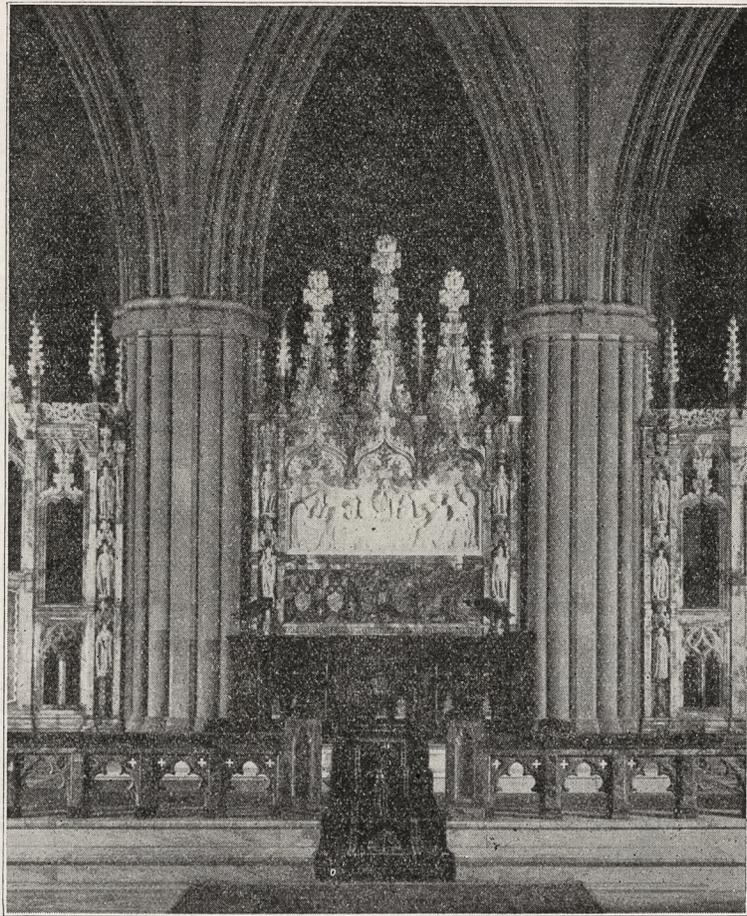


The **WITNESS**

CHICAGO, NOVEMBER 11, 1926



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THE FUNCTION OF THE CHURCH

In Developing Character

By ALBERT PARKER FITCH,

Professor at Carleton College.

THERE are two other accredited character building agencies; the Church, and schools and colleges. Here are two prime educational agencies, once combined, now separated by the enormous expansion of knowledge and the consequent division of labor, and drifting into a half confessed, half denied rivalry. Yet, just as neither of these can dispense with the foundation of the home, so they cannot dispense with one another. Once more, in the nature of the case, they are complementary institutions. Let us try to analyze their respective functions in training our citizenry. Both carry on the education begun in the home, and both deal with young life first in its growing, then its full maturity. Both train to the common end of a whole man living in right relations with the whole of man's world. But each has its own emphasis, employs its own means, and uses somewhat differing technique.

DEFINITIONS.

Let us begin by laying down two definitions. What is the chief office of the church? It is to discipline the mind and will chiefly through the imagination and the emotions. What is the office of the school and college? It is to discipline the emotions and the will chiefly through the mind. Both Church and college then, are engaged in the culture of the human spirit, but while they are both occupied with the same task they are not occupied with it in the same way. They approach man and his problems from different angles. The Church's immediate objective is goodness and holiness; the college's immediate objective is intelligence and usefulness. Together they work toward the whole end of trying to make a man who knows what he believes and who believes because of what he knows.

COMPLIMENTARY INSTITUTIONS.

Here then are genuinely complementary institutions; they should neither be competitors nor rivals. Because each, properly conceived of, recognizes the necessity for the other. If the forms of worship and the substance of doctrine in the Church for instance are unregulated by the free play of the critical intelligence she may produce the mere emotionalist on the one hand, the person who confuses romantic feeling with mystical exaltation—as some modern hymns do. Or she will produce the bigot—the person who identifies an inherited orthodoxy with spiritual realities, who believes that in his rigid formulas he has locked up the mysteries of iniquity and the mysteries of godliness. Hence, while, by virtue of her nature, the Church works chiefly through the emotions and the imagination—as in the art and conduct of worship, which is her chief office—she must check and temper these by the free play of the inquiring mind. Otherwise the sterility of orthodoxy or the morass of sentimentalism will take the place of religion.

But the same principle operates conversely in the colleges. If the purely intellectual process is unregulated by reference to its moral implications and its relation to spiritual perceptions—if it ignores these facts of experience, these areas of understanding—it, too, will fall into the same vice of unreality. The reason needs the complement of moral insight and spiritual intuition just as they need the check and discipline of the dry light of the mind. And without taking into account these areas and modes of human understanding the college will produce the arid rationalist, who is as unjustified as the sentimentalist or it may pro-

duce that complacent smugness of dissent which is perhaps even more sterile than positive bigotry.

CHURCH'S TASK.

Now with these divisions and definitions in mind can we not see what is the Church's chief educative office? We have said her task is to foster man's higher imagination, to clarify and intensify his moral passion, his aesthetic sensitiveness, to lead him by the way of his intuitions, to right action and right belief and right understanding. The Church builds on that profound half truth of Pascal: "that the great thoughts rise in the heart; that the heart has its reasons of which the mind knows nothing." Through these she builds the will to character. If this be true what then is the Church's chief educational agency. What is her real fulcrum of power? The instructive, or analytic or doctrinal sermon?

No; its place is real but subsidiary. The graded and most excellent church school? No; its place is real but subsidiary. The scientific application of moral and religious truth in the present social order—the activity of the parish house which we build first now before we build the church? No; that is real but subsidiary: probably a civic community centre can do that as well or better. The carrying to the highest attainable perfection of the art and conduct of public worship? Yes: there is her distinctive educational office. The leading out into awe, humility, and love through worship, of the human spirit. That is the *heart* of religion. Leading men to find the *Divine Principle in Itself*, not merely in its manifestations in this world. She does not do it primarily by dialectics, by high philosophy; she does it as she induces men to relinquish their spirits to the heav-

enly influences. The Church then educates youth when she gathers them in worship where they do not so much hear about the things of God as they are led to taste and see that the Lord is good. She is not set Sunday by Sunday to present a proposition to be proved; she is set to show forth a power to be appropriated. No man in this world can comprehend the End of the Road, but the Church may give a vision of the

End of the Road. The chief approach to character then by the Church, is worship—it is her one unique contribution. Why does she neglect it? To cultivate spiritual insight and the control that comes from it, this is her task. Both saint and sinner need instruction? Granted. Yet saints and sinners are seers rather than thinkers—perceptive even more than reasoning beings. They both owe, the one his salvation, the other his despair,

to the fact that they have seen the vision of a holy universe. The saint has given his allegiance to that heavenly vision; the sinner has resolved to be disobedient unto it. The Church produces Character in both types of youths as she appeals to their creative rather than their critical or their practical understanding. No school and no college can do that work as she can do it; and no school and no college can ignore it.

GEORGE HODGES: A BIOGRAPHY

Reviewed by a Pupil

THE REV. THEODORE I. REESE

IN writing the life of Dean Hodges* the biographer retires into the background. From the wealth of material at hand Mrs. Hodges permits her husband to tell his own story. Through letters, through sermons and lectures, and out of his carefully kept scrap-book, the character of George Hodges breaks through the pages of the book and he becomes a living personality to the reader. There is not a dull page in the book.

October 6, 1926, commemorates the seventieth anniversary of the birth of George Hodges in Rome, N. Y. His family tree was rooted in the soil of Massachusetts Bay Colony. On his mother's side he traces his ancestry back to Captain Miles Standish.

The chapter on "Youth and College Days" reveals the boy to be a natural student. His adventures and travels were mostly in books. He had the gift of the saving grace of humor. "The Story of a Bad Boy" gave him special delight. He led his class in Greek, Latin, Mathematics and Declamation. His gestures were the envy of the class. At seventeen he entered Hamilton College from which he was graduated with honors.

During his college days his life-work was gradually revealed to him. He writes to a friend: "I have come to feel that the preacher's work lies above and outside of all denominations, lies chiefly in being himself devout and true and earnest and in making others so." He read and absorbed with enthusiasm the writings of Stanley, Kingsley and Maurice. So forcibly did their social message grip him that in later years the direct application of the teachings of Jesus to the social and industrial order became a dominant note of his preaching.

As a student in Berkeley Seminary the conscientious study and reading which marked his college days was

*George Hodges—A biography written by his wife, Julia Shelley Hodges; The Century Co., New York; \$2.00.

continued. The following is an extract from a letter: "I have my days laid out in systematic programme



DEAN HODGES

after the fashion of the German University students. Every morning at six o'clock I get up, take a sponge bath in the dark, swing dumb bells, and am out of doors by half past six for an hour's walk. I have breakfast at half past seven and usually get a quarter of an hour at Thomas A Kempis. I am glad God has put me in the way of being a clergyman, though it makes me feel blue to feel how big my spiritual lacks are."

Hodges was ordained Deacon in Rome, New York, by Bishop Huntington of Central New York. The next Sunday he preached his first sermon. His text was "My meat is to do the will of Him that sent me and to finish His work." These words of Christ became the motive and driving power of his whole ministry.

He was called as assistant minister of Calvary Church, Pittsburgh. Next Sunday he preached for the first time at Calvary. It was the same sermon. The congregation was not much impressed. His biographer records, "Hodges at this time had a head of light hair, was near-sighted and more than ordinarily 'stooped' for a young man. First impressions are proverbially deceitful, for George Hodges left Pittsburgh the most influential and admired Christian minister in Western Pennsylvania." In the twelve years of his ministry as assistant and rector of Calvary Parish, he set himself to apply the will of God to every department of human activity. Hodges gave his people a great vision of social righteousness. Under his leadership the people built a new chapel, started a day nursery, established a settlement house and backed their rector in every movement for social betterment in the community. "Nothing human was alien to him."

His sermons were short, constructive, practical and interesting. They remain today the best sermons for lay readers.

He left Pittsburgh to accept a call to be the Dean of the Episcopal Theological Seminary in Cambridge. His parochial experience made him unusually qualified to train young men for the Christian ministry. The importation of this unconventional minister from the West into the conservative atmosphere of Cambridge caused a flurry in that seminary. He was promptly put on probation by the faculty and students. His complete consecration to his Master and the desire to do His will, his quiet courage and genial personality soon won for him the loyalty of the whole school. With increased strength this loyalty and affection remained through the twenty-five years in which he was Dean of the seminary.

His ability and leadership were recognized everywhere. The University of Pittsburgh, Hobart, Brown and Harvard honored him with degrees.

As preacher and lecturer, and champion of Christian unity and social reform, he was known and heard from coast to coast. Hodges did not claim to be an original thinker, but as a middleman of knowledge he was a genius. In simple Anglo-Saxon English that everyone could understand he made the dull pages of history interesting and the characters of the Bible at his hands, became real and living personalities to children and grown people.

The students of the seminary would often ask Hodges, "Why do you not take any exercise?" He would reply with a twinkle in his eye, "Writing is my recreation." The last pages of the biography include a list of thirty-eight books and fifty articles which he wrote for various magazines. This work to Hodges was a joy.

On the evening of May 27, 1919, his tireless spirit gained the victory over death. "Father, into Thy hands, I commend my spirit" was the prayer upon his lips.

To those who had the privilege of sharing in the friendship of Dean Hodges this book will recall many happy memories and prompt an expression of gratitude to Mrs. Hodges for her book. To others, reading the biography, it will be an introduction to a devout and faithful priest and leader who in his day and generation made a real contribution to the life of the Church and served God with all his power.

Hodges' book, "The Doctrine, Discipline and Worship of the Protestant Episcopal Church," came into the hands of the writer of this review when faced with the choice of a seminary. It answered his question. With the enthusiastic approval of Bishop Potter, the writer entered the Cambridge Theological School the same year that Hodges entered into his office of Dean. In company of a large multitude he is glad to add his voice in thanksgiving to God for the friendship, ministry and life, of George Hodges.

Question Box

Conducted by

REV. G. A. STUDDERT-KENNEDY

(This weekly column is printed by arrangement with the management of THE TORCH, organ of the Industrial Christian Fellowship of England).

In a letter in the Spectator of April 17th, page 703, it is stated that Mr. Studdert Kennedy declared on Armistice Day, 1921, "That the men who fought and died for us were all mad." If the statement is true, will Mr. Kennedy explain what he means. As quoted, it is, to my mind, absolute foolishness.

Our Cover

THIS war memorial, erected in St. Paul's, Toronto, consists of a reredos and two parclose screens which are executed in specially selected Derbyshire Alabaster which the sculpture carried out in Beer Stone. The central feature of the reredos is a carved panel depicting the Last Supper; beneath it runs the panel dado bearing shields emblazoned with the emblems of the Passion. Above is a group of ogee canopies, surmounted by pediments of floriated crockets and finials and on either side are canopied niches containing figures.

The central bays of the screen are pedimented in harmony with the reredos and together with the other bays contain some finely moulded and pierced tracery panels flanked by sculptured figures in canopied niches. The design and craftsmanship are those of Messrs. J. Wippell & Co., Ltd., of Exeter, London, and Manchester, England.

The question is taken out of its context, and, like most texts divorced from their context, makes nonsense. The statement that during 1914-18 a wave of madness swept over Europe, which has not altogether departed yet, is strictly true, and has been said by thousands of deep thinkers since. The statement that men in battle are often mad and do without knowing what they are doing is the experience of almost every soldier on a battlefield; and the idea that the valor on the battlefield is the highest form of human courage is untrue. Almost any man who eats bacon and eggs for breakfast and sleeps eight hours at night could be trusted to behave himself on a battlefield. Physical courage is a drug on the market and quite a common virtue. But the speech carefully said that no disrespect was intended to soldiers, but rather the great respect of telling the truth about the madness of war and the horror they endured.

Let's Know

By Rev. Frank E. Wilson

NOVEMBER 11

EIGHT years ago the date of this issue of THE WITNESS, Armistice Day was written into modern history.

My mind goes back to a large French chateau, some fifteen miles out of the city of LeMans, where were herded together one hundred twenty-five chaplains of every denomina-

tional variety. For several days we had been picking news eagerly out of French papers as the war rushed headlong to its dramatic climax. Some of these chaplains had been wounded in action and were on their way back to their regiments after evacuation from a military hospital; others were in the process of transfer from one command to another; while still others were chafing under delayed moving orders which would carry them to the front line. When the good news came, a spirit of jubilant thanksgiving pervaded the whole chateau. That evening a service of thanksgiving was held with prayers and addresses and a solemn "Te Deum" led by a Roman Catholic priest.

On Sunday various services were in order. At 6:30 a. m., with my portable altar perched on the mantle piece of the drawing room, I celebrated the Holy Communion for ten of us Episcopalian chaplains. Somehow there seemed nothing incongruous in the fact that two Roman Catholic chaplains were saying Mass at the same time in other parts of the room scarcely fifteen feet away. Later in the morning there was a general service presided over by a minister of the Reformed Church, addressed by a Methodist preacher, and with the music led by a pick-up quartette comprising two Episcopalians, a Methodist and a Presbyterian. Chairs were scarce and seats were at a premium. Window sills and trunk lockers were pressed into service while the left-overs sat on the floor. In the evening a similar informal service was held, only in that case a Jewish Rabbi was the preacher, and a very good one. To us, at that time, there seemed to be nothing strange about it, though it was perfectly clear to all of us that no one was compromising his convictions by worshipping God with his fellow-Christian soldiers.

Indeed the whole thing taught us that it is not necessary to vaporize your faith in order to get on with people of divergent ideas. Early in the history of Camp Grant I was asked one Sunday morning to make the address at a certain Y. M. C. A. hut which was surrounded by the largest element of Jews in the camp. One of the "Y" men suggested that I would do well to take my text from the Old Testament and avoid any Christian entanglements. I took no text at all but preached the straightest Christian Gospel I knew how. Curiously enough I was afterwards asked to speak to that same audience more frequently than to any other in the camp and when we went overseas I was assigned to that particular regiment.

The popular idea that there is

something peculiarly Christian in spiritual fogginess is proved in practice to be a fine lot of nonsense. Religious soothing-syrup is a peril to

modern Christianity. Unadulterated convictions need to be taught and most people prefer to listen to them even when they fail to accept them.

The antidote to fanaticism is not looseness of belief but a charitable steadiness in a reasonable Christian faith.

THE CHURCH AND THE WORKER

Address Delivered at St. John's, Detroit

BY REV. CHARLES N. LATHROP

Secretary of the Social Service Department

THE question is being continually asked: "Why should the Church muss in with the world of industry; what business has it to say anything about unions or capital or democracy in industry?"

The answer is clear. The Church must take its part and say its say, because industry is completely a human undertaking. There is nothing about industry that can be separated from its human aspects. Every conceivable step in its operation is taken with some human need in view. It is human in the contribution it makes to the consumer. It is human from the capitalist side, because a capitalist happens to be a human being. It is equally human from the labor side. And when we use the word "human" we mean people. The Church has a responsibility to present and stand for Christian principles, and there are Christian principles wherever there are human beings.

But there is even a greater responsibility when we come to the general subject of "labor," because there are so many laborers. There are or there were in 1920 about thirty million wage earners, and if we add to this number, their dependents, we can certainly say that seventy-five million of the people of our country are in the wage-earning class, nearly three-quarters of the whole population. So the Episcopal Church in its formal and authorized statements has emphatically set forth its principles about labor. The General Convention, which is the representative body of the Church in the United States, says: "The worker of today is rightly seeking self-expression and self-determination in industry, as well as a livelihood from industry."

The study of the history of labor conditions shows beyond the peradventure of a doubt that labor has advanced its position from the near-serfdom of a half a century ago, to its present position, through one method and one method only, through the power it gains for itself through organization. The labor union has brought labor out of a position of practical slavery, a complete domination by the capitalist power, into such freedom as it has today. One can find plenty of faults and failures in the continual battle-

field of the past century. Oftentimes, one is tempted to question whether there is any thought of justice on either side. But ideal justice is not nurtured on the battlefield, and the past half-century has been a continual battlefield of militant labor against militant capital. One hopes that the time may come when this situation may be sublimated into something more ideal and something more possible to conform to the ideal of Christian principles. By and large, however, labor has gained its position of reasonable opportunity for self-expression through the power of the labor union. Recognizing this, the Episcopal Church says again: "Co-operation for the common good requires . . . the right of labor, equally with capital to effective organization and the corresponding responsibility on both sides for the exercise of the power so attained, in strict accordance with the moral law as serving this common good."

The Episcopal Church has in these formal and authoritative statements planted itself squarely on the side of the right of labor to organize. It takes this action because it feels it has the responsibility conferred on it by its Master to stand in the world for the conception of fellowship, "fellowship that must be based on Christian principles and find practical and concrete expression in the working policies and methods of industry."

It suggests, further, that for the proper freedom of the individual to lead his own free life, there must ultimately be a "fundamental change in the spirit and working of our whole industrial system."

"The worker who invests his life and that of his family in industry must have, along with the capitalist who invests his money, some voice in the control of the industry which determines the conditions of his working and living. There must be established a sane and reasonable measure of democracy in industry."

And finally we ask, where does the text, "Give us this day our daily bread" find its place in connection with all these statements quoted from the resolutions formally passed by our General Convention? I sup-

pose most of us when we are saying the Lord's Prayer, think of our own family, and are asking God that we may be able to earn enough to pay the rent and get the necessary food for our family and all that we need for the proper education and care of the children, each one wishing that his family may have what it needs for the complete life of each of its members. If we say this prayer with such intention, we are praying only a minute part of what our Lord clearly expresses. The first two words of the Lord's Prayer set the principles for the interpretation of every intercession in it. "Our Father" has a wider meaning than "My Family's Father;" it means "Every Family's Father."

I am reminded of a parable in a story about a tramp. A senior warden of one of our churches was sitting on his front porch when a tramp passed by. The tramp stopped and asked the senior warden to give him something to eat. The senior warden was very much of a skinflint, close, and miserly. He refused and said that he fed no man, that each must work for his food. But that morning his rector had preached a sermon that had pierced his thick hide, so he called to the tramp, "Come back here, I want to ask you a question! Are you a Christian?"

"Well," said the tramp, "er,— I don't know." "I'll tell you what I'll do," said the senior warden, "I'll give you something to eat if you will say a prayer with me." So he took him into the kitchen and cut him off a very thin slice of bread. "Now you say after me, 'Our Father.'" The tramp replied, "Our Father." "Who art in Heaven," continued the senior warden. Then the tramp stopped him. "Say, will you say that over again?" "Our Father," began the warden—"Did you say 'OUR Father'?" "Yes." "Then," said the tramp, "He is your Father and my Father." "Well," he answered, "I suppose so." "Then if He is your Father and He is my Father, we are brothers, aren't we?" "I suppose, maybe," answered the warden. "Well, then," said the tramp, "just speaking as brother to brother, *cut that bread a little thicker!*"

You realize that there is pouring

forth from all our factories and all our farms, an enormous stream of things for us to use, a regular Niagara of food and finished articles. What a mountain of wheat and corn and cotton comes out of our farms! What a mountain of articles from our factories! All this huge volume of riches is created to fulfil community needs. What we pray for when we say, "Give us this day our daily bread" is really that this great mass of things we need may be distributed so that every child of God may get his fair share, at least enough for a complete human life. "Give us this day our daily bread" means a system of distribution that will give to every member of our society his just portion.

So, if we are willing to pray for it, the obligation immediately rests upon us to do everything we can to carry out the prayer. When our Lord placed "Our Father" in front of his pattern prayer, he established as a goal, a whole society based upon the principles of the prayer.

Now we see why the definite command of our Lord implied in the Lord's Prayer, must continually concern itself in matters that have to do with unions, capital, democracy in business life, and other interests that have to do with the creation and the distribution of the volume of products created by capital and labor.

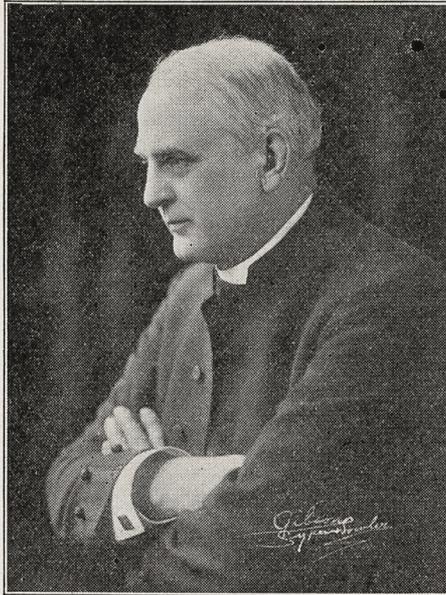
The Story of Philosophy

A REVIEW
By Wilfred O. Cross

The Story of Philosophy.

Will Durant.
Simon and Schuster, N. Y. \$5.00.

To all those who have some time donned the sober cloak of philosophy and lovingly followed her devious courses through places dry with academic dust, Will Durant's *Story of Philosophy* should come as the articulation and manifestation of that passion which she once awoke in them. Will Durant has verily made philosophy the love of wisdom. So many have held the tenuous faith that philosophy is not intellectual chess, but rather the highest wisdom of life, and yet, in the face of economic determination, have been unable to give a reason for the faith within them. So many have failed to see quite clearly that all their toil amid musty tomes was a genuine obedience of the dictum Know Thyself. And now here, in these pages, the dead come again to life; Socrates struts the streets of Athens, and Kant walks in the rain beneath the lindens of Konigsberg; the old abstractions, the ancient unsolved riddles of life, return again from the



BISHOP ANDERSON,
Speaker at Peace Meeting

grave of formal learning to take on a truly vital value.

Durant assures us that, "Every science begins as philosophy and ends as art; it arises in hypothesis and flows on to achievement," and thereby pragmatically vindicates philosophy. Philosophy ceases to be a discipline of cognition, or a museum of outworn fancies, and becomes, "the front trench in the siege of truth." For Durant philosophy is vital, nay, it is redemption! for, "Science without philosophy, facts without perspective and valuation, cannot save us from havoc and despair." Indeed, the nineteenth century was an age of philosophical stagnation and scientific advancement, and an age also of materialism, pessimism, and despair. It was the age of Byron, and of Heine, of Arthur Schopenhauer, Wilde and Coventry Patmore, an age of positivistic naturalism, poetic decadence, and aesthetic pessimism. Facts it accumulated, but it could not use them. Tragic impotence characterizes it, this age of iron industrialism and petty imperialistic ambition, for, though it had gained science and technology, it had lost all ordering wisdom. Science teaches both healing and killing, but only wisdom can evaluate and control the two. And philosophy is wisdom, the synthesis of experience.

As a history of philosophy, Durant's work would be woefully inadequate. But it does not even pretend to be that. *The Story* is frankly biased, for it is an expression of the pragmatic creed. Its real value, however, is in the light it throws upon the pages of philoso-

phy, and the lives of the philosophers. For it is a work of illumination, beautifully done. Human in every chiseled phrase, alive to present day needs and urgencies, it is another mile post in that movement of emancipation which is revolutionizing knowledge by making it no longer the private property of the elite. Hitherto, philosophy has been esoteric; but now it is becoming communistic. *The Story of Philosophy* is an achievement.

Witness Fund

MONEY that is donated to this Fund is used to pay for the subscriptions of those who otherwise would have to be without the paper. For example, the following letter has just been received from a clergyman serving in a western missionary district: "I am sorry but I am unable to afford a subscription to *The Witness*, being in a subordinate position and having six to provide for. I have been very grateful for the paper. It is the best of Church papers and the only one that I care to pass on to a layman."

It is to enable us to continue sending the paper to those who prize it that this Fund is maintained. We hope to receive a total of \$500 this year. We acknowledge the following donations to the Fund, with thanks:

Mrs. E. Irwin	\$2.00
William H. Parsons	2.00
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Miss M. L. Morgan.....	2.00
Miss B. Gatiss	1.00

Total for 1926.....\$155.40

We have the sad task of announcing the death of a dear friend of THE WITNESS, one from whom a letter congratulating us upon our tenth anniversary was received but the other day; the Very Rev. Frederic Charles Meredith, dean of the Cathedral at Ancon, Canal Zone. More details next week.

* * *

Great teaching mission is being held this week at St. John's, Hartford, Connecticut, the Rev. W. T. Hooper, rector. It is being conducted by Mabel Lee Cooper.

Missions Has Leading Place With Methodists

Methodist Church Deserves the Praise of All Christians for Their Missionary Work

OTHER SERMONS

By Rev. H. P. Almon Abbott

Who can estimate the good being accomplished through medical missions? I have come across a report of the Methodist Episcopal Church in this connection that is heartening, to say the least. Missionary physicians and their assistants of this great church perform about 50,000 operations annually and give medical relief to about 225,000 persons in India, China, Japan, Korea, Africa, Latin-America, Malaysia and the Philippines. The Board of the Methodist Episcopal Church has sixty-one missionary doctors serving overseas. Thirty-two of them are in China, seven in India, seven in Korea, seven in Africa, and five in Latin-America. The Board has forty-one native doctors in China. Sixty-one missionary nurses serve in hospitals and clinics in foreign lands. These doctors and nurses are at work in forty-six hospitals and dispensaries as follows: Twenty-one in China, four in Korea, two in the Philippines, two in Malaysia, six in India, six in Africa and five in Latin-America. It is a magnificent record, and putting off all partisanship we should congratulate and rejoice with our brethren. Thank God that Christianity is considerably larger than the Episcopal Church, and that God is working through other channels for the accomplishment of His purposes, His ameliorative purposes for the children of men. In the face of such evidence, how can some people disbelieve in foreign missions? One is reminded of the story of a man who was heard to say as the offertory plate was being passed at a missionary mass meeting, "I don't believe in foreign missions." "No?" replied the usher; "then, take some money out of the plates. This collection is intended for the heathen." Rather sharp; but, surely, justified under the circumstances.

* * *

The Bishop of London told me a good story the other day. He was speaking of his amazed appreciation in discovering that his books were read as much in America as in England. I said, "Bishop, your writings have been a great comfort to many hard-pressed clergymen." "Yes," he replied, "I must tell you something funny about that. One good parson was preaching one of my sermons



DEAN LATHROP,
He Preached in Detroit

verbatim. He forgot himself, and said, 'Now, when I was Bishop of Stepney,' much to the consternation of his hearers!" I wonder what happened to the preacher! One should be very careful!

* * *

I like what the Bishop of London said in the Cathedral of St. John the Divine, New York, on Sunday, October 24th. "It is pitiful to me to hear people asking in your country whether Christianity is going to fail. Why, it can't fail. He who won the victory over death on Easter Day is with us today. The Church is making thousands of new converts all the time. It cannot fail unless we are traitors. It has continued for 2,000 years, and it will go right on."

In this relation, a man said to me recently, a genuinely good man and a man of large business experience, "The thing that makes me come nearest doubting the success of Christ and Christianity is that so many church members are less scrupulous, honest and honorable than many men who make no profession of the Christian Faith." We know what he means. How our own lives rise up and shame us. As Gandhi intimated: "The one thing that would make Christianity win all India is that Christians shall live as Christ told them to live."

St. Joseph's Church, Detroit, has a drive on for \$200,000.

Committee Is Working On Peace Conference

Several Cities Considered as Place For Universal Religious Peace Congress

MEETS IN 1930

Four continents are competing for the Universal Religious Peace Congress, according to a report of Dr. Henry A. Atkinson, who has just returned from Europe where he consulted religious leaders of the Old World concerning the plan to hold an international meeting at which all the great religions of the world will be represented. Dr. Atkinson is General Secretary of the Church Peace Union which first proposed this Congress two years ago and appointed a committee to make preparations. Several cities in the United States have invited the Congress to meet there. There are applicants from every continent, excepting South America and Australia. Among the Old World cities under consideration are Geneva, Switzerland, Cairo, Egypt, and Calcutta, India.

An international committee of 1,000 is now being organized, to include representatives of the eleven great religions of the world, namely, Christians, Jews, Mohammedans, Buddhists, Confucians, Shintoists, Taoists, Hindoos, Parsees, Jains, and Sikhs. These eleven religions will be assigned representation in the Committee of 1,000 in numerical proportion.

The purpose of the Congress, according to Dr. Atkinson's report, is to bring together adherents of the world's living religions to discuss the questions relating to international justice and good will, to make known the content of each religion relating to these questions, and to compare the ideals of human brotherhood and world peace. It will be based upon the principle that world peace can be established only through the recognition of Universal Brotherhood.

Bishop Davies of Western Massachusetts has asked the clergy of his diocese to meet with him at his home on December 7th for a spiritual conference in preparation for the Bishops' Crusade. He has also made other requests of his clergy; last three Sundays of December to be devoted to preparation; that prayer groups be organized in each parish; that the meetings in Epiphanytide, to be addressed by crusaders, be well attended; that there be an active follow-up; that a special effort be made to reach young people.

Women Should Have a Place in the Church

Bishop of London Writes to England to Explain His Much Criticized Toronto Speech

MAUDE ROYDEN

By Rev. A. Manby Lloyd

As you all know, the Bishop of London came in for severe criticism for his Toronto speech, and he will probably deal with that and other matters of controversy in the record of his experiences which he proposes to write for *The Guardian* on his return. In the meantime they hope to publish extracts from his diary and the bishop has written the editor about the "little fly in the ointment," viz.: the attempt to make political capital out of his Toronto speech. Fortunately it was taken down verbatim and anyone can see "that it was only an appeal not to have our British stock drowned and outnumbered by foreigners—it was applauded by 2,500 people and endorsed by the Premier of Ontario and Canon Cody after I sat down. The chief labor man came up afterwards and said that he entirely agreed with our Church of England Empire Settlement plan of emigration. All the Labor party objected to was dumping down emigrants in places like Montreal and Toronto where no preparations had been made for their reception."

* * *

The present refusal in the Church of England to welcome to the full the ministry and the service of women was, in his opinion, an apostasy, declared Canon C. E. Raven, at a Southport meeting of the League of the Church Militant. Those who had known anything of the spiritual power of womanhood had had growing within them a conviction that to deny that power, to deny that it should qualify not only for prophetic but also for priestly office, was to be blind to that which Christ called the Holy Spirit. The refusal to make the fullest use of the services of women seemed to him to be the greatest source of weakness at the present time.

Miss Royden said that when they accepted the fact that a woman might be called to devote the whole of her life in a celibate order to God they were, by however little, recognizing the fact that she also was made for God just as man was. She did not think it would ever be common for women either to be prophets or priests. She thought the majority of prophets or priests would always be men. But even if there were only a few women with such a vocation, was

the world so rich in spiritual power that it could afford to reject those few? She wished the Church could give some kind of hope that if women had this vocation they would find a chance of exercising it.

* * *

When Belloc attacked Wells' *Outline of History* in about 26 weighty articles he could scarcely expect the "retort courteous," and Wells "On Belloc" lays about him with gusto. Doubtless Belloc will repay the attack with interest.

Meanwhile Belloc and Chesterton are in the forefront of a new league which is out to defend the poor, small property and the ideal of liberty. It is out to fight two widespread evils; monopoly (rather than capitalism) and corruption. Small property must be settled and must be able to defeat a conspiracy that would make it smaller. The promoters look to a revival of peasant ownership and a resuscitation of the ancient Guilds. The financier can to some extent prevent a potato being worth buying. But he cannot prevent a potato being worth eating. By this test the peasant part of a civilization will probably be the most stable.

Several names have been suggested for the League: the Cobbett Club, the Cow and Acres, the Liberty and Property Defense League; but the title suggested by G. K. C. himself will probably carry the day: The League of the Little People.

* * *

Chesterton has been talking about people who quarrel with the Church and their ultimate fate. "If you fall out of the Ark you fall into the Flood. There is nothing else to fall into." Mr. James Sexton, M. P., took up some of Chesterton's remarks on Socialism and said: "I frankly do not subscribe to the idea that a Catholic cannot be a Socialist. It all depends on what you mean by socialism. As my friend Bernard Shaw puts it, 'Socialism is all right. It is Socialists who are wrong.' The Socialism I believe in is the Socialism of Pope Leo's encyclical. When I joined the party I did not fall out of the Ark. I stood in the Ark and scanned the horizon. I stand there now."

Dean Bennett of Chester Cathedral—Chester, not Chesterfield, as we had it last week—was the preacher at the service held at the Cathedral of All Saints, Albany, to commemorate the 54th anniversary of the dedication of the Cathedral. He also preached in St. George's, Schenectady, visited St. Agnes school where he addresses the faculty and pupils, held a quiet hour for the clergy, lectured on Chester Cathedral one evening, and otherwise conducted himself in a busy way, characteristic of our English visitors.

News Paragraphs Of The Episcopal Church

Bishop of Michigan Objects to the Criticism Over Failure to Hear Labor Speakers.

CRUSADE NOTES

By Rev. W. B. Spofford

The Bishop of Michigan, the Rt. Rev. Herman Page, states that no labor representatives were invited to speak from pulpits of Episcopal Churches in Detroit on a recent Sunday and that, therefore, all of the rumpus about the withdrawing of invitations goes into thin air. True, no doubt, though just why it should be true I cannot see. For instance, why should not Mr. Spencer Miller, a cultured gentleman with a university degree who bears himself well in a cut-away, speak in an Episcopal Church? Is it because he is a layman or possibly because he has identified himself with organized labor? When convenient we say, "The pulpit of the Episcopal Church is for ordained men." On the other hand when it is convenient we also say that it isn't; as when Mr. Jones, the village banker, mounts the rostrum to plead with the congregation to follow his generous example in pledging to the yearly budget. But it is not necessary to stop there in this Detroit business. A bit of inquiring will reveal to the Bishop that the executive secretary of the department of social service of the National Council, a priest, was not allowed to preach from the pulpit of St. Paul's Cathedral, so frequently honored in the past with the presence of Bishop Charles David Williams, unless he agreed before hand to say nothing about labor. That Dean Lathrop refused to enter into any such agreement is to his everlasting credit. That he should be asked to enter into any such agreement is a sign of the decadence of the Church in Michigan insofar as the Cathedral is representative of the diocese. Bishop Page states that it was with his consent that the Rev. Worth M. Tippy, secretary of social service of the Federal Council, preached from the pulpit of St. John's. Was it likewise with Bishop Page's consent that Dean Lathrop did not preach from St. Paul's Cathedral in the morning?

* * *

The Rev. B. H. Reinheimer, executive secretary of Southern Ohio, has been elected Archdeacon, to fill the vacancy caused by the resignation of Archdeacon Dodshon. He has the matter under consideration.

* * *

The rectory of the Church of Our Saviour, Mt. Auburn, Ohio, was bad-

ly damaged by fire but the property was fully insured.

* * *

Two bequests, each for \$7,000, have been given to Bethany Homes for Girls and Boys, Glendale, Ohio, by the will of the late William Edmondson.

* * *

Convocation of Mobile (Alabama) meets in Christ Church this week. The Rev. Joseph R. Walker is the dean. On the program we have Bishop McDowell, who is to speak on the Bishop's Crusade, and on the diocesan program for 1927; the Rev. R. A. Kirchoffer who is to speak on the National Church program; the Rev. John S. Bunting whose subject on three different occasions is to be Evangelism; and reports by the deans of mission fields, the rectors of the city churches and the heads of the various Church institutions.

* * *

Bishop Garland of Pennsylvania was honored last week upon the completion of his fifteenth year in the episcopate. A service was held in Holy Trinity Church followed by a reception at one of the hotels. Bishop of London was the guest of honor at the reception.

* * *

St. Andrew's Chapel, Philadelphia Divinity School, was dedicated on October 27th; the builder, the architects and the laborers joining with the Bishop of London, the officers of the school and the students in the ceremony. The workmen presented the building, the work of their hands, to those for whom it was built, the students. Following the ceremony the Bishop of London addressed the seven hundred or more who were present. The chapel is ready for use though it is by no means complete. No stained glass adorns it now, nor are there many of the permanent furnishings yet installed. The Very Rev. George G. Bartlett, dean, stated that they hoped soon to add dormitories although no definite plan has been made for this.

* * *

About 250 girls, members of the Friendly Society, met in Rochester, New York, last week for the provincial meeting of the society. Mrs. Prescott Lunt, diocesan president, was in charge of the conferences. Three bishops were on the program, Bishops Coley, Ferris and Brent. A dinner, managed, cooked and served by girls under fourteen, and a pageant were the features of the meetings.

* * *

In connection with the meeting of the Girl's Friendly in Rochester, reported above, a lady writes to remind me of a snippy remark that I once made to the effect that the Society

seemed, judging by the pictures one saw of them in session, to be composed of maiden ladies who had passed the age of forty. A silly thing to say, certainly, even if true, for it only got the ladies mad, and I suppose there are a considerable number of them that read this paper. It pleased no one, and hence served no good purpose. That the remark was stored in memories is evidenced by this letter announcing that a photograph taken at the banquet the other night in Rochester is on the way to me and will I please notice that a large percentage of those in the picture are considerably under the age of twenty. Imagine, that remark of mine was made at least three years ago. It only goes to prove what a hazardous occupation I am engaged in. Wish that we might reproduce the picture here, but it is one of those long, narrow ones that you buy all rolled up, and it does not fit our page size.

* * *

Opened a new parish house at Trinity Church, Columbus, Georgia, the other evening, and Bishop Mikell consecrated the chapel and dedicated the parish house on the 31st of October. Very complete plant they have now in this parish.

* * *

Up in the neighborhood of La Crosse, Wisconsin, the Woman's Auxiliary have joint meetings occasionally; that is, members nearby, meaning up that way within a radius of, say, a hundred miles, come together off and on for their meetings. Just

Clerical Changes

MARSTON, Rev. Arthur E., a Congregationalist minister, has taken charge of Trinity, Mattoon, and adjacent missions, and has been accepted by the Bishop of Springfield as a candidate for Holy Orders.

FOREMAN, Ven. H. W., archdeacon of Central New York, has resigned to accept an appointment as the secretary of rural work of the National Council.

MACEWAN, Rev. S. R., of Oneida, New York, has accepted an appointment as archdeacon in the diocese of Easton.

BOGESS, Rev. Elwood C., has resigned as rector of St. Luke's, Cincinnati, Ohio, to accept work in the diocese of Newark.

PETTER, Rev. W. J. H., curate at St. Andrew's, Fort Worth, Texas, has accepted a call to be the rector of All Saints', Dallas.

CUMMINS, Rev. J. D., former dean of Christ Church Cathedral, New Orleans, has accepted appointment as associate rector of Emmanuel, Boston.

RAINEY, Rev. S. H., rector of St. John's, Marlin, Texas, to be rector of St. Mary's, El Dorado, Arkansas.

WARE, Rev. J. T., accepted an election as rector of St. James', Piqua, Alabama.

SCHACKLETTE, Rev. W. S., of Raleigh, N. C., accepts call to Trinity, Hughesville, Maryland.

WILLIAMSON, Rev. John, dean of the Cathedral, Manila, P. I., has accepted call to be dean of Trinity Cathedral, Little Rock, Arkansas.

PERRY, Rev. J. J. P., rector at Maysville, Ky., called to the Nativity, Union, S. C.

had one at Menomonie, with fifty present. Spent the whole day, of course, talked about the new diocese that has been proposed and about all the jobs that need to be done.

* * *

All of the Young People's Societies in the diocese of Springfield were represented at a fall meeting held at St. Thomas', Salem, Illinois, the other day. The Rev. Herbert L. Miller, rector at Champaign, Illinois, was the principal speaker at the dinner.

* * *

Dr. and Mrs. Stanley L. Krebs were recently confirmed by Bishop White of Springfield in St. Paul's, Alton, Illinois. Dr. Krebs, a well-known psychologist, has since been admitted as a postulant for Holy Orders.

* * *

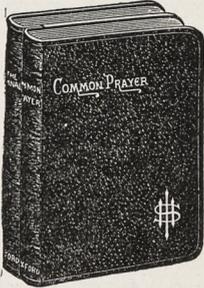
Rev. W. H. Tomlins, St. Bartholomew's, Granite City, Illinois, was struck by an automobile and suffered several broken bones as well as internal injuries. However he is now out of the hospital and back on the job.

* * *

More than two hundred women attended the semi-annual meeting of the Woman's Auxiliary of the diocese of Albany, which met at Oneonta, October 27th and 28th. Twenty clergymen were present. Bishop Oldham

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was the preacher at the evening service, speaking on the Crusade.

* * *

Miss Lucy Gardner, "Copec," is to be a speaker at a meeting held in New York on the 24th of this month, under the auspices of the diocesan social service department. She is to speak at a summer meeting at the Hotel Latham, and this is to be preceded by a quiet hour at the Church of the Incarnation, conducted by Father Huntington of the Order of Holy Cross.

* * *

A special program is being arranged for social workers of the Church who will attend the State Conference of Charities and Correction which meets in Buffalo November 16th to 19th. The Social Service Commission of the Province of New York and New Jersey is making special efforts to encourage the attendance of Church Social Workers at the Conference.

Your Church Needs This Bulletin



*to announce church events
to increase attendance
to create new life and interest*

At the meeting in Buffalo there will be a luncheon meeting on November 17th for official representatives of the Provincial and Diocesan Commissions. On the afternoon of the same day in Trinity Church parish house there will be a special conference of the Church workers. This will be followed by a dinner meeting at the Hotel Touraine with addresses by several prominent speakers. On Thursday morning there will be a Corporate Communion in Trinity Church followed by a breakfast in the parish house.

* * *

Convocation of Worcester, diocese of Western Massachusetts, met at

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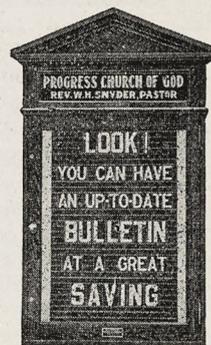
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Christ Church, Rochdale, October 20th. Rev. S. Wolcott Linsley, Webster, Mass., was elected dean. Speeches as follows: Rev. Arthur J. Gammack, on the Bishops' Crusade; Rev. Leslie Glenn, on the Waterbury Effort (file under the heading of

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- \$10.00 will furnish 15 Bibles in as many hotel guest rooms.

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Buchmanism); Rev. Henry Hobson, on Prayer; Archdeacon Mott delivered an Annual Message; and the Rev. W. C. Trent spoke on rural work.

* * *

The week before the convocation of Berkshire met at Stockbridge. Addresses were made by Bishop Oldham who told of the Crusade; Bishop Davies who outlined the growth of the diocese during the past fifteen years (this is his fifteenth anniversary) and the Rev. W. C. Trent, rural work.

* * *

In Central New York the Bishop's Crusade is already in full swing, but after a somewhat different plan. Bishop Fiske has made this motto of the campaign: "The Crusade will be a success if we have the crew's aid," and he has been traveling about the diocese holding at central points dinners for wardens and vestrymen to enlist them in spiritual activity. Already he has met over 1,000 of these Church officers.

* * *

Professor James T. Shotwell, of Columbia University, an authority on

international relations, is the speaker at an Armistice Day Meeting held in Chicago today. It is under the auspices of the diocese, is held in St. James' Church, is at eight o'clock in the evening, and the bishop of the diocese, the Rt. Rev. Charles P. Anderson, is to preside.

* * *

Rev. John M. B. Gill, of Petersburg, Va., and the Rev. Henry D. Phillips of Columbia, S. C., have been in the diocese of Atlanta as representatives for the National Council in presenting the Church Program to the various parishes.

* * *

The Rev. Cyril Harris asks me to correct a false report that I put into circulation. I stated that he was to be the interdenominational chaplain

at Brown University. He informs me that he is a mere professor and that any religious work that he does will sort of spring naturally out of his other work; and that he holds no such position as the chaplain for the University. Fact is another holds that job, the Rev. O. T. Gilmore.

* * *

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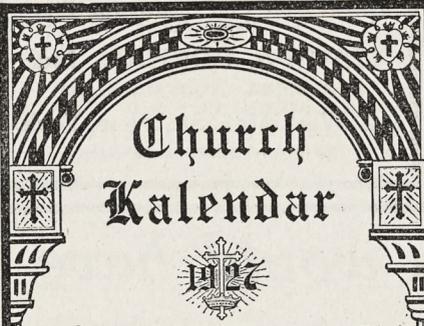
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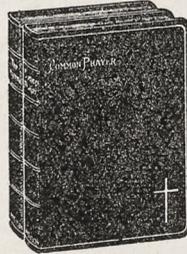
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A. M.; Sung Eucharist, 11:00 A. M.; Choral
Evensing, 4:00 P. M.
Week Days: 7:30 A. M., 9:00, and 5:30
P. M. Wednesday and Friday, the Litany after
Matins. Thursday and Holy Days, the Holy
Eucharist, 11:00 A. M.

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Thursdays and Holy Days: 10 A. M.

Rev. H. H. Hadley has just celebrated the tenth anniversary of his rectorship. Bishop Fiske preached a sermon to help along with the celebration. There was a great dinner, with Bishop Freeman, Mr. Stephen F. Baker and others speaking, and a generous gift of gold.

* * *

Rev. Elmer N. Schmuck, field secretary, was in the diocese of Western Massachusetts last month speaking before various parish groups on the work of the National Council. Mrs. T. J. Bigham of Pittsburgh has been in the diocese leading conferences of Church school teachers.

* * *

Bishop Fiske dedicated eight memorial windows at St. Paul's, Owego, New York, on the Eve of All Saints.

* * *

Miss Mary M. Williams of Bala, Pa., writes enthusiastically of her work this past summer in the new hospital that the Church recently opened in Wrangell, Alaska. "The first summer has been a great success and I am sure things will continue to run smoothly. There is a great need for such an institution and I am convinced it will play a great part in the future of Southeastern Alaska. It has been an inspiration to us all to be working under Bishop Rowe and thus play a small part in the wonderful work he is doing in Alaska."

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A traveling rural conference is being held this week in Texas, meeting first at Alvin, then Freeport, then Angleton, closing at Brazoria. The speakers, in addition to Bishop Quin, are Prof. R. J. Colbert of Wisconsin University, and the Rev. Val Sessions of Mississippi.

* * *

Annual men's corporation Communion is to be held the first Sunday in Advent, the call having gone out for the ninth year from the Brotherhood of St. Andrew. Last year 463 parishes and missions reported corporate communions on this day.

* * *

Fifth annual conference of workers among Negroes in the first and second provinces was held last month at St. Jude's, New York. Bishops Lines and Manning were headliners, with addresses by other notables on various

phases of Church work. All of the sessions were well attended, those in the evening taxing the capacity of the church.

* * *

Papers also say that Bishop Manning made visitations on Staten Island for the first time since his consecration. Not so again. He has held several confirmations there in previous years.



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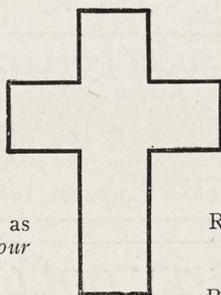
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