

The **WITNESS**

CHICAGO, MAY 6, 1926



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THE WITNESS

A National Paper of the Episcopal Church

Vol. X. No. 37

Five Cents a Copy

\$2.00 a Year

EDITOR, RT. REV. IRVING P. JOHNSON; MANAGING EDITOR, REV. WILLIAM B. SPOFFORD; ASSOCIATE EDITORS, REV. GEO. P. ATWATER, REV. FRANK E. WILSON, VERY REV. R. S. CHALMERS, REV. A. MANBY LLOYD, REV. H. P. ALMON ABBOTT, REV. ALFRED NEWBERY, REV. GILBERT P. SYMONS.

Published Every Week

Entered as Second Class Matter at the Postoffice at Chicago, Illinois, under Act of March, 1879.

EPISCOPAL CHURCH PUBLISHING CO.

6140 Cottage Grove Ave., Chicago

THE PASSION FOR UNIFORMITY

Making Religion Deadly Dull

BY BISHOP JOHNSON

IT is curious to note what a passion religious people have for uniformity. In a world in which no two thumbs or no two leaves or no two faces are alike, people demand that the church shall have a uniform ritual and uniform practices. It marks the difference between the artistic nature of God and the mechanical nature of man.

When you walk in the woods you find an interest in the fact that there is an endless variety of form and color and incident. When you go through a machine shop you will find that every nut and every crank is almost identical. This is efficiency but as a daily diet it is deadly.

To work on a lathe, turning out identically the same think for eternity, would be a kind of Hell that Dante's imagination never conceived.

It was only the other day that an employer of men said that he preferred to employ morons because they worked and didn't think.

Of course such a brute is far more dangerous to the country than a dozen Bolsheviks and should be shot at sunrise, in order to rid the community of an enemy to the spirit of America. He is a worse traitor to freedom than Benedict Arnold ever thought of being and a far worse conspirator in restraint of life, liberty and the pursuit of happiness than Aaron Burr ever was.

Yet he pollutes the stream of American freedom and basks in the sunshine of commercial respectability.

This exploiter of morons is merely incapable of sensing the elements of Christian decency and regards the mechanical universe as created for the production of pig-iron that he may have a dividend.

But he is not entirely unlike a type of ecclesiastic whom we have always

with as in all schools of churchmanship and thought, who imagines that he is doing God service when he has reduced the Church to an efficient prayer-wheel in which each worshipper inserts his predigested supplication according to the program laid out for his spiritual nurture.

Of course the Latin hierarchy which was nourished for two centuries on Greek thought, regards the Latin language as having Divine sanction, when every scholar knows that Latin bears about the same relation to Greek as an iron foundry bears to the Adirondacks.

Of course the Methodist hierarchy are assured that the Methodist program is of God and the scheme of salvation, as outlined by John Wesley, is the only scheme which should govern and control the morals of the country.

Of course the liberal dogmatist fully believes that his evangel of censorious criticism is of God and that when we have reduced all men to the creed of endless negations we will all be fit for the Kingdom of Heaven.

It is curious how many different kinds of pious mortals have the aroma of infallibility and relegate to the shades of invincible ignorance all people who fail to conform to their various programs which they turn out in patterns which suggest the art of the iron moulder in the rigid uniformity of the particular casts, each of which was once human and now has become recast into the approved mould. As fixed, as rigid and as interesting as the pickets on a fence.

In the early Church we find that most priceless possessions of humanity, personal liberty, conforming to standards but never run into moulds. The difference is as great as that between the art of the hand craftsman

and the multitudenous monstrosities which are made of cast iron, and which are as amenable to reason as a fence post.

It is a comfortable religious attitude but I cannot believe that of such is the Kingdom of Heaven.

It rather belongs to the deadly monotone of a mechanical age which abhors individuality and laughs at personality, while it goes to vacuous moral movies with bobbed hair and parades the concrete sidewalks in endless variation of properly creased trousers.

With all of our modern inventions, the age is wooden, or rather concrete; and with all our infallible revelations our religion is deadly dull because it refuses to permit personal liberty.

The Episcopal Church is trying to give personal freedom to man in spite of those rigid legalists who would make us all participate in a sort of Prussian goose-step from New York to San Francisco.

Of course the cubist is not the answer to the tiresomeness of overworked convention. Banality is not the cure for monotony. It is only monotony grown vocal.

Personally I believe in the law and that the law is necessary, but chiefly, as St. Paul says, for criminals or those with criminal intentions. No sane patient tries to run all his children into one mould.

The law should be in the ideal family but it should be decently concealed out of compliment to the members, and it should not attempt to stalk about regulating everything to conform to mandates. As Professor Dorsey says; speaking of the way in which we rear children;

"Born with an elaborate mechanism for adjustment, they face three doctors, two nurses, several servants,

father, mother, aunts, uncles, etc., all on their toes to adjust for them. Nature never gets a chance. Nurture cries when they do not smile back. To make them smile we tickle them under the chin, and trot them on our knees, and bribe them with candy and ribbons and gewgaws.

"As one calls the roll of men who have rendered useful social service, one is impressed by the notion that most of them succeeded not because, but in spite of, their 'training.'

"It almost seems as if the best equipment with which to start life is a widowed mother who turns the child adrift at eight."

Of course this is an exaggeration, but one has to exaggerate if one is to penetrate pachyderms. Parents were given, not to think for children, but to set them a standard.

Parsons exist not to think and act for us but to give us standards and to allow us to grow into those standards without being first reduced to the consistency of jelly and then poured into a mould prepared for our reception.

It is not that I believe in an absence of standard or in the flouting of law, but as Father Figgis once said, "I would rather belong to the wildest group of religious sectarians than have someone pour religion down my throat according to an ecclesiastical program.

I believe that personal liberty is the most sacred privilege of human personality. Not only do I claim the right to personal expression but also demand that I shall not prevent my neighbor from his expression providing only that neither of us are untrue to the standards of life and doctrine which the Master gave us as a sacred trust.

Loyalty to the Church is as necessary as loyalty to our family, but loyalty does not mean uniformity nor that I shall submit to being told how to do or not to do those things for which God has provided when He called me to be a son and not a servant.

The one thing that makes the Reformation a glorious thing, no matter how much we may fault it in detail, is that it saved the world from a mechanical regimentation at the hands of a stupid and egotistical group of ecclesiastical experts.

Better the bungling experiments of amateurs than the reduction of personality to mechanical stamp-mills.

Mr. Franklin, treasurer of the Council, and the Rev. George Thomas, rector of St. Paul's, Chicago, are to be the speakers at a Churchman's dinner to be held in Alton, Illinois, on May 11th, the evening preceding the diocesan convention.

The Cover

The cover picture is of St. Paul's, Flatbush, Brooklyn, one of the largest parishes in the diocese of Long Island; with a communicant list of over sixteen hundred people. The photograph shows the ceiling decorations and new lighting, the work of the well-known firm of Calvert, Herrick and Riedinger of New York. The Rev. W. G. Gardner, D.D., is the rector.

The Department for Young People

Edited by Rev. W. A. Jonnard

MR. WILLIAM F. PELHAM, prominent Churchman of Chicago, recently offered prizes for the best essays written by students at the University of Illinois, on the question: "Should the Life and Teachings of Jesus Christ Have a Definite and Constant Place in the Thought and Life of a student? How Can This Be Accomplished?" The judges, Bishop Anderson of Chicago, Mr. S. J. Duncan-Clark, the editor of a Chicago newspaper, and Mr. Clifford W. Barnes, head of the Chicago Evening Club, awarded the first prize to Mr. Hui-Yuan Shen, a Chinese student, who is a member of the Methodist Church. The second prize went to Miss Katharine Beardsley, of Council Bluffs, Iowa, a Congregationalist. We are glad of the opportunity to give the space usually given to Young People for the printing of the winning essay.—Editor.

*By Mr. Hui-Yuan Shen
Student at Illinois University*

With the vast material development of the twentieth century thinking people all over the world are asking the questions: Is the advancement of moral ideals and institutions keeping pace with developments in science and industry? How may people be so guided as not to use their knowledge and equipment for destructive purposes, such as warfare? How may society be adjusted with growing industry and commerce in order that strife and moral degeneration may be reduced to a minimum? As the races and nationalities are bound together in commercial relationships how may good-will and brotherhood be the basis of their dealings?

All of these are difficult problems and could not be solved in a day. Yet every day they become more important, for in their solution lies the salvation of humanity. We have been trying diplomacy, politics, law, so-

cialism and other means which resulted in disastrous wars, weakened society or moral degradation. Even education failed, for race prejudice, religious intolerance and imperialism are still deep in the heart of man. It seems that we have attempted all that the human mind could devise but there still needs something deeper and more effective.

What then, can we look to? Is humanity doomed to its downfall? Fortunately down deep in the human heart there is a yearning for the Infinite Deity and through prophets, sages and the great Teacher we have come to learn that to be right with him we have to love our fellow people. Thus in religion, one of the basic instincts of the human race, lies the hope of our self-preservation. Politics, socialism, education, law and the like are good, but without the spirit of love and unselfish service their value is either doubtful or negative. Christianity, the most developed and best organized religion, supplies us with the highest ideals and most practical methods.

But alas! How little has Christianity accomplished! It is true that Christianity has the most wonderful organization, that the work carried on in its name produces good and far-reaching effects, and that Christian teachings give us the highest ideals; but throughout its history of nearly twenty centuries in Christian nations, it has been stained by bloody wars, merciless intolerance, treacherous diplomacy and other evils. There are thousands of people today who profess themselves Christians but when their nations' interests conflict with those of others believe in the use of armed force; others in business would not hesitate to exploit their employees or be unfair to their competitors; still others do not believe in race equality and intellectual tolerance. Why so completely do their actions contradict the teachings of the Master, whom they are pledged to follow?

The fault is not in the teachings and elements of the religion but in the attitude and training of the believer. The vast multitude of professed Christians crucify the Jesus of Nazareth, the great teacher, reformer and Savior, together with his ideals of love and brotherhood, and occupy themselves with ecclesiastical systems, denominations and external forms of worship which merely consist in the utterance of "My Lord, my Lord." What a great message did the Master give his followers when he said, "Inasmuch as ye did it to the least of these, my brethren, ye did it unto me," but how it is unheeded! It is not the forms of Christian institutions and ceremonials that will save people, but the life and teachings of Christ occupying a definite and constant place in the thought and life of

a person that counts in the making of a Christian world.

Of all classes of people that need such religious discipline none is more important than the students. They are in the period of learning to think for themselves, to arrive at their own convictions and to form right habits. The mind of a student is plastic, unpolluted by deep-seated prejudice and ready to receive any training that will decide his life. So while we may be disappointed at humanity today there is still hope in the next generation if the students take Jesus as the guide of their lives and thoughts.

Imagine the students of the whole world standing together to accept the real spirit of Jesus Christ! What a different world would be evolved! No conferences for disarmament would be necessary, no industrial strife, revolutions and social evils need worry

the mind of thinking people. Strangely enough how little has been done towards this end. Nations are spending enormous sums of money and effort to train students for military service, but neglect the most fundamental of all measures.

The question follows then, how may this be accomplished? First of all the heaviest responsibility would fall upon the teacher, who should not only be a person of learning but also of character and personality, not only an intellectual guide but also a moral and religious leader. No one appeals to a student more than his or her teacher. Through personal contact and extra-curriculum activities the teacher has a unique place in exerting influence upon the thought and life of a student. This moral cultivation should be part of a teacher's duty, and sufficient time should be allowed by the school authorities for

this purpose.

Secondly, under the auspices of the Church or Y. M. C. A. older students may become effective leaders of younger ones. The encouragement and inspiration that a young student may receive from the friendship of a senior schoolmate last throughout the life. Thirdly, the Church and other religious organizations should be ever watchful, ready to grasp every opportunity to stimulate thinking and encourage activities that would lead the students to our Master.

Society must awaken to the fact that our educational system today is lacking in one very important element, the moral and religious culture of the student. There is no other subject that needs the attention of the public more than this one and unless it is satisfactorily solved there is little hope for peace and good-will among men.

WHAT IS MAN

An Analysis of His Make-up

BY THE REV. J. H. WARD

SOME time ago I visited a museum and there I saw a cabinet over which appeared the inscription
"The body of a Man."

I examined that cabinet carefully. It had three shelves. On the top one were several glass retorts in which were stored the various gases which compose the human body. On the second shelf were a number of jars, and these contained the chemical substances which go to make the human frame, and on the bottom shelf I discovered two big jars of water.

Whilst I was examining this interesting cabinet a man came up behind me and said:—

"There you are, you see, so much gas, so much chemical, so much water, and when you are dead you are done with, unless some professor comes along and collects you up and puts you in a cabinet like that."

On the surface it looked as if this gentleman was right, and that "man" is just gas and chemical and water; but I had been taught never to take the surface view. I had been taught to doubt the surface view, and so, after thinking for a minute I said:—

"If what you say is true we are up against a grave difficulty."

"What is that?" he questioned.

"Well," I replied, "if we are all only gas and chemical and water, and that is everything we are, surely we shall all be alike; but we are not all alike. What then is it that makes the difference?"

Very wisely, I think, my friend did not attempt an answer for the simple reason that, in the materialistic phi-

losophy he was advocating, there isn't an answer. If he had tried to answer he would have been obliged to introduce something which no scientist has ever been able to collect and put into a cabinet, namely, that which makes the difference between one person and another. No scientist has been able to do that because it isn't something like the bile, which the liver secretes, capable of being gathered up and put into bottles. It isn't any material *thing* at all. It is a spiritual something, and though it may be true that we have never known this spiritual something to manifest itself except in and through material substances, yet we do know it manifests itself, and in different ways through different physical forms which we call bodies. The body is not this spiritual "*thing*" any more than the tram-car is the electricity, or the organ the organist, or the orchestra the conductor. This spiritual "*thing*" manifests itself through the body, uses it, and is so closely related to it that we often, in speech, identify the body with it; but nevertheless the body isn't "*it*."

YOU ARE SOUL

For example, your body is not you. The fact that you call it "*your body*" reveals that. Your body is no more you than your hand is your body. Your hand is a *member* of your body. Yes, and your body is "*a member*" of you; it is the physical manifestation of you, the house in which you live, but it isn't *you*. You are something spiritual—a soul—a mind—a personality. Your body does not possess a

soul. To say that "You have got a soul" is wrong. You *are* a soul, and you possess a body. When your body is worn out you lay it aside, but you don't suddenly come to a full stop; you go on. You go on with a fresh kind of body which St. Paul, profound thinker as he was, was compelled to call "*a spiritual body*."

No, clever as our scientists are, they can't catch you and put you in the cabinet. They can put your body, yes, and your brain, in the cabinet; but they can't put *you* there; they are just as helpless as the friends of Socrates were when they said they were going to bury him after he had drunk the hemlock, and he challenged them: "You may bury me, if you can catch me," they are helpless because *you are spirit*, and you cannot be caught.

BUT WHAT IS SPIRIT?

But you say: "If I am spirit, tell me what spirit is."

If we knew that we should have solved the great riddle; but fortunately, or unfortunately, we don't know. And yet we do know some of the attributes of spirit. We know that spirit thinks; we know that spirit is capable of being moved by ideals; we know that spirit is an active power, a power which knows right and wrong and can choose the right or the wrong. You—a spirit—possess these powers; you know you possess them, though *how* and *why* may be the greatest possible puzzles. You know you *are*; you know you *can*; you know you *ought*, and you know you can say *I will* or *I will not*.

That is spirit. It is *you*; the essential *you*: Man; the "something" which cannot be put into the cabinet, or hidden in the grave; it is *you*, the immortal spirit. *you*.

WHAT IS MAN?

The answer, then, to the question, "What is man?" is: Man is spirit possessing power of creative thought, capable of conceiving and pursuing and being influenced by ideals, knowing right and wrong, able to choose the right or the wrong; a thinking, feeling, acting, morally conscious being; the greatest of all created things, the crown of evolution; the possible companion of God.

In the light of this I think we shall all admit that the Psalms was right when he answered the question, "What is man?" in the immortal words:—

*Thou hast made him but little lower than God,
And crownest him with glory and honour.*

Yes, but it is a very important admission. It means for many of us an entire revolution of life. If you are spirit; if spirit is the all important essence of you, then, properly to live your life, it must *first* be spiritual life. Your concern will not be primarily with the things of time and sense. You will not live according to caprice or passion or unbridled desire, but you will control these; your spirit—you—will be master, and you will obey our Blessed Lord's injunction when He says: "Seek *first* the Kingdom of God and His righteousness."

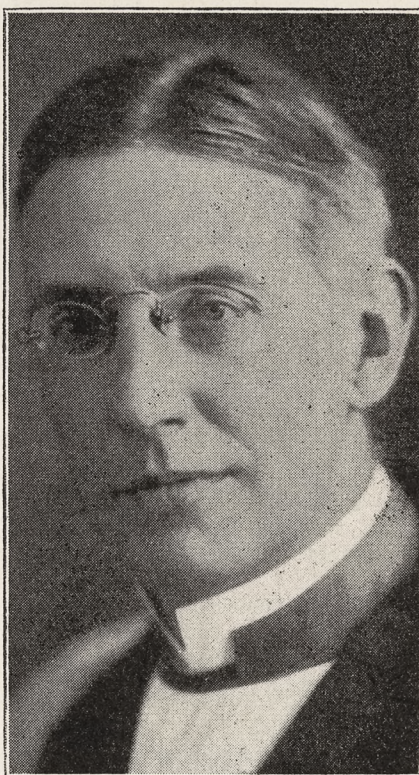
WRONG THOUGHT MEANS WRONG ACTION

If you will think this matter over carefully I am sure you will come to the conclusion that most of the things, individual and social, which are wrong in this world, are wrong because men are living wrongly, and they are living wrongly because they are thinking wrongly about themselves—they are thinking that they are just physical beings, or physical beings possessing a soul—and not as spirits possessing bodies. Until men change their thought here everything will continue to be wrong, for only as we conceive of ourselves and our fellowmen as spirits "made but little lower than God" shall we find the path of light and life.

Cheerful Confidences

NAMES AND DEFINITIONS

By Rev. George Parkin Atwater
WHEN you hear the word "cathedral" you no doubt picture a very large and imposing church with a high tower or spire and a general air



BISHOP PARSONS
A Delegate to Unity Conference

of having always been a feature of the landscape. Many Cathedrals are like that.

But do you realize that the bishop of the diocese, and the diocesan authorities, could settle upon a little "two by four" frame church in an obscure village, as the center of diocesan authority, and the shelter of the bishop's official chair, and that that church would be a Cathedral?

We have similar delusions concerning parishes and missions. Technically a parish is self-supporting, and a mission is helped by outside funds. That is a futile distinction. A real mission is a work that actually propels the Church among people who have not been affiliated with it, and who are unfamiliar with it.

A parish may be a far more effective missionary enterprise than a score of smaller works technically called missions.

I recently had occasion, on one of my journeyings, to learn of the work of a so-called mission which was receiving very large support from funds raised in parishes under the plea of helping missions. This place was no more a mission, in the real sense, than it was a battleship, or a threshing machine. It was not propelling the Church. It was not enlarging its field of service. It was not converting people to the Church. It was merely making a somewhat futile effort to hold together a little band of people who had clustered about it. To ask

support for it on the ground of missions was to cast the roseate mantle of imagination over the situation. If we were perfectly frank we should ask support for it as a spiritual home for dependent wards and retainers of the Church.

I knew a parish near Akron that is missionary in the true sense. I refer to St. John's Church, Cuyahoga Falls. Although it bears the name of parish, it is a mission in the true sense. The rector and people actually reach and convert to the Church many persons who would not become affiliated with it if this missionary zeal were not directed to them. St. John's is a real mission. Every effort should be made to assist it in its enterprise of propelling the Church.

My own parish has always been a missionary parish. Upon graduating from the theological school, I was placed in a field that was distinctly a missionary field. We had the most meagre equipment—and only a handful of people. We were not assisted by any grant from any source. The people in our community were either indifferent to the Episcopal Church, or prejudiced against it, or even mildly hostile to it. No missionary enterprise anywhere ever had a more distinctively missionary field. We had no local traditions, no background. Many persons about us had never heard of the Episcopal Church. Only an occasional person had ever ventured into one. So I became a missionary. Week after week, year after year, I haunted the homes of that section of Akron. I followed up every chance contact. I made hundreds of calls each year. I searched out every possible prospect. I taught, and taught, and taught. The work became easier as we grew in numbers and had a little more influence. For twenty-eight years I have been a missionary. I have presented in the parish nearly eleven hundred persons for confirmation, most of whom had no earlier affiliation with the Episcopal Church.

Hundreds of other rectors of parishes are doing the same thing. Hundreds of rectors of parishes are doing heroic missionary work. Hundreds of rectors of parishes are converting people to the Church by the most arduous sort of personal effort.

If the rectors of parishes should confine their efforts to pastoral ministrations to their own people, and make no special parochial missionary effort, and leave the expansion of the Church to the places technically called missions, this Church would shrink like a mound of snow under the warm rays of the spring sun.

Has anyone really taken the trouble to discover the results of missionary accessions in parishes compared with the results from places subsidized as missions in a technical sense?

Let's Know

OLDEST ORGAN

By Rev. Frank E. Wilson

THE subject of this article first appeared in another column in THE WITNESS a few weeks ago. But since the correspondent who writes me about it was a classmate of mine in the General Seminary, I take the liberty of transferring the question to this section of the paper. The Rev. Maxwell Ganter, rector of St. John's, Portsmouth, N. H., writes as follows:

"In your Witness of April 1 it is claimed that St. John's, Clyde, N. Y., possesses the oldest organ in the United States. I am no authority, but it seems to me that the Brattle organ of St. John's (Portsmouth) has a right at least to question the claim. I am quoting from an article by a former rector, Rev. H. E. Hovey.

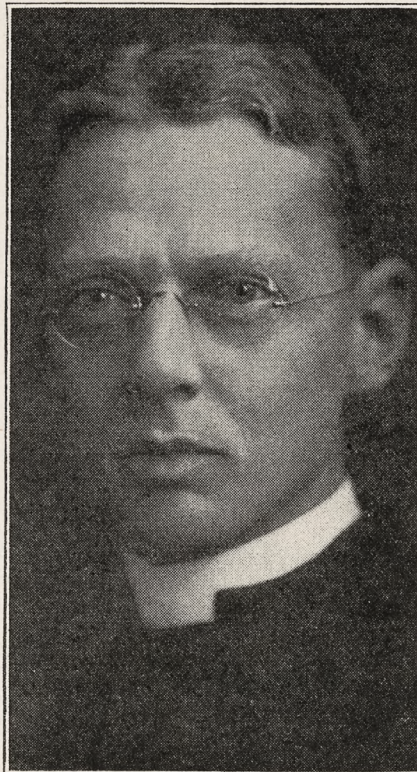
"It was originally the property of Mr. Thomas Brattle, who imported it from London in 1713. Mr. Brattle was an enthusiastic musician and one of the founders of the old Brattle Church in Boston, first known popularly as the Manifesto Church—"given and devoted to the praise and glory of God in the said Church—if they shall accept thereof and within a year of my decease procure a sober person that can play skillfully thereon with a loud noise." His will provided that it should go to King's Chapel if not accepted according to the first provision. The non-compliance of the Brattle St. Church with these provisions would therefore seem to have been the gain of King's Chapel.

"After remaining unpacked in the tower for some eight months, it was used there until 1756. Then it was sold to St. Paul's Church, Newburyport, and was in constant use there for the next eighty years. It was purchased for St. John's Chapel in 1936."

Our correspondent then adds—"The organ can still be used."

So much as to the oldest organ in the country.

Tertullian tells us that the inventor of the organ was Archimedes, 212 B. C. Doubtless the organ so referred to was scarcely what we would dignify by such a name today. The first large organ of which we have any record was erected by Charlemagne in the cathedral at Aix-la-Chapelle. It was not until the fifteenth century that organs with pedals, etc., came into use and they soon became popular. In fact they became so popular that they seriously interfered with the proper conduct of public worship. In the sixteenth century several synods felt compelled to adopt regulations in restraint of the in-



REV. GEORGE THOMAS
To Speak at Churchmen's Dinner

strument. The Reformers, including Luther, were not enthusiastic about them because of their excessive use which seemed to minimize the proper preaching of the Gospel.

At the present time a pipe organ is commonly considered an integral part of any properly furnished church structure. But even now one is often led to wonder whether musical entertainment in Church does not sometimes run to a debasing of Christian worship as it ought to be. The motion picture theatres with their elaborate instruments may perhaps be in a better position to offer such amusement to an over-amused public. Insofar as the organ can be really a help to divine worship, it is highly desirable. When it detracts from reverent worship, it is likely to become a musical nuisance.

Preacher, Pulpit and Pew

By E. P. Jots

The squire of a country village was seriously ill and finally died. And his doctor in imitation of the doctors of prominent people in the cities, had put up a bulletin board in front of the squire's house, and would post

bulletins of the squire's condition throughout the day.

The last day, the bulletins ran as follows:

9 a. m.—Squire Jones no better. Have no hopes for recovery.

10:15 a. m.—Squire Jones sinking fast.

11:30 a. m.—Squire Jones departed this life for Heaven.

Along in the afternoon a tramp came up the road and seeing the board, he stopped and read the entries intently. After reading he searched through his pockets, brought out a piece of chalk and wrote underneath the last entry: 3:00 p. m.—Great excitement in Heaven; Squire Jones has not yet arrived.

* * *

The subject of text finding was being discussed by two clergymen in regard to addresses to married couples at wedding services.

"Do you have a text as a rule?" asked one of the other.

"No, I never have had one," was the reply, "but I know what I should choose if I did have one. It comes from Psalm 72, verse 7, 'Abundance of peace, so long as the moon endureth.'"

* * *

"Yes, my friends," said the theological lecturer, "some admire Moses, who instituted the old law; some, Paul, who spread the new. But after all, which character in the Bible has had the largest following?" As he paused, a voice from the back bench shouted: "Ananias!"

* * *

The story was related the other day of a negro clergyman who so pestered his bishop with appeals for help, that it became necessary to forbid him sending any more appeals. His next communication was as follows: "This is not an appeal. It is a report. I have no pants."

Just for Fun

LET us know, please, what you think of this column. Each week we ask a number of questions based on the articles and news of the issue. After reading the paper ask yourself the questions just for fun:

1. What is a cathedral?
2. What is the difference between a parish and a mission?
3. Where is the oldest organ in the country?
4. What is a "Fellowship Week?"
5. How many visitors at the National Cathedral last year?
6. How many students be interested in religion?
7. Who is chairman of the commission on evangelism?
8. Name a famous Church School for Negroes.

Brief Comments Upon Events of the Church

Massachusetts Parish To Have a
Week When Members Will
Visit One Another

IMMERSION

By Rev. H. P. Almon Abbott

We are establishing in Maryland a home for disappointed candidates for the episcopate. I have been appointed chaplain. Patients in varying degrees of melancholia are being admitted daily. Padded cells are reserved for the most hopeless cases. Other dioceses might well follow suite.

* * *

Yesterday I had the privilege of sitting in a congregation, and I heard the preacher say: "It is depressing to a degree that clergymen should be garbed in black clothes. Christianity is the religion not of death, but of life. Colors have a great psychological effect." There is something in it. And, I remember a clergyman being seriously criticized because he wore tan shoes! The millenium in all things is still far distant!

* * *

Some weeks ago, I wrote of a Presbyterian who had been confirmed—the Presbyterian receiving "the laying on of hands," and then returning to his own church. I have survived the shock of the letters received! My greatest comfort has come in the shape of the following:

"The Presbyterian
Whom we bless
In this grace given,
Is a Samaritan
In distress
Whom we have shriven."

There you have a puzzle to digest! It almost suggests "The Spirit that is called Christ."

* * *

I read that "The Rev. Mark Matthews, pastor of the largest Presbyterian Church in the country, Seattle, Wash., has been admitted to practice in the Supreme Court of the United States." I congratulate Dr. Matthews. I have discovered through painful experiences that the pastor of a church should possess some technical knowledge of the law. There are times when "an ounce of love does not seem to counterbalance the weight of a ton of law!"

* * *

The King of Spain has decreed that all persons who are compelled to work on Sunday shall have one hour off for church attendance, wages not to be deducted. Employers violating the decree will be fined, and the fine applied to the workmen's pension fund. This is evidently a law of the Medes and Persians. What would Daniel

think about it, were he alive in Spain in this Year of Grace! Kings seem to be moving with the times.

* * *

Fellowship Week will be observed at the Church of Christ, Everett, Mass., from May 2nd to May 7th. We might well observe "Fellowship Week" throughout the Episcopal Church. I have an idea that the members of the average Episcopal parish do not know one another as they should.

* * *

Some weeks ago, I wrote about the advisability of providing means for immersion in any newly-constructed church building. A brother clergyman has written me, pointing out the rubric in the Prayer Book of 1549. "Then the priest shall take the child in his hands, and ask the name; and naming the child, shall dip it in the water thrice. First, dipping the right side; second, the left side; the third time dipping the face toward the font; so it be discreetly and warily done, saying," etc. "And, if the child be weak, it shall suffice to pour water upon it, saying the aforesaid words." In the Prayer Book of 1549, there was no form provided for adult baptism. Our present Prayer Book provides that the minister shall take the child, and "dip it in the water discreetly, or shall pour water upon it, saying," etc. It is all very interesting, and it suggests the rubrical property of meeting the preferences of people who bespeak immersion. Church architects might well take notice.

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If they will accept the Witness for three months with the understanding that at the end of that term they will receive a bill for a yearly subscription. They may then either pay us the \$2.00 for the subscription or notify us to stop sending the paper.

—O—

Of course it would be nice to get them to agree also to look over each issue as it arrives.

—O—

Ask the members of the vestry, the teachers in the church school and others you feel will be interested. You will be serving your parish by so doing—and a book will be sent you for your trouble the day we receive the names. Be sure to ask them in order that the proposition may be understood.

The Witness

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of the weekly papers of
THE EPISCOPAL CHURCH

A Noted Philosopher Lectures at Seminary

Professor Rufus M. Jones Gives Lectures at the Seminary at Alexandria

CRITICIZES MODERN LIFE

By Mr. Everett H. Jones

While we ransack the atom we are letting the child go to the devil, declared Professor Rufus M. Jones of Haverford College in the course of his lectures on the George A. Reinicker foundation at the Virginia Theological Seminary. The course consisted of three lectures, given April 20, 21, and 22, on the general subject of "Christian Mysticism."

Dr. Jones' criticism of modern education came in his last lecture, which was devoted to mysticism and religious education. He said that our educational systems have been interested too exclusively in practical results. They have neglected the interior life. We have made great scientific advance but our conquest of the external world does not make us better men.

"We still miss the peace and joy of life," he continued. "We need an education to help us find ourselves. It will not be a short-cut process. It will take years of study and improvement. The important point is that we recognize our present system as overbalanced; it does not help the inner life."

Speaking of the use of religious literature in developing the religious life of the child, Professor Jones said, "There are few more tragic blunders in religious history than modern Sunday Schools. There is constantly a bungling effort to drive home a moral. Often a positive dislike of the Bible is produced. If we had studied physics as we study the Bible we should never have discovered atoms. Now we have learned the dramatic and vital aspects of the Bible, but they are not being used. We need to wake up and recognize that the Sunday School is going awry. It is not a place of true culture of the soul."

The work of the minister received special attention in the conclusion of this lecture. "The minister is more than a voice crying in the pulpit," he said. "He needs to know many things. Above all he must have a vital, first-hand experience of God. A seminary should be a nursery of mystical experience and life. All truth should be re-examined and re-tested. Traditional theology should give place to a sound psychological interpretation of man's inner nature. There is also need for an expert in the mystical experience, one has been

(Continued on last page)

Studdert Kennedy on the Need of Religion

The Rev. G. A. Studdert Kennedy
Amuses the Rotarians in
England

THE FALL OF MAN

By Rev. A. Manby Lloyd

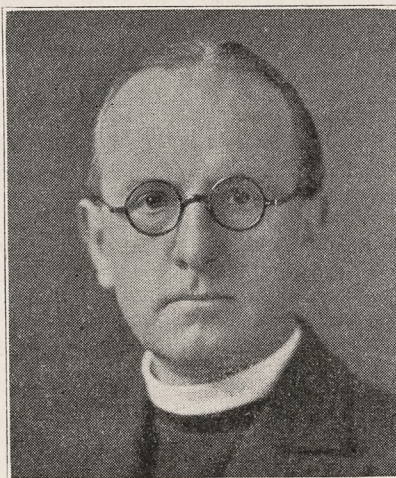
The chance of hearing Woodbine Willie speak to the Rotarians of Warwickshire was a chance not to be missed. Who or what the Rotarians were, I did not know—whether they turned catherine wheels or learnt everything by rote—but there was a fine display of business men to whom the Rev. Studdert Kennedy spoke in his own inimitable manner as leader of the I. C. F.

Religion, he said, was not necessarily a good thing—in fact, history was full of disgusting things done in its name. So his friends said, "We must be reasonable about all things, but this is impossible with religion." They said, "Look at Ireland; at its root a terrible religious schism." Or, "Make peace in your own beastly church before you come muddling round us! Go and make peace in Birmingham. * * *

His professor friends made a great mistake by urging that the scientific view should be taken of religion and politics * * * It was all "bosh." The whole question was one of passion. It was said that if men were not engaged in political or religious questions they were reasonable beings. Well, they were not! "You don't meet one reasonable man in 10,000," he declared, "and women are worse! (Laughter) The popular conception is that man acts on reason and the woman on impulse. The fact is that man acts in impulse and passion—discovers elaborate reasons for it afterwards. Women act on impulse and don't bother afterwards. That is why you so often quarrel with your wife, and why she is so often right! (Laughter.)"

Look at the history of Europe during the last few years. He defied anyone to give a reasonable definition of the treaty of Versailles. It is altogether torn by passion—Men are the creatures of infinite desire and it takes infinity to satisfy them.

The Rotarians were engaged in the process of trying to stroke the tiger. Let them go to the tremendous passion-fraught labor movements and they would hear the cry of bitterness that came out of the slums. They said, "Be kind, and let's all work for one another." And back came the growling reply, "We want more of the comforts of life." Man was not born in peace, he had to make peace. It all came about through the passion of enthusiasm, which in reality was raw



REV. A. S. DUNCAN JONES
He is Welcomed Home

religion. There was any amount of "religious" communism and "religious" Toryism today, and this made them impossible; and if Rotarians thought they could meet the issues by stroking them on the back like a tiger they would "bolt" the whole Rotary movement.

If Wesley had not side-tracked religious fervour in England before the Industrial Revolution came, he said, there would have been a French Revolution in England. They must center all their movements and aspirations in Christ so that the question, e. g., of nationalization, would become a reasonable one. To the miners he would say: "Put your hearts into the Kingdom of God, and your heads into the Coal Report."

In thanking the speaker, the chairman said that Rotary had a definitely religious basis; they were hitching their ideals to a star!

Anyone writing today on "Evolution of the Fall of Man" is sure to "cop it," and Canon Peter Green is no exception. Several people have asked him why he clings to Genesis III. But Genesis III (he says) is no more his reason for believing in a Fall than Genesis IX is his reason for believing in rainbows. He believes in rainbows because he has seen them; he believes in a Fall because he seems to find many proofs of it.

He doubts if people realize what a complete collapse of Christian theology is involved in the rejection of the Fall. Discard the idea and you may work out a theology. But it will have no sort of connection with the theology of the last nineteen centuries. * * *

The Rev. A. S. Duncan-Jones, on his return from the United States, was given a warm welcome last Saturday by a representative gathering in the Church room of S. Mary, Primrose Hill.

News Paragraphs of the Episcopal Church

Bishop Reese of Georgia Urges a
More Lively Interest in
Social Service

MORE LETTERS

By Rev. W. B. Spofford

A conference of laymen was held in connection with the convention of the diocese of Georgia, which met at St. Mark's, Brunswick, on April 21st. Representatives were present from practically every mission and parish and a laymen's league was organized for the purpose of propagating Christianity through personal evangelism. Bishop Reese in his convention address made an eloquent plea for more interest on the part of Church people in social service. "Those who are avowedly His disciples have been too indifferent to his aspect of their religion. The Church in Her corporate capacity has been in the past too indifferent. It is true we give food and second hand clothing to the poor. We build and operate hospitals and orphanages and homes of various sorts. We indulge in certain comfortable and easy acts that we call charity. All of these are good. They are Christian. The impulse out of which they spring is the impulse of love and sympathy, born of the life and death of our Lord. But in spite of this excellent work, the conditions in our prisons, for instance, remains generally a disgrace to our civilization, which we think is Christian. The housing conditions under which many of the people live in our cities and country districts are shameful and are festering sores, breeding disease and vice. In spite of our pride in our educational systems, illiteracy and ignorance shackle the minds and souls of many, some at our very doors. The conditions under which thousands labor are unjust and cruel. Some very respectable Christians are probably living on dividends earned in industries where child labor is exploited and childhood is prematurely throttled. We have not learned as a fundamental principle of Christian ethics that human rights take precedence of property rights. The poor and weak and unprivileged have been exploited by the strong and the rich ever since the world began, and they are today.

"It is true, thank God, that there is a growing consciousness of responsibility, and that these grave problems of social amelioration and social justice are receiving serious consideration. Intelligent and conscientious efforts are being made to improve conditions. Conditions have improved in many respects and in some quarters the recognition of the necessity of putting religion into social rela-

tions is increasing. A better day is dawning, and we can hope and pray that as time goes on it will broaden into a noon-day of light and peace and good will, among all classes and conditions of men. But we are still a long way off from an earthly paradise. Whether we shall ever attain it I do not know. There is yet plenty to do to approximate the fulfilling on the second great commandment."

* * *

A great meeting of the National Cathedral Association was held in Washington on April 21st. Bishop Freeman challenged those present by declaring that a twenty million dollar office building now in the process of construction in New York will be completed within a comparatively short time. "Surely it is a matter of primary importance to every Christian that this great witness for Christ to be built heavenward without a moment's hesitation."

Bishop Rhinelander, canon of the Cathedral, told of the activities of the College of Preachers which is "the spiritual arm of the Cathedral. We must see that the soul which inhabits the body shall be as strong and beautiful as the body in which it dwells." Major General Grote Hutchinson, director of the association, reported that \$300,000 had been raised in the New York campaign during January, and mentioned gifts that had come as a result of campaigns in other cities.

The curator of the Cathedral estimated that more than 200,000 people had visited the Cathedral during the past year. The Rev. F. J. Bohanan, field secretary of the association, said that there were but 5,000 members in the association, and set a goal of 50,000 members for the year.

The Rt. Rev. G. H. S. Walpole of Edinburgh, Scotland, was the principal speaker. He expressed great admiration at the work that has been done, declaring that when he had heard Bishop Satterlee outline the plans for a National Cathedral over 25 years ago he felt that it was an impractical dream. "I now see here on Mt. St. Alban the result of prayerful labor."

* * *

A quiet day for the clergy of Birmingham, N. Y., and vicinity was held at Christ Church on April 27th; Bishop Booth, coadjutor of Vermont, conductor.

* * *

The banner Church school of the diocese of Springfield is St. Bartholomew's, Granite City, the Rev. W. H. Tomlins, rector. Their Lenten offering was over \$300, which is the largest per capita offering of the diocese.

* * *

The following is not Church news but may provide you with a smile.

The amputated arm of a woman was found recently in a gravel pit near Madison, S. D. In commenting upon the incident a local newspaper publishes the following lucid statement:

"It was first thought that the arm might be one amputated from a woman injured in an automobile accident near Madison last summer, but the fact that as this arm is the left and the one amputated in that instance was a right arm, the authorities have concluded that there is no connection."

Highly creditable to the authorities, I am sure!

* * *

The men of St. Peter's, Peekskill, N. Y., made a pilgrimage to Holy Cross Monastery over the last weekend.

* * *

An effort is to be made to raise a half million dollars for St. Augustine's School in order to provide a full college course to negroes under Church auspices. The institution is under the direction of the American Church Institute for Negroes. The Rev. E. H. Gould is the president of the school.

* * *

The Messiah, Detroit, the Rev. Hiram K. Douglass, rector, needed money for improvements and additions to their plan. They set the goal at \$79,000. In eight days they raised \$90,000.

* * *

The rural church summer school is to meet at the University of Wisconsin again this year. The courses are to be given by professors of the university on such matters as sociology, organizations, surveys, cooperative marketing, agricultural economics, adult education, the family in rural communities, etc. The Episcopal Church group is to be under the direction of the Rev. F. D. Goodwin.

* * *

The Church of the Heavenly Rest and the Chapel of the Beloved Disciple, now a united congregation, are to start building operations on a beautiful new church this summer. It is located on Fifth Avenue at Ninetieth Street. The old property of the parish of the Beloved Disciple on 89th Street was sold last week to the Dutch Reformed Church for \$425,000. The Rev. Henry Darlington is the rector.

* * *

A reception to Bishop and Mrs. Stires was given by the congregation of the Cathedral at Garden City, Long Island, last week. After repairs on the bishop's house Dr. Stires has moved to Garden City from a Brooklyn hotel.

* * *

Here is a letter from Mr. Channing Pollock, the author of "The Fool" and "The Enemy," which I am very glad

to print:

"In the past three years I have had 1,700 applications from churches to permit amateur performances of "The Fool." Much as I wanted to do this, I have been unable to consent because these rights are the property of the Century Play Company, of 1440 Broadway. The letters have caused me a good deal of regret, because I have felt that my attitude would be misunderstood and that church societies would believe that I was holding on to these rights through mercenary motives. On this account I have now made an arrangement by which "The Fool" is available for amateur societies in churches and schools through the Century Play Company, and I should be deeply grateful if you would make mention of this fact in THE WITNESS."

* * *

The Rev. Cyril Bentley, who has done such a good job during the past few years as the executive secretary of the diocese of Atlanta, has accepted a call to the rectorship of Christ Church, Macon, Georgia, succeeding the Rev. Oliver J. Hart, who is now the rector of St. Paul's, Chattanooga.

* * *

The Louisiana Young People's Service League is to have a camp at Bay St. Louis, Mississippi, from June 5 to 15. The director is the Rev. Gardner L. Tucker, after whom this year's camp is named. The athletic director is Mr. Phil Phillips of the Y. M. C. A., New Orleans, and the chaplain the Rev. E. F. Hayward of Monroe. There will be one hundred members enrolled.

* * *

The Rev. R. E. Brock has accepted a call to St. George's, St. Louis. Mr. Brock was brought up as a boy in the parish and sang in the choir there for a number of years.

* * *

The Rev. Dr. James Empringham, who has had so much to say recently on the prohibition question, is being sued for infringing on the patents of Dr. O. B. Schellberg, who claims that Dr. Empringham, as head of the Health Educational Society, Inc., has used apparatus in the clinic of the society upon which he holds patents.

* * *

The children of the Church School at Grace Church, Grand Rapids, Michigan, raised \$1,580 during Lent for their Easter offering. Dr. Sargent, the rector of the parish, was made the chairman of the provincial department of religious education at the synod that met recently in Racine.

* * *

Christ Church, Corning, New York, the Rev. George B. Kinkead, rector, was assessed \$6,083 as their quota to the diocese and the National Council. By the first of April this amount had

been over-subscribed to the extent of at least \$200. THE WITNESS goes into practically every home of this parish. We hope there is some connection between the two facts.

* * *

Bishop Darst of East Carolina left Wilmington on the 27th on a month's tour of the country in the interest of the national commission on evangelism of which he is the chairman.

* * *

How is this for a bit of social service rendered by Indian men in South Dakota? "On April 16th the Brotherhood of Christian Unity travelled down to St. Alban's Chapel, and the next day put in their time completing the cemetery and church fences. They afterward joined the regular congregation in a belated Easter service."

* * *

At its annual convention, May 9th, the missionary district of South Dakota begins an organized effort to provide an endowment for the Episcopate looking toward the eventful establishment of a self-supporting diocese. This will be the annual object of the Convocation offering. Gifts from all parishes and missions will be gathered on a Sunday preceding Convocation and brought for that purpose.

* * *

"I cannot understand why you print articles like that written by Bishop Johnson on Individualism that appeared in your issue of April 22nd. There are those of us in the Church who will insist upon our right to have services, such as the Benediction, regardless of whether Bishop Johnson or anyone else brands us as essentric individualists. And I am very certain that such articles will do your paper little good. You may print this if you care to but I must request that you do not print my name since I have no time to answer the letters that it might bring. Sign it there fore merely,

"A Protesting Subscriber."

* * *

He should have signed, "A Catholic Protestant," shouldn't he?

* * *

And here is a good healthy wallop at me: "I am enclosing check for

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two dollars to pay my subscription to your paper. I take this occasion, however, to register my disgust with the recent article expounding the sociological views of the managing editor. It was not only poor sociology; it was destitute of psychological understanding. The cause of the laboring classes will never be advanced by that kind of careless advocacy.

Sincerely yours,
Francis F. Webster."

Waltham, Mass."

* * *

And a third, too long to print, protests against the writings of the Rev. Almon Abbot and the Rev. A. Manby Lloyd, who are indicted for bad theology, poor manners and a lack of knowledge about the British Isles.

* * *

Under the circumstances we have been wondering whether or not we should go on. However a little sleep, ten grains of asperin and a cup of black coffee and we are set for another issue.

* * *

Oh, yes. In order that Dr. Wilson may not be offended I must say that a dear lady in Pittsburg considers him a fool because of what he wrote about Theosophy. Guess that takes us all in except Dr. Atwater and Mr. Newbery. Hope they won't feel too badly about it.

* * *

St. Mary's Cathedral, Memphis, Tennessee, is campaigning for funds to build a rectory for the Archdeacon of Panama. Bishop Morris of Panama was formerly the dean of the

Cathedral. Archdeacon Sykes is to be in the diocese during May to speak on the work in the Canal Zone.

* * *

We will have to wait a bit before we can work out the last reel of this week's movie, but this bit of Church news seems to contain the elements which go to make up an interesting moving picture. A Chinese baby was betrothed in infancy and was brought up in the home of her fiance, according to a not infrequent custom of the country. The family was reached with the Gospel story through a class in cross-stitch embroidery that was organized by Mrs. Edmund J. Lee, a missionary, in order to give work to destitute Chinese families. Soon the family became Christians. Later the bride-to-be joined the class, learned cross-stitching, and by the sale of her product through the missionaries was able to help her future husband through St. Paul's High School and later St. John's University. She herself graduated from St. Agnes' School. Upon graduation the young man decided upon entering the ministry and the girl is still busy with her work in order to help him pay for his education. We have to leave the story there. We hope we will be told soon to write the last reel, with an ordina-

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—O—

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tion, and the final scene of a Christian marriage.

* * *

The directors of Church schools in Chicago have an organization that is doing much to make for better administered schools. A meeting was held last week when there was a spirited discussion on the subject, "The Superintendent and the Child," following a paper by the Rev. Frederic S. Fleming. The Rev. R. R. Reinhardt is the president of the association.

* * *

St. Andrew's, Buffalo, New York, the Rev. Charles E. Hill, rector, is campaigning for \$100,000 for a new church building. It is to be a thank offering for the life and ministry of Bishop Brent, who served the parish for two years.

* * *

Convention of Young People of the diocese of Springfield is to be held at St. Paul's, Alton, May 15th and 16th.

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The principles are to be the bishop, the Rt. Rev. John Chanler White, and the Rev. Karl Block, rector of St. Michael and All Angels, St. Louis.

* * *

For the deficit to the National Council there is \$1,028,854.30 in hand in cash at the Church Missions House. The total of cash, pledges and definite assurances is \$1,229,334 as of April 27th. Fifty-four dioceses and districts have reached 100 per cent of the amount pledged.

* * *

The banner in the diocese of Northern Indiana is retained by the Church School of St. John's, Elkhart, with an offering, presented at a great united service last Sunday, of \$684, a per capita offering of \$6.84. St. Paul's Pro-Cathedral, Mishawaka, was second with an offering of \$205, per capita, \$6.21. The largest amount in a single mite box was \$87, from the box of Robert Lockton, the son of the rector of St. John's. How did he do it? He bought the ingredients of brown bread and marmalade, manufactured and sold his product. My goodness what a nuisance he must

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have been to his good mother.

* * *

Comments on the proposal that the Church unite with other Christians in observing the Festival of the Kingdom of Christ on the last Sunday in October. This from Mr. Fred B. Smith, the chairman of the World Alliance for International Friendship through the churches: "I had great pleasure in reading the article on the Festival of the Kingdom of Christ by Dean Ladd. It is a tremendous prophetic utterance and I hope will be widely read and accepted."

The Rev. Dr. Milo Gates, vicar of the Chapel of the Intercession, New York, writes:

"Dean Ladd's suggestion for the observance of the new day seems to me a stroke of religious genius. I hope we shall all unite in observing the day, for I am sure that if we do, such an observance will go far toward bringing us together."

And the Bishop of South Dakota, the Rt. Rev. Hugh L. Burleson, has this to say:

"It would be a privilege to pray with the Pope for the extension of the Kingdom of Christ. Doubtless he might not mean what he should mean, and in his prayer he would visualize the growth of the Roman Catholic Church as its only possible fulfillment;—but is it not advantage, rather than difficulty, that an object of prayer has been proposed in which, though conceiving different processes we can with all our hearts desire the same outcome—that our common Lord may become central and regnant in the consciences and lives of men? It would seem that the observance of such a festival throughout Christendom would have the greater potency because it originated in a suggestion from the pontiff of Rome."

More comments next week.

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Sundays: 8:00 and 11:00 A. M., 4:00 and 8:00 P. M.
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Holy Days and Thursdays: 11:00 A. M.

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

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Some people ask, "Why is the Church in Western Kansas so weak?" Bishop Mize of Salina is asking it of himself, and points out the following reasons:

"1. There are but fourteen clergy. In the same area the Methodists have three hundred settled pastors and the Roman Catholics have an equal number of priests.

"2. Insufficient equipment, or the entire absence of it, in most of our towns. The Cathedral is the only dignified building. The southern half of the district has not a single church building of worthy appearance, the northern half has only a few good churches, and all are small. Everywhere other religious bodies have churches costing from \$50,00 to \$150,000. In Salina, the Roman Catholics have a school building costing one million dollars, the Methodists a university of equal value.

"3. The long distance. From Salina to Liberal is a ten-hour journey for the Bishop; Goodland is twelve hours distant. Our groups of Church people are separated far from one another. As they cannot often meet together, the inspiration from contact with other Church work is lacking.

"4. Western Kansas for the most part is prosperous and the people are generous, particularly in the new missions, but the burden of self-sustenance is too great for small groups especially, in addition to the support of a priest, property must be secured and a church built."

But there is another side to the picture. Bishop Mize can say with

truth that the district of Salina is making progress.

"Progress in morals, in interest and in responsibility. The clergy we now have seem better fitted to meet the problems of their difficult position. New equipment is being added, new missions are bringing the people more closely together."

* * *

Bishop Roots writes from China of a communistic center, Anyuen, a mining town of 50,000 with a Communist Club of 13,000 men. The mines have troubles of their own, what with interference from military authorities, danger from bandits, scarcity of capital, and difficulties from the workmen's club which on the one hand demands and secures large increases in wages, and on the other hand seems unable to insure that the workmen will average more than six hours out of a nominal twelve-hour day. One result, for example, is that the mining company is unable to deliver coke at its own dock at Haungshikang at as low a price as it can be purchased and delivered there from Japan.

A point of particular interest for us is the presence of the Church in this town of Anyuen. Largely through graduates of Boone, St. John's and St. Hilda's, our Church leaders have direct access to the men who are at the head of affairs, both in the mines and in the town. The chief engineer of the mines was in St. Paul's, Shanghai, and the chief overseer of the workmen is a former Boone student and an eager supporter of the Church, both in gifts and work.

The Chinese priest is making natural and helpful connections all around, finding real friends both among the directors of the mines and also among the miners, who constitute the larger part of our membership, and among the merchants and government officials. In the past year a rectory and day school have been built, on the Church's own property, and are in use. Bishop Roots says, "This is an indication of the way in

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- (4) Program.
- (5) The Juvenile Court Girl.
- (6) The Church Mission of Help and Non-Church Organizations for Girls.
- (7) Girls in the Young People's Movement.

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which these important enterprises which seem on the surface to require conditions of peace and order to be carried forward are nevertheless going ahead in spite of all adverse conditions."

A School of Religious Leadership has just been closed at Ansonia, Connecticut, after a period of ten weeks. Twenty-eight churches co-operated.

I find these "Want Ads" in the little parish paper of St. Andrew's, Newark, New Jersey:

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DR. RUFUS JONES AT ALEXANDRIA

(Continued from page 8)
along the way. There is need for a well-guided effort to practice the Presence of God. We need a crop of ministers who know not only the Bible and Church history but also

God. We need a deeper psychology of man's inner life and the relation of the human and divine. Let us be done with husks; let us study these innermost realities."

In an earlier lecture, on "Mystical Religion and the Abnormal Traits of Life," Dr. Jones pointed out that despite the ill health of certain famous mystics the essential mystical experience is a natural one, citing Professor Otto, Sabatier and Santayana as men who found such religion as inherent capacity of the human soul. He defined mysticism as "the overbrimming experience of contact, and perhaps of union, with a life larger than our own which impinges on our souls." This experience he made clear is often present in practical activity. Many persons practice the Presence of God apart from prayer. It is no one dazzling experience but a thousand star-like illuminations. It brings not mere freedom from something. Mystical peace is positive. It is an inward calm and blessedness. Strength is added to the native stock of endurance, and the individual soul feels that it can "stand the universe."

In a third lecture on the "Influence of Mystics on Martin Luther" Professor Jones traced the decisive influence of mystical writings in the life of Luther, suggesting that it was this influence which changed him from a meditative monk to a dynamic reformer.



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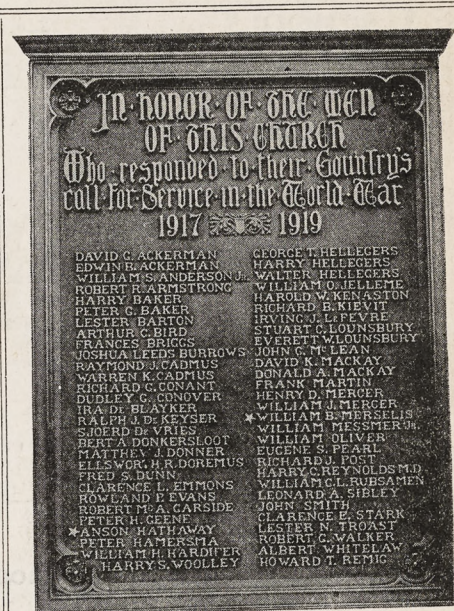
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