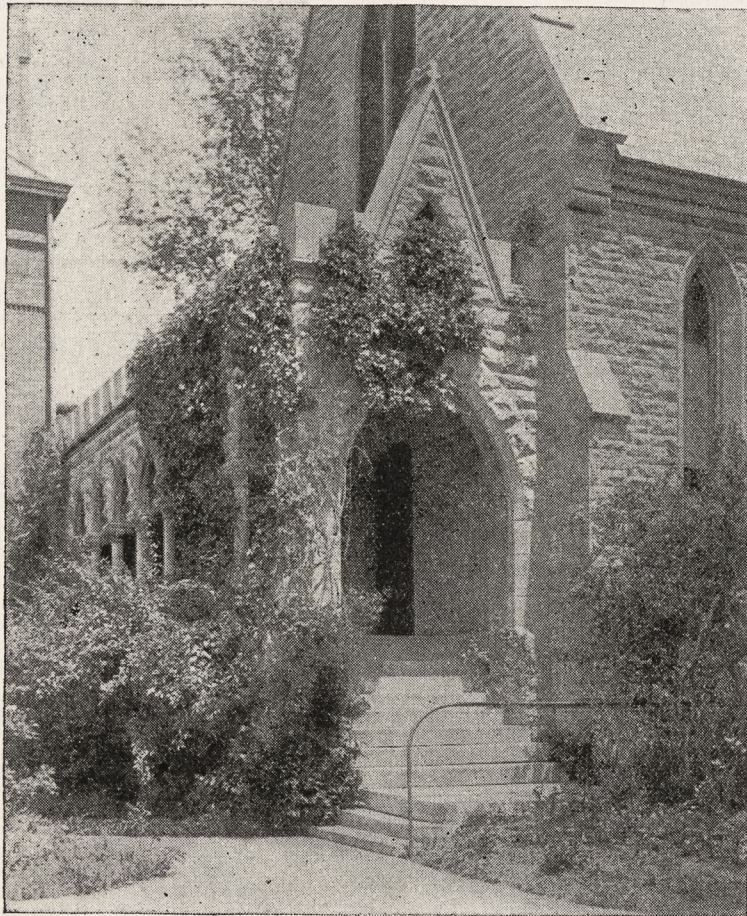


The **WITNESS**

CHICAGO, JUNE 17, 1926

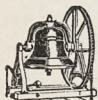


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MAGNIFIED MICROBES

A Book Review

BY BISHOP JOHNSON

I SOMETIMES wonder why I spend my time reading books which, when read, arrive at the conclusion that the mind with which I appraise them and the consciousness with which I weigh the arguments have no conscious appreciation or valuation of the argument which I have considered.

It must be that it is the same motive which makes me enjoy "Alice in Wonderland," which was written by a mathematician, who seemed to delight in paradoxes that, to say the least, are anything but mathematical.

If I am not, because I think, why bother to think; and if I am not when I love or hate and the object which I love or hate is not either, why not be wooden, since that would be a highly scientific attitude to take.

I have been reading, "Science, Religion and Reality," edited by Joseph Needham, published by the Macmillan Co., and sold for \$4.50, said \$4.50 representing an illusion because said \$4.50 is a protest against the law of conservation of energy.

For by this law, ice becomes water and water becomes steam, and then by a reverse process steam becomes water and water becomes ice and no energy is lost; but the heat and energy which I expended in making the \$4.50 and which then produced the energy which acquired the book, will not revert if I return the book to the seller and he returns the \$4.50 to me, and I find myself unable to re-incorporate the \$4.50 into the me whose heat and energy originally produced it.

Something has gone out of me that will not come back and congeal into me again.

The book is an excellent one, if you have the brains to read it; although just why the electrons in my brain find it difficult and the electrons in

your brain find it easy, scientific deponents say not. In an automobile the electrons discharged from the gasoline are not so erratic; they always function if it is real gasoline.

That is where gasoline electrons put it all over brain electrons.

Yet I found a lot of satisfaction in the book, even with my low-grade electrons.

The book is a compilation of English scientists dealing with the controversies between Religion and Science in a most able and impartial way. It has an introduction by Lord Balfour and a conclusion by Dean Inge, although the introduction scarcely introduces, and so like him, the conclusion does not seem to conclude.

Parts of the book can be readily understood by the ordinary mind and some of it I am sure is understood in Heaven.

However, it is fascinating reading, especially the essay on "The Domain of Physical Science," by Arthur S. Eddington, Professor of Astronomy at Cambridge, whose essay is a cross between Punch and Mr. Einstein.

I especially enjoyed the Punch. Let me quote Mr. Eddington's illuminating description of the attitude of the mechanistic physicist toward human beings, which he rightly calls the breakdown of microscopic analysis.

By microscopic analysis he refers to the habits of physicists who take the electron or microbe as the unit of being and then by magnifying this unit produce a world, which is not really a world but only a magnified atom which may be the world or may be merely a near-world.

Mr. Eddington says, by way of illustration, "The operator at a telephone exchange has to deal with a number of entities called subscribers.

To the operator the subscriber is an entity with various aspects; he is (1)

a number, (2) a plug-hole, (3) a voice, and (4) even a human being.

In the first and second aspects (which are the aspects with which the operator is most concerned), Subscriber No. 1357 may be dissected into digits, 1, 3, 5, 7, or into board 1, section 3, row 5, column 7.

This dissection is important in explaining some of the mysterious properties of subscribers,—for example, why Lady Blank, No. 1357, is so often confused with the chimney sweep, No. 1397, a phenomenon not explicable by reference to the undissected aspects of these subscribers.

The telephone operator might get into the habit of thinking that subscribers were entities composed of four constituents, because this analysis is true of the aspects which she studies; but we cannot analyze a human being into four parts corresponding to the digits of his telephone number." In short, who would ever expect a magnified microbe to have all the attributes of a human being, unless, forsooth, each microbe had all the elements which, when magnified, would become a human being?

Mr. Eddington points out that after all the physicist studies everything by a system of pointer-readings, such as weight, size, etc., which headings are taken on an arbitrary scale by which he measures his readings.

There are certain things in nature, such as love, for which man has not yet invented a pointer-reading or scale.

Of course the physicist eliminates from his nice little plan that which he cannot measure, but does the thing cease to have reality because man has not yet invented a scale by which it can be measured?

In short, Mr. Eddington very well points out that perhaps the real difference between things is not that of

matter and spirit, but that of measurability and non-measurability, as the real differential which exists.

He then proceeds to introduce the Einstein theory of relativity into the problem. I can truthfully say that he has introduced me to Mr. Einstein, but the introduction has not yet resulted in an intimate acquaintance.

However, he shows pretty conclusively that the mechanistic system of the universe is really a vicious circle, which has four arcs through which it proceeds.

The first arc is matter; the second is mass momentum stress which are deduced from matter.

The third arc is the potential which seems to be the mathematical deduction that can proceed from mass, momentum or stress and the fourth arc is the interval by which this deduction is measured in the clock or scale—so that he makes the definitions of physics to proceed in this vicious circle on the method immortalized in "The House that Jack Built": This is the potential, that was derived from the interval that was measured by the scale, that was made from the matter, that embodied the mass, etc.

But, instead of arriving at Jack, we make a circuit back to the beginning of the rhyme. So now we can go 'round and 'round forever.

Of course, human consciousness has no place in this merry-go-round, hence it must be eliminated as it spoils the continuity of the rhythm.

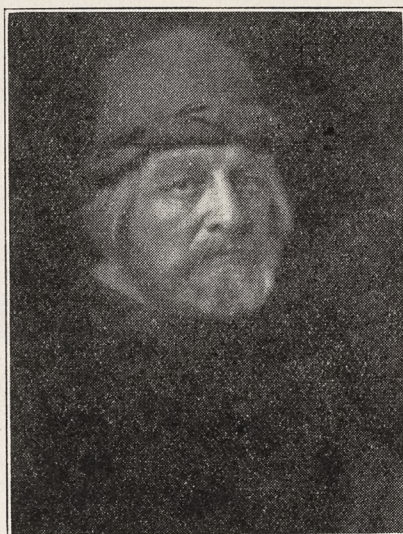
In short, human consciousness is a factor that cannot enter into the scheme of magnified microbes; it spoils the sport of the squirrel as he chases himself around the circle and, hence, the physicist ignores the interruption and pursues his endless circle, which can never end in any other purpose than its meaningless circuit. This satisfies the mind which starts with a preconceived theory and ends about where it starts. I advise those interested in the controversy between religion and science to get this volume of essays, and while nobody but a polyglot can understand it all, there is enough in it that is plain English to keep up interest in the symposium.

I only wish that people who know so much would study English and translate the jargon of science into the language of the common people.

I never feel that anyone really knows a thing until he can translate it into ordinary speech. Technical language is useful, but not illuminating. In this particular Science and Religion are somewhat alike. But the Master is never guilty of this verbosity.

He knew whereof He spoke, and so he could tell it to a child.

Technical language is a kind of muscle-binding which prevents close fellowship.



CHARLES RANN KENNEDY
A Member of the Club of F. L. E.

This book is not pro-Christian but it is impartial in its presentation of the subject, which makes it attractive.

Let's Know

A HARD CASE

By Rev. Frank E. Wilson

ONCE when I was a theological student and thirsty for knowledge, I dropped in at a Holiness meeting in Chicago. Sliding into a seat in the back of the hall I listened to a lurid tirade against the unsanctified with many scorching embellishments of fire and brimstone. The net result that night seemed to be one convert who got down on his knees before the platform with a stalwart brother on each side holding up his two hands and making frantic petitions for grace, while the choir swayed hither and thither to the tune of a mournful dirge.

One of the personal workers sat down beside me urging me to go forward and be prayed for. He was anxious for me to attain the state of holiness wherein one could never do anything that was wrong. I asked him if he was in such a state of impeccability and he answered me that he was. Then I asked him how he managed to be such an improvement on St. Peter.

"What do you mean?" he inquired.

"Well," I said, "St. Peter made his great confession of faith in Christ for which our Lord gave him a very pointed blessing. And afterwards St. Peter flagrantly denied his Master three times."

"Show it to me," said my friend, handing me a New Testament.

I opened to the sixteenth chapter of St. Matthew and began to read

it. But he interrupted with another demand that I come up and be prayed for.

"Wait a moment," I answered. "What about St. Paul? He was converted and endowed with many gifts of the Spirit, yet he wrote 'the good that I would I do not; but the evil that I would not, that I do.'"

"That," said the personal worker, "was before he was sanctified so you could not expect anything different."

"Well," I suggested, "he had been a good many years an apostle in the Church. When do you suppose he was due to be sanctified?"

"Come on up and be prayed for," was the irrelevant reply.

Then he made one final effort. "You see, it is just like this. Suppose you have fallen in the lake and you are drowning. Someone comes along and rescues you. Well, when you are out—you are out. The lake has no more peril for you."

"Maybe so," I said, "but the next time it rains you are likely to get wet."

With that he gave me up as a hard case and went his holy way in search of a more promising prospect. I went home pondering on the strange mentality which can isolate a text or two from the Bible (e. g. "the blood of Jesus Christ, His Son, cleanseth us from all sin") and upon them build up an open-and-shut system of faith which completely ignores conflicting texts out of the same Infallible Word. Also I wondered what remarks our Lord might have to offer on the combined subject of Christian humility and spiritual pride.

Preacher, Pulpit and Pew

By E. P. Jots

When the manuscript preacher has read the last word on his paper he is done. I used to have a devoted and useful ministerial friend who often became filled with enthusiasm as he neared the close of his sermon. He would clench his fist, swing it furiously in the air, his face glowing and his eyes blazing. "Now for a burning exhortation," I would say to myself. All was ready. The decks were cleared for it. But no, he would swing his fists about, and shout—"Oh! Oh!" and that was all. He was simply afraid to launch forth and venture out from the shore—a slave to his paper.

The Scotch people don't like manuscripts in the pulpit. On one occasion the domine, like my friend, warmed up at the close of the sermon and, as he turned the last leaf of his manuscript, he said: "My friends, I might enlarge upon this subject!"

An old lady in the gallery was looking down upon him and saw the situation. She had been provoked that he read his sermon, and promptly spoke out: "You canna, you canna, ye are doon, and ye know it!"

A revival was raging in a Virginia colored church. The fruits had been considerable. One obdurate soul, however, resisted the efforts of the elder. Called to account for his reluctance, he replied:

"Yo' see how it is, Elder. I'se got a problem. I don't see how I'se gwine git mah shirt on ovah mah wings when I gits to Glory."

"Dat ain't yo' problem," retorted

the exhorter promptly. "Yo' problem is how is yo' gwine git yo' hat on ovah yo' horns."

A tough old bird was dying and his wife sent out for a preacher. The preacher came and said to the dying sinner:

"You had better renounce the devil, my friend."

"Renounce the devil!" exclaimed the dying man. "Why, I ain't in a position to make any enemies right now."

Minister—Now, Elmer, can you tell me what a gentleman is?

Elmer—Yes, sir. He's a grown-up boy that used to mind his mother.

"Our church has been without a pastor for some months," writes a subscriber. "On Saturday the choir leader gave this notice to the daily paper: 'Linden Congregational Church. Morning worship at ten o'clock. Mr. Jones will preach and the choir will sing "The Lord Have Mercy Upon Us."' Mr. Jones read the notice, but said nothing. In his sermon, however, he spoke of the wonders of science, and especially of airships. 'It will not be long,' he said, 'before they will be in common use. I can imagine many of this congregation getting into a big airplane on Sunday morning and going to some church many miles away to hear some good music.'"

ST. MARY'S SCHOOL, KNOXVILLE

A Great Church School

BY SUZANNE FAWCETT

SIXTY years ago Doctor Charles Wesley Leffingwell founded Saint Mary's School, Knoxville, in the heart of Illinois, and for a great part of this time its tall spire, surmounted by a golden cross, has been a landmark.

One's first glimpse of Saint Mary's, whether he comes by train or motor, is of this spire and cross showing high above the tree-tops. The spire and cross are symbolic of the noble ideals and high Christian character of the school which become apparent upon closer acquaintance with Saint Mary's and its daily life.

The immediate approach to the school is through beautiful Syringa Drive, a shady lane winding up from the railroad station between Saint Mary's pretty golf course and the ample playgrounds of Saint Margaret's Hall—the school for very young girls. Or one may come up the street bounding the links on the farther side, and passing between miniature, willow-bordered lakes. In either case the guest finds himself facing Saint Mary's main building, a great winged edifice of mellow brick covered with vines. This building is flanked on the east by a gray stone chapel connected with the school by a chaste cloister. Wide, green, tree-shaded lawns stretch away from the buildings. The impression is one of gracious dignity.

Many-sided is the life which goes on within and around the buildings! One important side of it, of course, is composed of study and classes, for Saint Mary's maintains high academic standards in order that her graduates may be adequately prepared for training in colleges throughout the country, or so that they may have a substantial back-

ground for the immediate responsibilities of life.

Nor is the body neglected while the mind is being trained. The location of the school in the midst of rolling, wooded country offers delightful opportunities for cross-country hikes. During free hours when sports reign the campus itself rivals a three-ringed circus in variety and interest of entertainment. Basketball, baseball, or hockey games, tennis matches and golf tournaments demand attention. Or splashes and gleeful shouts from the open windows of the recreational annex give evidence of good times in the swimming pool.

No matter what the game, or how little the skill, it is played with enthusiasm. The spirit of good sportsmanship prevails. The girls' own athletic association demands true sportsmanship as the first requirement for athletic recognition in any line. That spirit of "playing the game" is fostered in every possible way in all phases of school life. It is the theme, presented in divers forms, of the Rector's informal evening talks. Indeed, it was primarily for character building that Doctor Leffingwell founded Saint Mary's School; and character training is still the chief purpose of the school. Accomplishment along all lines is encouraged and praised, but in the last analysis, if one cannot be all things, it is a case of "Be good, sweet child, and let who will be clever."

At Commencement when diplomas and academic honors are conferred, a Maid of Honor medal, with its motto, "Non ministrari, sed ministrare," is even more highly coveted than scholastic recognition. The greatest honor

which can befall any girl is that of earning the Rector's Cup—a silver cup presented to the girl who has shown a spirit most in harmony with the ideals of Saint Mary's.

The religious life is stressed not only on Sunday, in Church, but every day in every pursuit. The girls come to feel that prayer and Christian effort are natural and fundamental in life. A place on St. Mary's Altar Guild or in the Choir is one of honor. The services in the beautiful chapel are a revelation to visitors. The early celebration of the Holy Eucharist is always attended by a goodly number of the girls who are present by their own desire. And what a delight it is to behold the wee girlies from St. Margaret's Hall sharing in the St. Mary's worship, singing the services and joining in the hymns! One should really go "home" to Saint Margaret's with these youngsters of the Church, for it is one of the most charming places associated with Saint Mary's. It may be truly called "home" because its arrangements and furnishings are those of an exceptionally lovely home, and its atmosphere is one of happy family life. Certainly, the visitor to Saint Mary's and its daughter school, St. Margaret's, must rejoice that the Church sent such a son as Charles Wesley Leffingwell to the middle west sixty years ago who planned and labored so well for the daughters of the Church.

One of the chief charms of both St. Mary's and St. Margaret's is their lack of institutional atmosphere. The life in each is productive of spontaneity. Shy girls lose their self-consciousness and gain remarkably in poise. Affectation and artificiality

are scorned at St. Mary's. All that is genuine is emphasized.

A girl cannot stay at Saint Mary's for even one year without develop-

ing something of a sense of humor, a keener sense of proportion, and a knowledge of the real values in life. Saint Mary's strives through the

threefold nature of the girl to make her a splendid, loveable woman, and a worthy member of the Body of Christ.

THE CHALLENGE TO YOUNG PEOPLE

How to Answer Your Critics

BY MARGARET PROCTER SMITH

Worker in the Mission Field at Hankow, China

THE future of America is in the hands of the youth of the country, and it depends on how they are trained and not how their fathers and mothers were trained in a former day. I should like to have placed before the eyes of all girls and boys this slogan: "America Shall Not Fail." At present young people are so preached at and talked to and about, that they are apt to fall into two ways of thinking, either becoming self-important or discouraged, and saying, "what's the use." Let the mentors of youth adopt the method of "live and help live," encourage the girls and boys, inspire them, and above all things, set them the right example.

Throughout the ages, the wise-aces—bishops, popes, ecclesiastics—have thundered against the dreadful things the young people were doing. I have never had a doubt but that Pharaoh's great-great-grandmother told her children, "Things were not like this in my day." Do we not see how the people of the time of our Blessed Lord tried to keep the young folks from crowding about Him? Young people seem always to know those who are "for" them and, instinctively, they knew He loved them and very naturally they followed Him; and, let us not forget the value He, for all time, placed on youth, when He said, "Let the little ones come unto Me—for of such is the Kingdom of Heaven."

In that saying, and in that other immortal one, "Except ye become as little children, ye can in no wise enter the Kingdom of Heaven," He did not mean, literally, babes nor tiny children, but very clearly, He meant those having the receptive, obedient, willing-to-trust-and-serve mind that is so natural to the young. We all know that youth passes through that period of adolescence when they know more than any one can tell them and when they question everything. Doubt is considered a hall mark of intellectualism—far be it from them to accept the teachings of those gone before, "old fogies that they were," but this very doubting is probably a Divine dispensation. Honest doubt is a blessing and has caused

search and research. Skepticism is often the result of knowledge, but, happily, knowledge is often the result of skepticism. So when our girls and boys ask, "Why," remember they are by nature, reasoning beings, be patient and explain. The majority of them are eager to learn, to go aright, if led aright. I cannot but know this is true, when I see the splendid work that goes forward, constantly, in service league, summer camps, and conferences. Let us stop this constant criticism of the youth of the day, give them a "boost" and they will be sure to respond. Have faith in them and they will "ring true" to that faith.

It has been recently stated by a southern clergyman, that there are a million critics of young people, and only a "Corporal's guard" working at the job of helping them. Education is the only true evolution, and Christian education the only hope of any civilization that can expect to survive. Parents, teachers, the Church should see to it, that Christian education be widespread. Then, even though we do live in a "jazz" age, we need not fear for our youth. Every age "steps up," progresses, on the preceding age, so why not "step up" to "jazz" instead of the slower time of the waltz and minuet? True enough, speed does not necessarily mean progress, but if we are to go forward, where is the harm in the quick way, if that way be made sane and safe?

So, girls and boys, accept the challenge you have been given in so many sermons and lectures. "Jazz" if you will, always making sure you are "jazzing" up, and not down. "Go forward, Christian Soldiers," to your camps, service leagues, into life itself, and "show the world," as you say in your slang, that the future of America is safe in your hands, that you, the hope of America, shall not fail us, who have faith in you. "Be thou faithful unto death and I will give thee a crown of life."

NOTE: Mrs. Smith has been home on a short furlough, but expects to sail for China in July. She is a councillor of a young people's society in Louisville, Ky., and has proved her-

self a friend and wise counsellor to youth at several summer conferences. No rector should ever ask her to speak to his young people unless he is willing to take the consequences of having them all considering the foreign field.—W. A. J.

MASSACHUSETTS HAS A BOYS' DEPARTMENT

Massachusetts is the first diocese to establish a Department on Boys. The work of the department is carried on by a young layman, Mr. Frank W. Lincoln, Jr., who is especially qualified to do the work. He knows boys, their needs; he is an adviser for all the clergy in the diocese; he develops club organizations and leaders, stimulates programs by monthly suggestions, brings the boys together for interparochial and diocesan meet, relates the boys to the Church, and aims in a general way to utilize their natural interests for the purpose of the more easily developing in them a love for and a loyalty to the Church as the great agent for the building up of their manhood. Archdeacon Dennen is the Chairman of the Department.

Good fortune comes to the Department through the action of the William Lawrence Camp Trustees who have recently purchased a beautiful camp in the Winnepesaukee region of New Hampshire. The site is 1,300 feet above the level of the sea, commands a beautiful view of Lake Winnepesaukee and the surrounding forests for miles. It includes a large frontage on a small lake and the usual facilities for outdoor sports. This camp will be at the disposal and will be under the general management of the Department on Boys. It will be operated for the first time during the summer of 1926 in behalf of the boys of the Diocese generally.

BISHOP FREEMAN TELLS THE WOMEN

Bishop Freeman of Washington was a speaker at the recent meeting of the General Federation of Women's Clubs at Atlantic City; also a commencement speaker at the Naval Academy, Annapolis.

Bishop Ingram Asks Several Questions

Bishop of London, Soon to Visit
America, Says He Is Good
Hand With Babies

"NO WINGS"

By the Rev. A. Manby Lloyd

The Nine Days Wonder—the general strike—has done its work, but not what its promoters expected. Since the trade union congress hauled down the Jolly Roger Mr. Frank Hodges has discovered that this "grey fortnight" has destroyed the Trade Union efforts of half a century; *Truth* speaks of the cowardly fumbling of T. H. Thomas at the eleventh hour, and severely handles that "mountebank orator," Mr. Ramsay MacDonald who is "all bows and smiles to the Government and admits the general strike to be a menace and then goes down to Hammersmith and tell the electors that the said Government could not run a wheel stall."

The *New Statesman* (the Fabian organ) asks how many people knew that the T. U. C. was largely influenced in its final decision by information (accurate or inaccurate) to the effect that the Government proposed to repeal the Trade Disputes Act in one day, confiscate all union funds, call up the army reserves and arrest the T. U. C. itself?

It also disputes the ruling of Sir John Simon that "every trade union leader who has advised and prompted such breach of conduct is liable in damages to the uttermost farthing of his personal possessions."

"My friends," said Mr. Chadband on a celebrated occasion, "why cannot we fly?" "No wings," murmured Mr. Snagsby.

Twenty million pounds of wages sacrificed by the workers would have been better spent some other way. Their leaders chose to fly in the face of economic facts and psychological factors. "No wings." *Hinc illae lachrymae*.

* * *

The Bishop of London was in a merry mood at the annual meeting of Waifs and Strays.

"I am a very good hand at babies," he declared, though he suggested some incongruity in "two crusty old bachelors like myself and Mr. Vicary Gibbs" being president and chairman of the society. "I get on fairly well with young people," the bishop went on, and he proceeded to tell of one baby brought by its parents to stay with him. "That baby went up seven ounces after staying at Fulham Palace a week. After a feat of that de-



BISHOP STERRETT
Chaplain at Bethlehem Conference

scription, can't I say that I am good at babies?" But, turning to the serious side, the bishop pointed to a contrast. Would a slum baby in Whitechapel or Bethnal Green put on seven ounces in a week? It was something that made them think. "The bottom of all the socialism in England is that we have acquiesced too long in overcrowded dwellings. We have acquiesced too long in the inequality between the rich and poor." How were we going to justify God's justice and God's love when one had everything and the other had nothing? "I should have no answer were it not that I believe that God gives wealth to some in trust for the others, and they are bound to pass it on to those who have not got it." The Church Waifs was his favorite society. It took children from places where they had nothing and were in physical and moral peril, and put them into homes that were real homes with real love, giving them also the basis of real character—a belief in a good God—as joyful members of the Church of England.

* * *

Twenty years ago I met the Rev. Fr. Ernest Underhill, the sturdy priest of St. Thomas, Toxteth Park, Liverpool. The vicar of this dockland parish was then under the necessity of locking his church, owing to the activities of the Orangemen. Mob violence, sacrilege, were part of the daily routine. It is amazing that any man could be found to spend his life in such a place, but Fr. Underhill has been there since 1894. He now announces his intention of resigning the benefice.

Evergreen Is To Have A Great Conference

Dean Lathrop Will Again Tell His
Elephant Story at Evergreen
Conference

IDEAL LOCATION

When is a Christian worker an elephant?

This is the nature of the problem suggested by Dean Charles N. Lathrop, executive secretary of the national department of Social Service.

To make clear the point, this is the story that Dean Lathrop tells: "Once upon a time there was an elephant who went walking, every afternoon. And it happened that this elephant developed a friendship for a partridge. In time for the afternoon stroll, the partridge would leave her eggs and would join the elephant and the two grew more and more devoted as time went on. One day, overjoyed at the approach of the partridge, the elephant in his excitement stepped on her. When he saw what he had done, he was sad and the more he reflected upon his friendship for the partridge, the more disturbed the elephant became, until he said to himself—'What can I do—what can I do—and now who will sit on the partridge's egg?'—And then suddenly in the kindness of his heart—the elephant turned around—went back and sat on the eggs!"

It is often like this when well meaning people undertake to "do good"—according to Dean Lathrop—and it is for the purpose of giving intelligent light to the church worker, that this summer there will be special social service conferences at the Evergreen Conference.

A feature of the conference grounds is the little theatre, which though only open a few months of the year, is said to have one of the finest little theatre equipments in America. Here are staged pageants, religious dramas, missionary scenes and other pictorial and dramatic features.

While the program dates feature subjects of special interest to various workers, it is possible to arrange for a complete vacation at the Evergreen Conference and to select such meeting as may be of interest. For the complete program, address Conference Registrar, 605 Insurance Building, Denver, Colorado. Leading dates are:

Church Workers' Conference, July 19th to 31st.

School of the Prophets, August 2nd to 14th.

How May Men Be Won To Christian Church?

Moving Pictures of Missions Is the
Latest Thing in Church
Teaching Methods

WINNING LAYMEN

By Rev. H. P. Almon Abbott

Daniel Webster once asked Thomas Jefferson, "What is to be the salvation of the American Nation?" Jefferson, the Unitarian, replied, "The Nation is going to be saved, if she is to be saved at all, by teaching her children to love the Lord Jesus Christ." Somehow or other we must do it! Brother parsons, let us think it through on our vacation this summer. We have done much; but, we have not done enough, and, perchance, we have attempted to do it in the wrong way. We MUST make the children in our parishes "love the Lord Jesus Christ."

* * *

A director of religious education, layman or clergyman; a man, or a woman, with personality and requisite qualifications; that is what we need in many of our churches. We might economize in other directions, and SPLURGE on that!

* * *

Here is an extract from a Canadian clergyman's letter, received today. It shows that the Canadian and American Churches are alike in some respects: "The democratic system of election of bishops in this country has made it almost impossible to have any really brilliant or progressive men considered. The clergy are jealous, and the laity are afraid to be stirred up." It is a pathetic condition of affairs. When a brilliant or progressive man does "get by," it is in the nature of a miracle. And, God knows how much we need spiritual leadership at the present time. Jealousy and laziness are so thoroughly foreign to "the Spirit that is called Christ."

* * *

When the Puritans or Low Churchmen of their day met the Orthodox in conference at Hampton Court, the Orthodox said to the Puritans, "It is indeed a blessed thing to dwell together in unity. But, dearly beloved, before you may say your prayers along with us, you must wear a surplice." The result was the great Presbyterian denomination.

I remember reading the above. I think it was in one of Dean Hodges' sermons. Evidently the Puritans learned their lesson. I had an ex-moderator of the Presbyterian General Assembly preaching for me the other day, on the occasion of the meeting of the assembly in Baltimore, and although the most worthy

Doctor marched around the church in procession and recession—he insisted upon wearing his GOWN! Shades of the past, and a righteous indignation towards centuries' old indignities manifested toward his brethren must have engulfed him! It was a turning of the tables. As much as to say: "If you expect me to preach for you, I WILL wear a black gown." The result was my thorough-going acquiescence! We are, most of us, so big in big things, and so little in little things.

* * *

As a result of the co-operative effort of the Berlin missionary society and the film department of the evangelical press union of Germany, a motion picture film of the German Lutheran missions of Southwest and South Africa will be "shot" this summer. Surely, we might follow suit! Our mission study class would be enlivened to an appreciable degree by moving pictures of Japan, or Latin America, or the rural problem, as the case might be. I commend the thought to the responsible parties higher up.

* * *

"How are we to win men today for the Church?" So runs an interrogation in a recent magazine. Candidly—I do not know. So many men are so whole-souledly out of sympathy with the Church, as the Church is constituted at the present time, that an effective reconciliation between the Church and the average man would seem to partake of the stuff of which dreams are made. First, so it seems to me: the Church must be as masculine as the man to whom she would cater. She must permit a human latitude of behavior, even whilst she adheres to a divine longitude of character. Little sins must not be magnified into big sins, and piety must be saturated with the breath of reason. Second, so it seems to me: The Church must be honest. In the past, the Church has sometimes inveighed men into Her membership, and into attendance at Her services, through means which have almost amounted to trickery. Men have looked on and seen these things, and they have "passed by on the other side." Third, so it seems to me: The minister must be unworldly, or, and in the best sense, other-worldly. I have nothing to say about that. I am a miserable sinner myself, and my brethren of the clergy know that we are not always "shining examples to the flock." Fourth, so it seems to me: Church people must be REAL. This is the primary requisite. If we are real, genuine in word and deed, we shall ultimately appeal to the average man. For, "we" are the Church. Sincerity always "wins out" in the long run. Masculinity, honesty, unworldliness and reality.

News Paragraphs Of The Episcopal Church

Brotherhood of St. Andrew Protests
Against Action of the
National Council

HARPERS ARTICLE

By Rev. W. B. Spofford

Economies of the National Council, as ordered by the General Convention, has resulted in the appropriation to the Brotherhood of St. Andrew being cut \$20,000. Notice has also been served that after this year the National Council will make no appropriation toward the support of the Brotherhood.

At the meeting of the Brotherhood held in May a protest against this action was made, and a request submitted that the Church reconsider the matter. Since that time the Brotherhood has received notice from the National Council that it is considered unwise to make any changes in the original action. It is, therefore, apparently definitely settled that the Brotherhood of St. Andrew will not receive financial support from the National Council after this year.

* * *

A conference on religious journalism is to be held in Washington, D. C., on June 22 and 23rd. Subjects: What justification is there for Church papers? How far does religious material in secular papers meet the need for a chronicle and interpretation of religious life? How to get churches to recognize the religious press as part of their definite responsibility? How to get pastors and laymen to appreciate the value of the religious press. The comparative values of official and of independent religious journals. What do people want in a religious paper? Can the same paper serve both ministers and laymen? Should controversial subjects be dealt with? Is it possible to sustain the religious press without the support of other income than that from subscriptions and advertising? Is it wise or possible to build up special endowments or other funds to sustain the religious press? What can be done to increase circulations? Well, there you are . . . all of our problems laid before you. It ought to be a nice party, which I shall not miss if I can help it. So if any of you have the answers send them along.

* * *

The South Shore branch of the Massachusetts Church School union has taken a forward step in providing for a quarterly set of uniform examinations for each course in use in

their schools. At the meeting held at Braintree, where the Rev. John C. Poland Jr. is rector, a committee was appointed to prepare them.

At the request of Bishop Kinsolving of Southern Brazil, Dr. John W. Wood, secretary of foreign missions is to visit Brazil this summer to study conditions there.

Bishop Burton preached the baccalaureate sermon at the commencement at Margaret Hall, the diocesan school for girls at Versailles, Kentucky. Judge George R. Hunt, a lawyer of Lexington and a trustee of the school, was the commencement speaker. Bishop Burton in his sermon paid high tribute to Miss Sara M. Gaither, the principal of the school.

The Rev. Norman O. Hutton, rector of St. Chrysostom's, Chicago, has been granted a leave of absence of six months because of ill health. He is to spend part of it in Massachusetts.

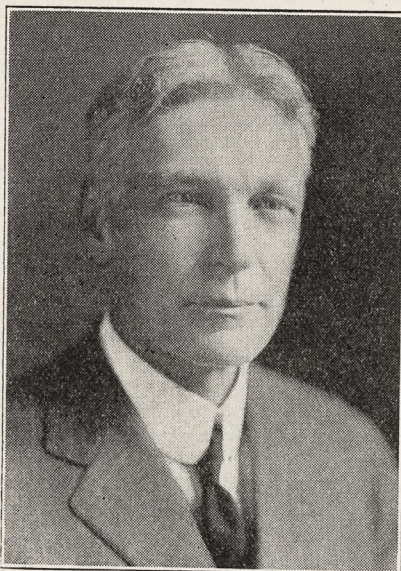
Two hundred members of the Junior Brotherhood of St. Andrew, of Chicago, held their spring assembly last Sunday at Sycamore, Illinois. The Rev. Austin Pardue, head of Lawrence Hall, was the leader.

Miss Elizabeth Matthews, of Glendale, Ohio, was the speaker at the annual meeting of the Woman's Auxiliary of the diocese of Lexington, held at St. Peter's, Paris, Ky., recently. Mrs. W. H. Johnstone of Nicholasville, was elected president for the coming year.

Christ Church Cathedral, Lexington, Ky., is to be redecorated during the summer. The organ, too, is to be rebuilt, the contract having been placed with the firm of Henry Pilcher's Sons. They hope soon to add to their parish house, also.

I have an idea. Next summer let's have a Church summer conference in England. Enough Church-people go, I judge from the requests we get here for address changes, to insure a dandy attendance. It would be a lot of fun. We could all meet in New York on a given date, charter a boat, or a fleet if we needed one, and have the classes going over. That is, if it was calm. And for recreation, instead of the usual ball game between the boys and the girls, we could have races between the various boats, all named after bishops or other dignitaries. What do you think of it? All fooling aside, I'd like to know, for the fun of it, just what percentage of the Episcopal Church is to spend this summer abroad.

The 25th anniversary of the consecration of Bishop Brent of Western



DR. JOHN W. WOOD
Will Visit Brazil During Summer

New York comes on December 19th of this year. His diocese is planning to commemorate the event by raising an endowment for the episcopate.

St. Peter's, Peekskill, N. Y., Rev. Arthur P. S. Hyde, rector, is raising a fund for the rebuilding of the organ which is now thirty years old.

St. Mark's and St. John's, Rochester, N. Y., has purchased a site for a new church and are now raising \$75,000 for the new plant.

Rev. J. A. Spencer of Montana has accepted a call to be the rector of Christ Church, Hornell, New York.

Training for Peace is the theme of a conference to be held this coming week in Concord, Mass. Among the speakers: the Rev. Smith Owen Dexter, rector of Trinity, Concord; Professor Clarence Skinner of Tufts College; Professor Harry Barnes of Smith College; Professor Carl Schmidt of Boston University, and others. With Professor Schmidt on the program five years ago the meeting would have been broken up as Pro-German. The world does move.

The summer services, held on the porch of St. Paul's Cathedral, Boston, started last Sunday. The service is preceded by a program by trumpeters.

A pew in memory of Connecticut boys who died in the world war was recently placed in the Cathedral in Paris. Now a second pew is to be erected in the Cathedral, the gift of Connecticut people, as a memorial to the Rev. Ernest Miel, the rector of Trinity Church, Hartford, who died

last year. During the war Dr. Miel served in France.

Twenty students of the University of Nebraska have signed a declaration of purpose which reads as follows: "I will live my life under God for others rather than for myself; for the advancement of the kingdom of God rather than my personal success. I will not drift into my life-work, but I will do the utmost by prayer, investigation, meditation and service to discover that form and place of life-work in which I can become of the largest use to the kingdom of God. As I find it, I will follow it under the leadership of Jesus Christ wheresoever it take me, cost what it may."

Bishop Perry of Rhode Island last week gave the dedicatory address at St. Andrew's Industrial School, Barrington. Rev. Albert Crabtree, warden of the school, recently ill, was able to be present.

A Woman's League for Patriotic Service, composed of some of the same women who are active in the financing of the Cathedral of St. John the Divine, New York, has announced its purpose to erect a \$250,000 chapel at Plattsburg for the use of young men while in the training-camp there. At the meeting of chaplains just held in Washington the government and private persons were urged to provide suitable accommodations for worship at the summer training camps, and it is understood women of other cities are planning to erect chapels at some other camps.

Indications are that quotas of young men desiring to attend these training camps will be over-filled. At most of the camps two corps will be accommodated for periods of thirty days each, one beginning July 2, the other August 7. Six chaplains are provided at each, two Protestant, two Catholics and two Jews. Among those already chosen are Rev. Murray Bartlett, a former president of the Philippine University at Manila, but now head of Hobart College, and Dr. George Boys, welfare superintendent of the American Locomotive Works at Schenectady.

Here is a letter from the Rev. Frank Schroeder which speaks loudly for itself: "Have you noticed the choice bit of Billingsgate directed against our long-suffering and non-resisting Church and Bishop Manning in particular which appears in the June *Harpers*. Story of a Cleric, or some such title. This is one, just one, of the answers of R. C. propaganda toward any unnecessary overtures on the part of certain zealous but, I fear, mistaken clergy and laity of our mis-

takenly kind branch of the faith. Isn't it about time that we kid glove it a little less and shirt sleeve it a little more? Isn't it time for us to contradict the Jesuits and Paulists fathers in their careless publication of tracts? Isn't the time ripe for our presses to turn out more Tracts of the Times which would controvene these outpourings after the school of Cardinal Gibbons, that untrustworthy personage—a bigot to the core—an accuser of his brethren? Now, dear Bishop Johnson, will you not pour your burning coals of fire upon the thick cranium of this new offender of his brethren and incidentally pour hot shot into him and riddle at least his pestilential personalities and insulting references?"

I have no authority to speak for Bishop Johnson but I have an idea that at just this time of the year our good bishop will be finding himself too busy trying to do eighteen holes in 75 to bother much with burning coals of fire. He might oblige with the "hot shots" if the course is good and the weather favorable.

The Rev. George A. Ray of Batavia, Illinois, also takes a little slam at the article from *Harper's* above mentioned. Here 'tis:

"It is quite unusual to find in *Harper's Magazine* offences against the decencies of life. They have been much given, of late month, to articles which are provocative of comment, but the so-called 'Portrait of a Cleric' in the June issue is simple insolence, written in current 'journalese,' and by its misrepresentation and inuendo quite unworthy of a great tradition.

"It is probable that good dictionaries are available to the staff of *Harper's*, if not to the man who gives his name to the article, and so I would venture to suggest that they look up the connotation of the word, 'portrait.' Some one seems to have confused it with caricature.

"And while the staff of *Harper's* may not know it, and the writer of the article certainly does not, 'every school boy knows' that the Bishop of New York is not a Fundamentalist in the sense in which the word is com-

monly used. That is but one example of the abysmal ignorance displayed.

"Is it too much to expect that a magazine with the standing of *Harper's* will not descend to the methods of the gutter press?"

* * *

If these letters keep on coming, I'll be tempted to buy a copy of *Harper's* myself.

* * *

St. Mark's Church School, Waterloo, Iowa, held a real commencement service June 6th. Certificates were issued and the principal of a nearby public school made the commencement address. The school has an enrollment of 108, and 49 of these are communicants. There is a little helpers' division, a home department, collegiate department, and teacher training class.

* * *

Slavery exists in 19 distinct areas in different parts of the world, and forced labor in many other sections, according to a statement to the state department made public today by the commission on international justice and goodwill of the Federal Council of Churches.

Even in regions controlled by the United States, the churchmen report, are found certain forms of peonage closely akin to forced labor. The statements made by the Church officials, they say, are based on reports made to them by travelers and investigators and substantiated by the recent investigations of the League of Nations. By action of the administrative committee of the Federal Coun-

cil of Churches, the churches are urging the government to co-operate with other nations in drafting and then putting into active operation a general convention providing for the complete abolition of slavery and all forms of forced labor akin to slavery.

* * *

Rev. William Dean, rector of St. Andrew's, Fort Thomas, Kentucky, is the leader of a campaign for funds for an inter-denominational community house.

* * *

Mr. John Lewis of Minot has been elected president of the Churchman's Club of North Dakota.

* * *

Archdeacon Harrington of Fargo, N. D., is to have charge of the diocesan holiday house at Detroit, Minnesota. A boys' camp meets here during July and a girls' camp during August. Later a clergy conference will be held.

* * *

If you want to see what women used to wear send for a copy of the program of the Bethlehem Summer School. I venture a guess that the photograph on the cover was taken about three months after I was born. The school opens on June 28th, with such notables on the faculty as Bishop Johnson of Colorado, Bishop Tucker of Virginia, Bishop Sterrett of Beth-

EVERGREEN, COLORADO Annual Retreat for Priests

Conductor, the Rev. William Pitt McCune, P. H. C. The Retreat begins on Monday, August 16th, at 7:30 P. M. and closes Friday morning. Address the Rev. Winfred Douglas, Evergreen, Colorado.

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July 19th to 31st.

School of the Prophets—
August 2nd to 14th.

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lehem, the Rev. Charles Scovil, student chaplain at the University of Minnesota, Miss Zettan Gordon, who has charge of religious education in Bethlehem, and others.

* * *

Compulsory military training in schools and colleges is deplored as foreign to the ideals of the educational system, by the administrative committee of the Federal Council of Churches in an appeal made public asking church people throughout the country to study the whole question of militarism in education.

Special dissatisfaction is expressed by the Federal Council's committee over the extension of the program of military training, of an elaborate and technical character, even into the public high schools.

Believing the matter should be judged with a knowledge of the facts the committee has authorized the commission on international justice and goodwill to bring out a pamphlet on "Shall We Have Military Training in Our Schools and Colleges?" This document, which is under way, will present the arguments which are adduced both for and against the Reserve Officers' Training Corps. The arguments in favor of military training include a statement by Major-General Charles P. Summerall, commander of the New York area of the U. S. Army.

* * *

The Racine conference committee has announced that the Rev. LeRoy Burroughs, student pastor at the Iowa State college at Ames, Iowa, will be in charge of the student course at the Racine conference, and an effort is being made to have representatives present from all the colleges and universities in the western part of the province. Mr. Burroughs is a graduate of the University of

Wisconsin, and is a well-known leader in student work.

* * *

The Rev. Louis N. Rocca, rector of Trinity Church, Fort Wayne, was recently elected president of the Fort Wayne ministerial association, following a term of office as vice-president. Since he came to Trinity Church in November, 1923, Mr. Rocca has deeply interested himself in the civic and religious life of the community, taking an active part in the work of the ministerial association. The latter represents twenty distinct religious groups in this city of churches, having a membership of forty-nine religious leaders. Much has been done, of late, to break down denominational prejudice and to develop a spirit of Christian brotherhood. It was toward this end that last year Mr. Rocca fostered a series of papers based on the World Conference on Faith and Order Program looking toward Christian unity. This was generally conceded to have had a very beneficial effect.

* * *

The Rev. Phillips S. Gilman, a graduate of Brown University, alumnus of the Virginia Theological Seminary, and for the last five years rector of St. Ann's Church, Nashville, Tennessee, received the degree of Master of Arts, in course, from Vanderbilt University at its recent commencement. His chosen fields were history and philosophy, and his thesis presented an historical character

study of "Anglo-Catholicism and the English Reformation."

At the same time Mr. Gilman has carried on an active program of parish development. The communicant list has grown from 160 to 314; a completely co-ordinating and co-operating Church Service League has been affected; the Church School has been thoroughly standardized on the Christian Nurture basis, with a 12 months' session, adult Bible classes and teacher training; and three new young people's groups have been organized, a Junior Bible class, Young People's Service League and Girls' Friendly Society. A vigorous men's club has been conspicuous in purchasing additional Church property and in the regular handling of the annual Every Member Canvass; a personal workers' group has also been developed from this organization. Two other features of parish progress are noteworthy—a parish reporter and publicity assistant, and a Church-

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time kindergarten, eagerly patronized by parents who could not otherwise attend the Sunday morning service together—if at all. This latter grew out of another successful experiment—a simultaneous Summer Schedule for Church and Church School, beginning at 10 A. M., the children joining the congregation for Morning Prayer and then proceeding in a body to their classrooms during the sermon hymn. On Sundays when the Eucharist is celebrated at 10 o'clock the order of procedure is reversed, the school lesson period coming at the beginning, and all coming into the Church in regular procession to join with the congregation in sacramental worship.

Mr. Gilman is celebrating, this spring, not only the fifth anniversary of his present rectorship, but the tenth anniversary of his ordination to the priesthood.

I have had things to say from time about the Cathedral Shelter of Chicago, which is in charge of the Rev. David Gibson. Last year they lodged over 34,000 men, furnished close to 60,000 meals, provided over 3500 pieces of clothing, secured permanent jobs for over 700, and temporary work for over 1200.

The fiftieth anniversary of the laying of the cornerstone of St. Thomas, Battle Creek, Michigan, is celebrated this week. It closed with a service on

Sunday, with the sermon by the bishop of the diocese, Rt. Rev. John N. McCormick.

Mr. Franklin, treasurer of the National Council, writes that to June 1 the Church had broken all records for payments to the National Council. Forty-five dioceses out of ninety-eight have paid in their full proportion of the budget to date, while the total payments are within \$70,000 of the amount due. The payments for May were \$148,500 in excess of the monthly budget quotas, and we are ahead of last year by \$283,949.30. His comment is brief: "The 'Pay as You Go' plan is working. We have stopped paying interest on loans.

Mr. Alfred L. Marquis of Buffalo wins the book this week for the letter about the Famous Living Episcopalian. He writes as follows about Charles Rann Kennedy, who is pictured elsewhere in this issue in the costume that he wore in one of his plays, "The Chastening":

"Chas. Rann Kennedy, author, actor, and playwright, is entitled to F. L. E. because of his elevation of the stage through the medium of such plays as 'The Terrible Meek,' 'Rib of the Man,' 'Idol Breaker,' and 'The Servant in the House.'

"He means most to me because of 'The Servant in the House.' I have read this play many times and I hope

to go on reading and enjoying it for years to come. Can anyone who has read Manson's description of the Church, 'Building and yet built upon' ever forget the beauty of that word-picture?

"It was also my good fortune to see this play and I will always carry with me the memory of that rare

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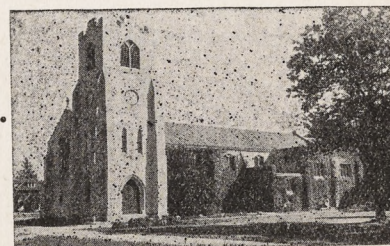
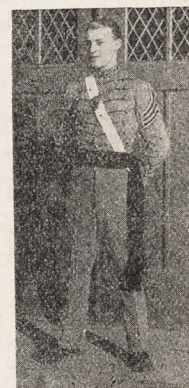
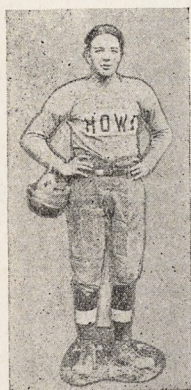
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Week Days: 7:30 A. M., 9:00, and 5:30
P. M. Wednesday and Friday, the Litany
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the Holy Eucharist, 11:00 A. M.

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People's Society, 6:00 P. M.

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The Rev. R. A. Kirchhoffer, rector of Christ Church, Mobile, Alabama, is to devote a month and a half to the work of the National Council, representing the field department at three western summer conferences: Salt Lake City, Los Angeles and Asilomar.

Forty-four young ladies were granted diplomas at the commencement of the National Cathedral School for Girls, Washington. The baccalaureate sermon was preached by Bishop Freeman, the president of the board of trustees, and the commencement address was given by Bishop Mikell

of Atlanta, whose daughter was one of the graduating class. During the past year Miss Mikell has been the president of the student body, the highest honor in the school.

A new \$100,000 church is being built for St. Columba's parish, Washington, D. C., Rev. W. W. Shearer, rector.

Eight men were graduated from the Berkeley Divinity School on June 1st. The commencement address was given by the Rev. George L. Richardson, of Burlington, Vermont, whose son was in the graduating class. Honorary degrees were conferred upon Bishop Oldham of Albany and the Rev. Fleming James, professor at the school.

Bishop Lloyd, who visits the remote country missions in the diocese of

New York—and there are such missions, however surprising that appears to those whose "New York" is confined to Manhattan Island—says that he finds clergymen as lonely as missionaries in Alaska, so completely are they out of the rush of life. But their work is absolutely essential. To mention one phase of it alone, what could be said for us as a Church if we left the children of these country places uncared for and without religious teaching? A striking fact about the rural districts in New York diocese is that each one of them, to the remotest corner, is filling up with people.

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