

So the gentle St. Jeanne de Valois becomes closely associated with the feast of the Annunciation which we observe each year on March 25. It presents us with the beautiful story of the heavenly visitor who announced to the Blessed Virgin that she was to be the mother of our Lord. The feast dates from about the fifth century. The Church of Milan, which has many special prerogatives of its own, celebrates the feast on the last Sunday in Advent. The Armenians observe it on April 7.

In these days of journalized morality it may be a wholesome thing for Christian people to direct a few earnest thoughts toward the life and character of St. Mary, the Mother of our Lord.

A new church is being built for St. John's Parish, Bala-Cynwyd, Penna., where the Rev. A. E. Clattenburg is rector. It is a very beautiful edifice, costing many thousands of dollars.

# THE PARABLE OF THE LEAVEN

## *The Task of the Christian*

BY BISHOP JOHNSON

"THE Kingdom of Heaven is like a cake of yeast." Who, but our Lord, could have used such an illustration?

What is yeast? What is the leavening process? A group of tiny cells reproducing themselves in a remarkable way until they permeate the whole mass and completely alter its character.

These tiny cells are like individual Christians, each of whom is intent on reproducing himself in those with whom he comes in contact until the whole mass of society is leavened by the process.

This was a new principle in the social order. Previous to this time, society was to be improved by compulsion, by education, by ceremonial rectitude.

When the Romans began to degenerate as a people a censor was appointed to regulate their morals. Cato was selected for the task and made a mess of it.

The Greeks depended upon the cultural process of education and while they succeeded in becoming educated, failed to stay the moral corruption which destroyed them as a race.

The Jews looked to the minutiae of ceremonial correctness to win favor with God and failed to win the Master's approval or the righteousness of God. They became merely disagreeable to other people. We have plenty of Romans, Greeks and Jews in America today, who seek these discredited methods of regenerating society and who are perplexed by the increase of juvenile crime, notwithstanding the fact that we have more laws than the Romans, better schools than the Greeks and more ceremonial lodges than the Hebrews.

Why do these panaceas fail utterly to regulate society?

The Master tells us and we refuse to listen.

There is just one way to bring the Kingdom of Heaven on earth and when men get tired of their own processes, they will turn to the one which Christ gives us in this parable. Briefly stated it is this:

Jesus Christ is the source of spiritual life. He took our flesh and thus became the first particle of leaven in human society.

He reproduced Himself in those who became sacramentally and sympathetically related to Him.

Each Christian becomes in turn a bit of leaven as he receives Christ

and so is able to impart that which he has received.

The Kingdom of Heaven is therefore like to leaven hid in three measures of meal, which affects the whole mass by a process of reproduction.

Thus the Kingdom of Heaven is developed by internal contact and not by external pressure.

Men do not become children of God because they obey laws, or train their intellects or observe certain ceremonies.

All these things are well enough but they are impotent to effect the desired result.

The regeneration of society will be effected when Christ, dwelling in man, manifests to other men the essence of Christ's life.

There is nothing that can take the place of Christ in us; for the man who is merely good lacks the power of Christ to reproduce himself in others; and the man who is merely orthodox lacks the sympathetic contact with his fellow men.

We are to be in the world but not of the world. Too many of our ministers are of the world but not really in it; and too many of our laity are both in the world and of it.

The Christian life is a curious thing. Externally it must not be pietistic. We must not appear unto men to fast or to pray or to give. Pietistic people do not affect the mass.

But that is difficult, for in our effort to be like folks, we are very apt to be very little else than like them.

To live a life of real intimacy with Christ, but an intimacy that is not paraded before men; and to live a life of real sympathy with men of the world, but a sympathy that is not overcome by the world; is to attempt a very difficult task, but the kind of a task which Christians are bidden to undertake.

Yeast is a very curious thing. It must be at just the right temperature or it will fail to do its work.

Religion seems to have the same curious character. When religion is kept at too great a heat, it destroys the leavening principle.

We might as well recognize the fact that highly emotional religion has always killed human sympathy and magnanimity wherever it has spread.

It seeks to keep the leaven at a temperature which destroys its power of reproduction.

And we might as well recognize the fact that the Gospel of Christ

cannot be propagated at the temperature of Platonic philosophy. It has no permeating power on the mass of the people.

There is a natural heat at which religion is effective in building up the home, the household of faith and the Kingdom of Heaven. It is a religion in which we love Christ with our minds, our heart and our wills, each keeping its relation to the other.

A Gospel that is merely intellectual has no warmth and one that is purely emotional has no power and one that is merely active in social service has no leaven.

The three measures of meal seem to be the three realms of man's activity—the intellect, the emotions and the will; and the leaven must permeate all three or it lacks the expanding power of the living Christ.

The Church depends for its strength upon its ability so to infiltrate society with Christians who can live the Christ life in society without that self conscious rectitude which destroys any leavening power which is resident in the yeast.

The essential elements in the problem are the sincerity of Christians in their love for Christ; the fidelity with which they keep in contact with Christ through prayer and sacrament and the magnanimity with which they tolerate those who differ from them.

### *About Books*

*Youth's Adventure.* Allan A. Hunter. D. Appleton and Company. 1925. 153 pp. \$1.25.

REVIEW BY REV. CHARLES STREET

The Survey recently conducted a symposium in answer to the question "Where are the pre-war radicals?" The consensus of opinion on the part of those who replied seemed to be that the particular pre-war variety of radicals (whatever precisely that is) is as extinct as the dodo. But, as Sherwood Eddy pointed out in this same symposium, we are developing some new radicals just as good as those of the days gone by. Mr. Hunter is one of these. We wish there were more like him. Whether or not one agrees with all he has to say about war, about denomination-alism, and about the relation of the sexes—and except for his obscurantism about the church, I for one can go pretty much the whole way with him—one cannot but admire the combination which he presents of shining

Christian idealism and fearless thinking on our present-day social problems. As Dr. Fosdick says in the introduction:

"Mr. Hunter does not speak for all the younger generation. Some are too flippant, some too sensual, some too selfish, some too conventional to find in him their spokesman. But he speaks for many of the best of them and I wish that he spoke for more."

We wish so, too. Anyone who wants to know what this important minority among our students is thinking about, should read this book.

*The King's Cross.* By Angus Dun. Longmans, Green and Company, New York. Price \$1.00.

REVIEW BY REV. JAMES FOSTER

Meditations on the Seven Words from the Cross for the Three Hours' Service on Good Friday.

The author strikes the note for there is an introductory chapter in which he points out that as a people we are more aware today of what we have done than of what God has done for us, our sense of dependence is at a low ebb, we worship at the altars of achievement. But there come times for all of us when we grow weary of our own doings and of their futility, and we would turn from the unfinished work of our own hands to the finished handiwork of God.

The Cross is the work of God, something finished, something given. As we come before it through the sorrow of Good Friday we find in it the divinely given secret of true life and of abiding love.

*The Divine Tragedy,* by the Rev. Henry Davey Waller, late Rector of S. George's Church, Flushing, L. I. pp. 158.

REVIEW BY REV. HERBERT GRANTHAM

This little book contains an outline (and something more) of seven series of addresses on "The Seven Last Words" of Our Lord on the Cross.

The subject is dealt with from seven different standpoints, and it is not too much to say that each series has all the merit of originality which could be expected in the treatment of such a subject.

The priest who wishes suggestive material which he can legitimately use in a Three Hours' Devotion, will find this spiritually stimulating and helpful.

The Connection in which the Words are used is seen by the titles: "The Great Example," "The Cross and the Lord's Prayer," "It Is I," "The Hidden Word of God," "The Divine Tragedy," "The Name That Is Above Every Name."

They are published by Mrs. Waller at the request of those who, year after year, benefited by Dr. Waller's



BISHOP RHINELANDER  
Head of College of Preachers

ministry, and it is certain that no layman could read this book seriously without being helped to a better and more sympathetic understanding of the Great Tragedy.

### Cheerful Confidences

GRACE CHURCH, NEW YORK

By Rev. George Parkin Atwater

FOR four days I have been preaching at Grace Church, New York, at the noonday Lenten services. Grace Church is on Broadway near Tenth street and is one of the notable Churches of New York, indeed of the country. Bishop Potter was once rector of Grace. He was followed by Dr. William R. Huntington, the great champion of Church Unity and leader in the revision of the Prayer Book. He was rector from 1883 to his death in July, 1909.

*The Life and Letters of Dr. Huntington,* a book written by Dr. John W. Suter, has just been published, and it is a most fascinating presentation of a personality which has left a deep impress upon the Church.

I well remember Dr. Huntington in the debates of the General Convention of 1904 and 1907. He was a master in debate. One retort of his lingers in my memory. Dr. Cyrus Townsend Brady referred to Dr. Huntington as a master of diction. Dr. Huntington in his speech referred to Dr. Brady as a master of fiction. The spicy debate which resulted from these appellations threw the convention into gales of laughter.

The next rector of Grace Church was Dr. Charles L. Slattery, who be-

came Bishop Coadjutor of Massachusetts in 1922. He was succeeded at Grace by the Rev. Dr. W. Russell Bowie, formerly of Richmond, Va. Dr. Bowie is maintaining the literary tradition established by the previous rectors. He is the worthy successor of a distinguished group of American Churchmen, and is carrying on the enormous work of the parish with earnestness, perseverance and dignity.

It was a rare experience for me to preach in the East. Somehow or other, to Eastern eyes the Western terrain becomes foreshortened and Akron seems neighbor to Chicago, and not so very far from Denver. Until this year I had not preached on a Sunday, east of the Allegheny mountains, since 1903, except at a summer chapel in the White Mountains. So an invitation from Grace Church to preach four times, even on week days, seemed as unusual as to have an invitation from President Coolidge to come and have lunch at the White House. I went with a good deal of trepidation, and with a strong feeling that I was in a strange land. But I managed to speak for exactly seventeen minutes each day, for four days, and was relieved to find that they still planned to continue the noonday services throughout Lent.

Grace Church maintains a Choir School. Boys from all parts of the country are enrolled. They live in the dormitory, just as any school boys do, and have the usual courses of study, with voice training included. They sing at the services. I took lunch with the choir school, and I was delighted with the vivacity and courtesy of the boys. After each service several came up and shook hands, and said they enjoyed the address. Pretty good for boys. I wonder how many rectors receive a word of approval from the boys of their choir.

I am afraid that I cannot give you any of the O. O. McIntyre news of New York. Somehow or other I did not seem to see the things which his observant eyes rest upon. The most interesting thing I saw was the old "DeWitt Clinton" engine and train, the earliest train run by the New York Central. It is in the gallery above the great concourse of the New York Central station. It was very impressive as a demonstration of a century of railroad development. The whole train of three cars might carry about fifty passengers. Had there been rails all the way, it would probably have required three days to go from New York to Chicago. Contrast this with the fact that on Jan. 3, this year, the Twentieth Century Limited left New York in thirteen sections of solid Pullmans, and made the trip in twenty hours.

## Regrets the Cut in Council Expenditures

Budget of the National Council  
Has Been Cut Over Two  
Hundred Thousand

### REGRETABLE

By Rev. H. P. Almon Abbott

Well! Cuts to the extent of \$204,000 have been made by the National Council to make the budget jibe with expectations, and to assure a safe working balance for 1926. It is all very sad to those of us whose parishes have made up their quotas year by year, and it must be sadder still to those rectors of parishes who, having done their best, have fallen short of their quotas since the inauguration of the nationwide campaign. In the past, the budget has been gradually decreased, and, yet, the deficit has grown annually. This year the budget was at its minimum, and still we have been unable to meet it. The cuts must be poignantly deplorable to those rectors of parishes, and to those treasurers of dioceses, who have been unable to do their allotted, or suggested, part for this current year! It is to be hoped that the enormity of the tragedy of lack of faith and generosity will be brought home to all our church people everywhere. Two per cent flat reduction in the foreign mission fields! There is something peculiarly distressing in such reduction, and, yet, as all our missionary work must technically be placed upon the same basis of general, if not of vital, interest, we cannot find fault with the National Council for their action in that respect. It may serve to awaken parishes and dioceses to the hideous character of the whole necessitated proceeding!

Christ's aim and object was, and forever is, that the whole world should be brought into loving subjection to His will and purpose. We know that, for He told us so. But, up to date, the Episcopal Church, speaking generally, refuses to accept the Master's dictum, "Preach the Gospel to every creature." The recognition is present, but the monetary backing is absent. It is all very pitiable, and depressing to a degree. Facts must be faced, however, and the emphasis must be placed where it ought to be placed: First, the world; secondly, the nation; thirdly, the diocese, and fourthly, and last of all, the parish! It is perfectly amazing to discover how the parish will prosper if we follow this order of merit and obligation. May God give us all the greatest vision that may ever come to a churchman, be he bishop, priest or layman, the mis-

sionary apocalypse—the kingdoms of this world becoming through the passage of the years the Kingdom of our Lord, and of His Christ.

\* \* \*

I was much struck by a phrase used by Lord Oxford in the House of Lords when pronouncing a panegyric upon Lord Curzon. He said of Lord Curzon: "He has gone to meet the Great Ordeal." Theologically, the phrase is unsound, for "The Great Ordeal" for the individual, as for all, will not arrive until "The Final Judgment;" but, intrinsically, and with regard to eventualities, the phrase is searching and graphic to a degree. How are our rich men going to face "The Great Ordeal" in relation to the money that they have given towards the missionary work of the Church? Universities and hospitals, and all such institutions, are excellent in their way, and towards the creation, and maintenance of such institutions our wealthy Episcopalian laymen give most generously. But there is something nearer the heart of Christ than universities, hospitals, and all such institutions, dearer to His divine intention because it contains in issue all the rest, and that is the proclamation of the gospel of good tidings. Some of our rich men are splendid; but many of them are parsimonious to an appalling extent in the monies that they give to missions. I rather imagine that Jesus meant something when He said, "It is easier for a camel to go through the eye of a needle than for a rich man to enter the Kingdom," and I presume to suppose that the difficulty which he foresaw had something to do with the inherent dislike of the rich man to give of his abundance to the promotion of the work of the Christian Church, both at home and abroad. Why a few rich men might have come forward and made up the difference between expectations and budget, had they been so moved, and not have experienced any diminution in their resources!

### MISSION METHODS

Archdeacon Root of Tennessee has adopted unique methods in conducting missions. One is to divide communicants of a parish into competing groups, assigning each group to a certain section of a city for personal calling; then he uses what he calls the "get acquainted method" which is to take several autos loaded with communicants of one church to another parish where people can mix and become familiar with each others problems. Also he uses a band, packing the players into an half dozen cars, taking them to a street corner or factory gate where a few tunes bring together a crowd for a sermon.

## Bishop Complains Of High Living Costs

Bishop of London Wants His  
Fulham Palace Occupied  
During Absence

### RENT FREE

By Rev. A. Manby Lloyd

Fulham Palace, built in the reign of Henry VII, and the home of the Bishop of London, Dr. Winnington-Ingram, who has long protested that he cannot live on his salary of £10,000 a year, is "to let" rent free for six months.

The Bishop writes in the *London Diocesan Magazine*:

"I am very anxious to keep together my excellent staff of ten servants, who help me so much in the manifold hospitalities of Fulham Palace, and I am willing, therefore, to lend the palace to any churchman or churchwoman who will pay the servants while I am away, and also the rates and taxes of the house."

Whoever takes the Bishop at his word should be able to move into the palace, and live, behind the shelter of a moat, about the first week in August, for it is then that the Bishop is to sail to America and the Far East on a six months' tour.

It is now twenty-five years since the Bishop was enthroned. He had not been in office two years, however, before he first protested against the expenditure necessary to keep Fulham Palace and London House, his other official home. He let London House in 1919 and went to live at Fulham.

The balance sheet which the Bishop produced when he made his protest, showed that he had an income of £10,000 a year and an expenditure of £10,795. Only £294 of that expenditure was put down to "personal expenses," and he further stated that three years after he became Bishop he was £5,000 poorer than before his enthronement.

"I would be prepared to live where, or how, or on what scale the diocese decides," he stated, "a little house would be quite as comfortable as a big one."

"I am quite willing that the finance board of the diocese should take over the income and that a moiety should be given me by arrangement. I would never consent to the arrangement, however, if it meant that Fulham Palace would cease to be in the hands of the Church."

The Bishop once stated that the enormous upkeep of Fulham Palace was practically all waste, as he only used two rooms. He slept in one, and used the other as an office.

## Chesterton Writes On Religion and Science

George Bernard Shaw Has His Picture Taken and Talks With Movie Producers

### LENTEN TOPICS

By Rev. A. Manby Lloyd

Chesterton has his weekly whack at the Modernists and goes for an evening paper that announces in headlines, Science and Religion: A Reconciliation.

Science and religion, he says, have been reconciled so often that it would seem they must be very quarrelsome people. A thoughtful critic might begin by asking who they are. After all, there were a good many sciences and a good many religions. There was, for instance, the Gay Science, or study of falling in love among the old Troubadors. There is Christian Science. There is also the Thug Religion and the somewhat similar religion which holds that having no children is the only hope for the children of men. But when we begin to reconcile, we should rather like to know whether we have to reconcile Mrs. Eddy with Dr. Marie Stokes, or only to reconcile the Troubadors with the Thugs.

\* \* \*

Mr. G. B. Shaw has just been filming for a movie, "Secrets of Handwriting." Rumor says he did very well. Under the blaze of the 30,000 candle power lamps, Mr. Shaw took his place and was "shot."

"I like those lamps," Mr. Shaw muttered. "They are like the sunshine—but I hope they won't burn the back of my neck."

"Why will you not let your plays be filmed?" the producer asked.

"You see," was the reply, "they would not make really good films, and besides, they would spoil the market for my stage plays."

Here Mr. Newman queried: "What about 'The Doctor's Dilemma'?" That would make a good film. It has plenty of action." But Mr. Shaw shook his head.

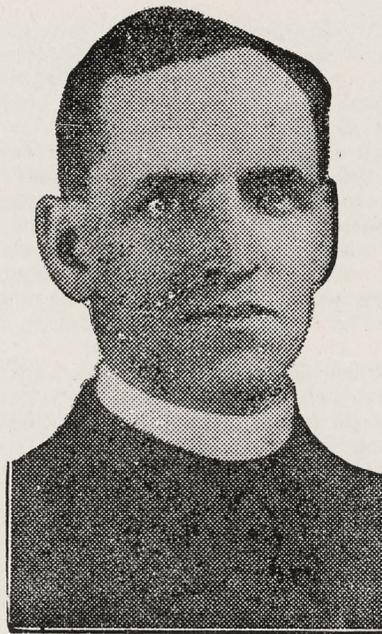
"No, they would have to use too many sub-titles."

"But suppose you wrote the scenario yourself, Mr. Shaw?" was the reply.

"I should do that in any case."

Here Mr. Shaw became reminiscent. "I was once offered a million for the screen rights in my plays. But it would spoil their stage interest."

He would ask about 10,000 pounds for a special film story. He was heartily amused when he heard that this was less than a famous advocate of birth-control asked for a similar type of thing. "Of course," he said, "her writings are much more valuable than mine." And he laughed.



BISHOP QUIN  
Preaches Mission in Vicksburg

He does not want his name on posters outside the kinema and he does not want to be "featured." Mr. G. K. Chesterton, the Bishop of London, Mr. Augustus John and other celebrities keep Mr. Shaw company in the picture which shows how the writing of famous folk differs from that of plebeians like you and me.

\* \* \*

"This journey is not a joy-ride," said the Bishop of London in the Church Assembly last week, speaking of his forthcoming visit to America and the Far East. "It is going to be one of the most laborious years I have ever spent." But, he added, his suffragans and archdeacons would do the work so well in the interval "that when I get back I shall find London much improved by my absence." It is probable that the bishop will also visit Australia and New Zealand in connection with the work of the Council of Overseas Settlement.

\* \* \*

"Is it peace?" "Employers and Employed." "What do we believe about spiritual healing?" "Is reunion possible?" "What sort of life must a Christian live?"

These are among the subjects in a series of "Talks to Workers" to be given in Southwark Cathedral from 1:25 to 1:55 p. m. on Wednesdays, by Canon Pym.

In the city, the Rev. T. H. Passmore will speak on "The cycle of life"; Dr. Orchard on "The development of the devotional life"; several bishops will discuss "The Cry of the World," in S. Edmund the King and Martyr, Lombard street, and the ubiquitous Sir Oliver Lodge will speak in Christ Church, Newgate street.

## News Paragraphs Of The Episcopal Church

Summer School for Preachers To Be Held This Summer at the National Cathedral

### EDITOR ACCEPTS CALL

By Rev. W. B. Spofford

The second annual summer school held under the auspices of the College of Preachers of Washington Cathedral will be held at the National Cathedral Foundation, Washington, from June 7th to the 12th. The session of this school in 1925 is recalled as having been of great value to those who attended it, and through them, to the entire Church.

Bishop Rhinelander, Canon of Washington Cathedral, who is in charge of the school, announces that the attendance will be limited to thirty in all, who have been selected as a representative group covering a large area in the American Church.

\* \* \*

A call has been accepted by the Rev. Alfred Newbery to become assistant to the Rev. John Henry Hopkins, rector of the Church of the Redeemer, Chicago. Mr. Newbery is at present the assistant secretary of the department of Christian Social Service of the National Council. Previous to that he was a missionary in China. For the past three years Mr. Newbery has served as an associate editor of this paper. He is planning to begin his new work on June 15th.

\* \* \*

Bishop Walpole, soon to arrive in America as a guest of the Bishop of Washington, is to conduct an eight-day mission at Christ Church, Georgetown, this coming month. He is also to conduct several quiet days, and is to deliver sermons and addresses in various places. This eminent visitor, who is the Bishop of Edinburg, is peculiarly well fitted for this work as he is well acquainted with America since he was the professor of Theology at the General Theological Seminary from 1889 to 1896. He also delivered the Paddock Lectures in 1909.

\* \* \*

Plans are under way for the conference of Oriental Students which is to be held this summer at Taylor Hall in Racine. The committee in charge has not announced the names of leaders but they have selected subjects of far-reaching importance. The conference, a follow-up of the little conference held last Christmas, is to be held in September.

\* \* \*

Mrs. Biller, who is in charge of the National Center for Devotion and Conference, which I guess we had better get in the habit of speaking

of as Taylor Hall in order to save time, has arranged a very full program for the year. Commencing in April nearly every week is taken with the exception of a brief spell in August. Conferences of young people, meeting of the National Council, National Y. W. C. A. conference, conference for leaders on developing the character of girls, lay readers' retreat, priests' retreat; oh, just scores of things.

\* \* \*

A paper the size of THE WITNESS could be filled each week with letters from important people who feel that space should be found for their appeals, since each letter is written in the interest of the "most important work that is being done by the Church." About an hour or two each day is spent in writing careful letters to these people explaining that while we do realize the importance of the work they mention, it is obviously impossible for us to make of a Church paper an organ for appeals for money. It is gratifying, in a way, for it does seem to prove that these people recognize the Church press as a vital necessity to the life of the Church. Strangely enough those who are most insistent that their own particular interest be recognized by an appeal taking up two columns of space are seldom supporters of the paper even to the extent of a subscription. I remember not long ago receiving news telegrams from a rather important personage of the Church who was directing a campaign. These telegrams of a hundred or more words arrived daily, always signed by him. In my innocence I wrote asking him if he would not like to send in his subscription to the paper. Naturally I thought

he would want to see the fine accounts we were printing of his campaign. But no, he had no time for Church papers, not a man as busy and as important as he was.

All of which is prompted by the receipt of another long letter appealing for funds, written by another important personage who is too busy to take at least one of the papers he wishes to use; and I dare say, takes none of them. His letter is now in the waste paper basket.

\* \* \*

Bishop Bennett of Duluth says that it is time for parsons to find out something about the farmer and his problems.

"The Church has failed largely in its work in the rural communities," said Bishop Bennett, "because its clergy have not met the farmer on his own ground. A clergyman cannot hope to go to a farmer and talk theological subjects to him and expect to win his confidence.

"When our clergy can go into the country and talk hogs and cattle and crops intelligently, the problem of the rural church will be largely solved.

"Instead of giving our candidates for the ministry so much theological study, I contend that a distinctively rural course should be adopted by theological seminaries, to include the fundamentals of farming, crop raising, mechanics and similar subjects so that our rural clergy will not be total strangers to the farmers."

This from one of his addresses at the noonday Lenten services in Chicago.

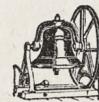
\* \* \*

Bishop Manning, in an address at St. Thomas' Church, Fifth Avenue, New York, spoke out plainly on the divorce evil. He "jumped on" social

leaders who in their rottenness run to Paris in order to escape monogamic marriage and to substitute for it a system of practical polygamy. "We have reached a point in America where there is one divorce for every seven marriages." "Departure from the ideal of monogamic marriage is not progress but reversion to barbarism." "If a child sins we do not cast him off and sever our relationship with him. If a mother goes insane we do not abandon her; neither should husband or wife abandon each other. There are only two possible alternatives. Marriage is a permanent relation or else it is a temporary one, and if it is only temporary its sacredness vanishes and we have the situation which we are now facing in this land." "The separation and living apart must in some cases be allowed. It is the right to remarry which destroys the sacredness of marriage." He said a lot of other fine things. We really ought to print it all, but what is a fellow going to do when there are but sixteen pages, with two feature articles promised. Maybe we can give you the whole of it after Easter.

\* \* \*

Large crowds are attending the mission meetings, held each Tuesday evening during Lent at St. Andrew's,



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Thompsonville, Conn. The speakers have been Bishop Burleson of South Dakota, Archdeacon Clairborne of Tennessee, the Rev. F. C. Todd, the Rev. Samuel Sutcliffe, Miss C. Gertrude Heywood, the head of St. Margaret's School, Tokyo, and Dean Colladay of the Cathedral, Hartford. Each lecture was illustrated with lantern slides.

\* \* \*

The commission on international justice and good will of the Federal Council of Churches, a committee that is headed by two churchmen, George W. Wickersham and Bishop Brent, have asked the young people of the churches to observe International Goodwill Sunday on May 16, 1926. Suggestions; community mass meetings; young people's meetings in local churches; student mass meetings in colleges; invite foreigners to share in your programs for that day; emphasize peace in your singing that day; pray for peace; have a forum on war and peace; use the newspapers.

All fine of course, but it only emphasizes what Dean Ladd wrote recently on the Festival of the Kingdom of Christ. It will be remembered that he suggested that all churches follow the calendar of the Roman Church by setting aside the last Sunday in October as a day when we will consider the relation-

ship of God and His Kingdom to the nations of this world . . . a day when we shall call upon Him to rule us in social, international and industrial life. How much finer it will be to have one day in the year for this; a day with a name that appeals to the imagination as *The Festival of the Kingdom of Christ* surely does; and best of all a day when all Christians of all denominations will unite to recognize Christ as the ruler of men.

\* \* \*

The rector of Southampton Parish, Long Island, the Rev. Samuel C. Fish, has sent me a card announcing his Lenten services. He has four places to attend to, and if I count correctly, he takes eleven weekday services and eight Sunday services a week. A man with that to do will be too busy to complain about being overworked.

\* \* \*

Folks do send me scores of Church college games since my remarks about wishing we might have a sport page in this paper. An eastern parson informs me that the St. Stephen's basketball team trimmed Yale the other night, and that Trinity beat Hamilton. Then Mr. Pardee who is at Lawrence Hall here in Chicago has a couple of championship basketball teams. By the way, my wife calls attention to the fact that we printed it Lawrence Hell in last week's paper; not a bad name for a boys school, she remarks.

\* \* \*

Dean Jones of Cincinnati is conducting a mission this week in Trinity Church, Covington, Kentucky. Classes in personal religion each day, with services each evening.

\* \* \*

The Rev. A. E. Clephan, Trinity Church, New Philadelphia, Ohio, with the Rev. Ralph McCowatt of Canton at his side, started out on a recent

evening in a small automobile (won't name the make; no free advertising goes in this paper; besides Henry don't need any). Well they started to ford a river and the engine stalled. Then the floods came and the rain fell and the wind blew, but the car refused to budge. The water came to the axles. They got scared. So Mr. McCowatt mounted the shoulders of Mr. Clephan who waded to the shore. Finally they located a wrecking crew which dragged the car from the river just in time to save it from the mounting stream. The two parsons were on their way to a Lenten service.

\* \* \*

Mrs. Thomas R. Proctor and Mr. Frederick T. Proctor of Utica have presented to Grace Church, Utica, a memorial parish house to be erected at a cost of over \$300,000.

\* \* \*

The Church of the Advent, Chicago, Rev. Gerald Moore, rector, have just completed a successful campaign for \$62,000. The money is to be spent on a new plant and equipment.

\* \* \*

I have tried awfully hard this Lent not to be slangy or fresh in this column. But I simply cannot hold back this one outburst. Where in the name of heaven did folks ever get the idea that Bruce Barton's *THE MAN THAT NOBODY KNOWS* is a great book? I honestly think that it is the greatest lot of bunk and hot air that I have ever read and that it is a disgrace to American Christianity. Joseph instead of being a humble carpenter is pictured as a successful contractor with a country home and money in the bank, who had the good sense to start his boy at the bottom to learn the business before turning over to him the executive management. And the Apostles, who actually smelt rather strongly of fish I imagine, are pictured as business men with Rotary buttons fastened to their lapels. Jesus is spoken of as "the most popular dinner guest in Jerusalem, the darling of the fashionable folks of his day." Oh, what's the use. If people

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want that stuff let them have it, but why drag Him into it?

\* \* \*

The Rev. W. Payne Stanley of Lexington, Kentucky, conducted a successful week of instructions at Emmanuel Church, Memphis, Tennessee, the first week of March.

\* \* \*

Here is a little verse called to my attention by the Rev. Floyd Tomkins, Jr. It was printed in the parish paper of Christ Church, Adrian, Michigan, the rector of which, the Rev. B. Z. Stambaugh, disclaims knowledge of authorship.

Call me "Brother" if you will.  
Call me "Parson" better still.  
Or if, perchance, the high-church frill

Doth your heart with longing fill,—  
Though plain "Mister" fills the bill,—  
If that title lacketh thrill,  
Then even "Father" brings no chill  
Of hurt or rancor or ill-will.  
To no "D. D." do I pretend,  
Though "Doctor" doth some honour

lend.  
"Preacher," "Pastor," "Rector,"  
"Friend,"—

Titles, almost without end,—  
Never grate and ne'er offend;  
A loving ear to all I bend.  
But how that man my heart doth

rend  
Who blithely calls me "Reverend!"

\* \* \*

The Rev. E. R. Noble, master at Donaldson School, has accepted a call to be the assistant at Emmanuel Baltimore, and vicar of St. Andrew's Church.

\* \* \*

A quiet day for women was held at St. Mary's Home, Chicago, last week. The conductor was the Rt. Rev. Campbell Gray, bishop of Northern Indiana.

\* \* \*

The Rev. Harry Sherman Longley, Jr., is doing a bang-up job as minister to the Episcopalians at the University of Iowa. I had the fun of being with him last Sunday. A fine congregation at the early celebration,

with a good percentage of students; then a full church at eleven o'clock; and a supper meeting in the evening, with the attractive student centre filled. It was great sport; I envy the men who have the privilege of ministering to students.

\* \* \*

The Rev. Frank Gavin, professor at the General Theological Seminary, is to conduct a quiet day for the women of the diocese of Long Island on March 26th, at St. Paul's, Brooklyn.

\* \* \*

Bishop Babcock of Massachusetts was operated upon in the Elliot hospital, Boston, early in the month. It is expected that he will soon be able to resume his work.

\* \* \*

Pastors of local Protestant churches are the noonday Lenten preachers at St. Mark's, San Antonio, Texas.

\* \* \*

Bishop Burleson of South Dakota is in New York for a few weeks making Episcopal visitations for Bishop Shipman, who is still ill.

\* \* \*

Fourteen young men of the diocese of Iowa have organized themselves into an Ember Guild. To become a

member it is necessary to give serious consideration to the ministry.

\* \* \*

The women of the diocese of Missouri held a day of self-examination and prayer last week.

\* \* \*

Bishop Partridge of West Missouri, recently conducted a week's preaching mission at the Cathedral in Albuquerque, New Mexico.

\* \* \*

The Rev. George B. Kinkead of Christ Church, Corning, New York, is giving a series of instructions this Lent to the young people of his parish on "The Faith of the Church." The boys and girls receiving the instructions are also receiving the sacrament together each week. Their special intercession is for the work of the Holy Cross Fathers in Liberia, an account of which, written by Fr.

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## Church Colleges

The five colleges of the Episcopal Church recognized by the National Council ask the interest, the prayers and the monetary assistance of Church people.

Each of them meets in full the academic standards of the regional and national bodies which rate and approve American colleges.

Each of them receives from the National Council a **small portion** of the money needed for current expenses. None of them has an endowment sufficient for its needs. For current expenses, for necessary improvements and for endowment each of them is largely dependent upon the gifts of interested individuals.

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Week Days: 7:30 A. M., 9:00, and 5:30 P. M. Wednesday and Friday, the Litany after Matins, Thursday and Holy Days, the Holy Eucharist, 11:00 A. M.

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Week Days: 7:00 and 5:00.  
Holy Days: 9:30.

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Week Days: 7:30 and 9:00 A. M., 6:00 P. M.  
Thursdays and Holy Days: 10 A. M.

Harrison, recently appeared in this paper.

\* \* \*

Oh, I almost forgot the "Famous Living Episcopalians." Sir Gilbert Parker, the author, who took deacon's orders long ago (of course he is an Englishman and should not count in this game really) and Ellis Parker Butler, who, my informer tells me, "was and may still be for all I know, a communicant of Trinity Church, Muscatine, Iowa." Then there is Basil King, the writer. He was in Holy Orders at one time. Whether or not he still considers himself an Episcopalian I cannot say. Perhaps someone will tell me.

\* \* \*

Friend Frank E. Wilson suggests that we should have a place in the paper for Near-Episcopalians. To quote his letter: "for instance, the Kluxers who wear white surplices, elevator boys who are always up or down; aviators who are generally very high; cooks who leave undone the things that ought to be done; street-car conductors who chant their wares in Old English. You may guess from all this drivel that I have a lot of work to get at and am deliberately stalling."

\* \* \*

Now can you imagine this. We are actually losing subscriptions because we are so good. A rector of a large parish has written that his bundle must be stopped since the paper is breaking up the devotional life of his parish. Instead of saying their prayers on entering church many of his parishioners buy a copy of the paper and read it

Naturally the rector doesn't like it. Course there is the possibility of them reading it during the sermon too,



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which might make him even madder. So please, folks, watch out. We do not want to lose too many subscriptions this way.

\* \* \*

Too bad we haven't the picture of Bisnop Morrison of Iowa. It ought to be in the paper this week for on the 19th he celebrates the 50th anniversary of his ordination to the priesthood. He was ordained by Bishop McClaren of Illinois in St. Paul's Pekin, March 19, 1876. For the next 23 years he served as rector of the Epiphany, Chicago, being taken from this parish to be the bishop of Iowa.

\* \* \*

Recently commenting on the much disputed subject of possible discrimination against American artists in the Cathedral construction and adornment, the Bishop of New York denied, emphatically, such an allegation, stating that there is no foundation whatever for such an impression. He declared that the Cathedral must have the best that the world can give, but that American artists, such as painters, sculptors, and glass-workers, will certainly not be discriminated against. The Bishop stated that he would at all times urge that the best be obtained, whatever it may come from, but that he hoped, in many instances, the best may

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\* \* \*

New York Churchwomen under the leadership of Mrs. Samuel Thorne, President of the Women's Auxiliary in the New York diocese, will hold a service of intercession in the Church of the Incarnation, on March 25, for the purpose of awakening the women of the diocese to increased activities for the promotion of Christianity and peace. Similar services are being arranged by the Women's Auxiliary in every part of the country.

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**The Department for Young People**

*Edited by Rev. W. A. Jonnard*

**LENTEN PROGRAMS**

FROM reports from the field, many Young People's Societies are having "series" of programs for the Lenten season. One society is having a series of talks from the rector, another is having a course conducted by a member of the Woman's Auxiliary following the book "Freedom;" still another is following the time-honored, but none the less effective, series of mission study under the title, "With the Cross Around the World," basing the study on the "Story of the Program."

If this seems too trite, it might be well to select some subjects for discussion such as Bishop Manning is choosing this Lent for a series of talks to young people in New York. It were well to have these discussions always closed by the rector, with the understanding that the program is to be a discussion, and not a lecture from the rector.

Bishop Manning's subjects are: (1) What is the use of going to church? (2) How shall we keep Sunday in this twentieth century? (3) The meaning of marriage. (4) On choosing a calling for life. (5) The sacraments: what is their relation to everyday life?

These subjects remind me of one chosen by Karl Block's young people at Roanoke which ran something like: "Is Lent worth keeping;" or "Are there any advantages in keeping Lent?" The discussion was a good one and, on the whole, thoroughly in keeping with the Church's teaching, but the news got around that the young people had a discussion as to whether or not they would keep Lent.

At another society in Georgia the statement was made by the young speaker that people "joined the Church" at Confirmation, and when

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the rector interrupted the speaker and said, "Indeed, my young friend, you are mistaken, it's not at Confirmation but at Baptism that the Christian joins the Church!" The speaker replied, "Oh! no, it's at Confirmation, and to prove it we will take a vote on it!" And the vote resulted almost unanimously with the young people as against the minister, in favor of the speaker. Thus is Church history rewritten in Georgia. All of which is apropos of nothing.

**THOUGHT FOR THE WEEK**

To stretch my hand and touch Him  
Though He be far away;  
To raise my eyes and see Him  
Through darkness as through day;  
To lift my voice and call Him—  
This is to pray.

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Vol. XCI

MARCH, 1926

No. 3

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The National Council:

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Three Latin-American Fields; Haiti—Panama—Cuba..... William Hoster

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