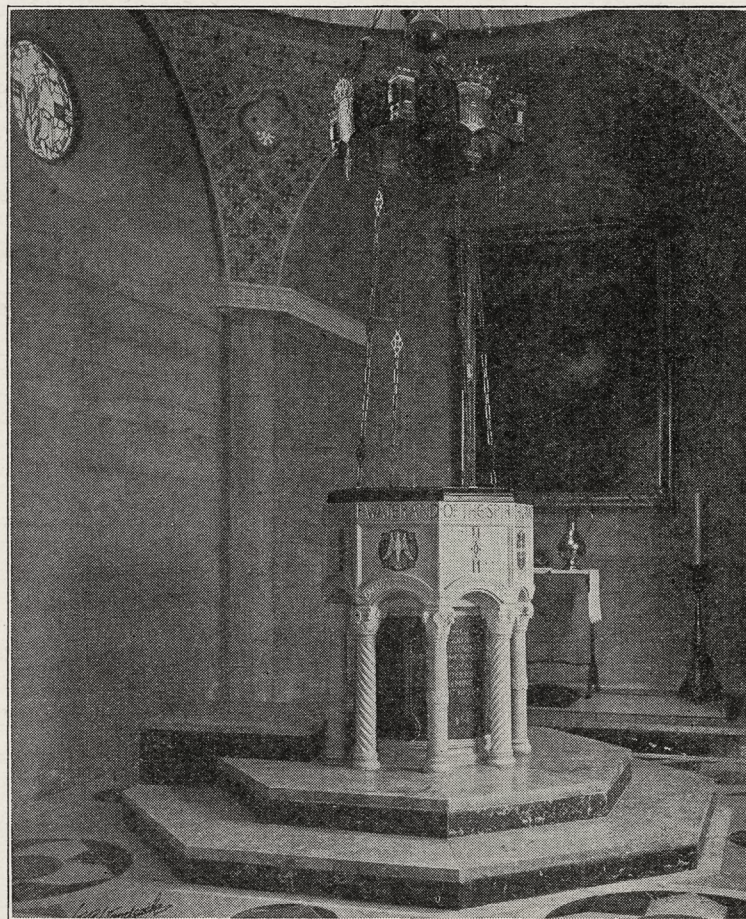


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# *The* **WITNESS**

CHICAGO, FEBRUARY 16, 1928



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## HEAVEN AND HELL

*Their Meaning for A Christian*

By

CANON JAMES ADDERLEY

THE lecturers in the park used to make fun of Heaven and Hell and sometimes made me feel very uncomfortable. The more I learnt about God as our Father, the less I could believe that He would punish the most wicked of any of us in an everlasting Hell. What possible good could that do, and how could Love even want to do it? Is there, then, no punishment for the wicked? Is there no Hell? Is there no Heaven? The two things seem to go together. I got no light on this which troubled me until I studied John's Gospel and Epistles. That gave me a new idea of Heaven and Hell, especially the words, "This is Life eternal that they should know Thee, the only true God and Jesus Christ whom Thou didst send."

As one of the padres said to me, St. John does not say, "If you know God and Jesus Christ here you will in another world, when this life is over, receive eternal life as a reward." He says, "This is now at this moment Eternal Life. If you know God you have this life already, and if you do not, you are so far in a state of eternal death. Eternal life and eternal death do not mean endless life and endless death, they mean real spiritual life and real spiritual death. The one is a life here and now ruled by spiritual motives; the other is an existence which is ruled entirely by material things."\*

The idea of Heaven as a place in which there are earthly joys for everyone is not Christian. It is more like Mahomet's Paradise. So the idea of Hell as a terrible place where people are suffering tortures is utterly

unworthy of those who believe in the Father-God of Christ.

A man who lives a good life in order to get these material joys of Heaven or to avoid these material torments of Hell does not seem to me to be really a good man at all. He is a selfish, materialistic beggar, and does not understand what Jesus came to teach us at all. No, that kind of Heaven and Hell I could not believe in, though I think that some of the hymns we sing in Church encourage us in this false idea. I come back then to St. John, and am content to believe he knew what Jesus taught, and that for him Eernal Life and Heaven were one and the same thing, and Eternal Death and Hell were the same too. If so then we can have Heaven now, and we can have Hell, too. To have Heaven now is much the same as we mean by the Kingdom of God, and to have Hell now is to go with the world.

We are already enjoying Heaven or missing it by hankering after Hell. The truth is we rather like Hell here, and do not particularly care for Heaven. We don't want the latter, and we are not afraid of the former. Our characters are being gradually formed. We are not all yet what we shall become. That is why it is true to say that Heaven and Hell are in the future as well as in the present. We are preparing for ourselves a real or eternal Heaven or a real or eternal Hell.

I know that there are people who say that the old fashioned idea of Heaven and Hell as two places, the one delightful and the other terrible is the only thing that will keep people straight in their lives. But it does not keep them straight. Either it makes them selfish—as we have

seen—or it makes them throw off all religion and laugh at it. St. John's idea of eternal life as a present enjoyment of spiritual strength in the presence of God and relying on Him is a much more inspiring idea. To be like Jesus Christ, to have His ideals and to try with His help to be carrying them out here and now. That is Heavenly. To hate Jesus Christ, to turn away from Him, to be selfish and proud, and mean and dirty—that is more horrible to my mind than any tortures of the body. And that, I take it, is Hell.

Hell is the rejection of the help of God. It means trusting in one's self and defying God and religion and everything that's good. There was a mother once who said to one who was teaching her child, "I hope you are teaching her to be proud of herself and not to knock under to anybody." The teacher took down from his shelf a copy of that wonderful book, "The Imitation of Christ," and he showed the mother a picture which was the frontispiece of the book. It was the face of a man surrounded by mirrors reflecting his own face so that wherever he looked he saw himself and nothing else. Under the picture was written the word "Hell." You see, the mother's idea of Heaven was the artist's idea of Hell.

Another picture I once saw was that of a naked millionaire sitting by himself looking very disconsolate and disappointed. He had had all that he thought he wanted; money, pleasure, food, clothing. Now he had lost it all and there was nothing at all in its place. Under this picture was also written the word "Hell."

I believe if we could get the lessons of these two pictures into our hearts and consciences we should be terribly

\*These words are quoted from Newman's "Eternal Life and Eternal Death," which is a small tract founded on Frederick Denison Maurice's teaching.



afraid of Hell, and for the right reason. And we should want Heaven as soon as possible so that we might be happy now and have something really splendid and enjoyable to look forward to forever. And this something would be "Eternal life," according to St. John, "to know God and Jesus Christ."

My use for religion then, to sum up, is that I have found out where and how to get this real eternal life, which is Heaven, and to see the futility and the misery of that wretched life of selfishness and pride which I call Hell.

Just to go over these twelve articles I have written once again. First, I was christened. The Church took me in hand at the very beginning to make a real man of me. In other words, she began to put me in the way of getting to Heaven as soon as possible, not by killing me so that I could go to another world of bliss, but showing me how to live here on earth and love and serve God and my fellow man. She gave me the parsons to lead me and help me in what is a very difficult job. If you don't find it difficult it is because you have never really tried it. She made me a member of herself, a great fellowship of like-minded Christians all on the same quest of eternal life. She put the Bible into my hands to read that I might know that others had done the same in times past, and how they did it. She led me to repent of my sins and clear out all that was bad in my life that I might become a true servant of Christ. She taught me the Creeds that I might know what Christian Faith was that had conquered the world. She taught me to pray that I might get into touch with God and spiritual things. The same with the Sacraments, and especially the Holy Communion. She taught me to go to Church and join with others in worshipping God and learning more and more about Him. She put before me the splendid ideal of the Kingdom of God and made me thoroughly discontented with a state of society where God and Christ are ignored. I came to see that all the misery and injustice of the world is due to our defiance of God.

That is my use for religion. It brings me to Heaven now and away from Hell. I do not know what I shall be, but I know it will be something supremely true and beautiful and good when I shall see Christ as He is. Will you join me and the ten thousand times ten thousand who are out for the same glorious thing by which the Kingdoms of this world will become the Kingdoms of our Lord? That is Heaven and the other is Hell. I am sure of it.

Reprinted by arrangement from *The Torch*, organ of the Industrial Christian Fellowship.

### SEND A WIRE

THE first Lenten number of THE WITNESS will appear next week. There is not time for us to enter your order if sent by mail. However, a telegram sent at once will enable us to enter your order for a Bundle in time to send this first number. The price in bundles is \$2.80 for a bundle of ten copies for each of the seven weeks of Lent. There are to be two series of articles, one by Alfred Newbery and the other by Irwin St. John Tucker, in addition to articles by Dr. Elwood Worcester, Dean Inge, Canon Streeter, Canon Storr, G. A. Studdert-Kennedy and THE WITNESS editors.

## Cheerful Confidences

A CANON OF ST. PAUL'S

By Rev. George P. Atwater

AT DINNER recently I had the privilege of sitting alongside a distinguished English visitor to our shores, the Rev. Canon Simpson of St. Paul's Cathedral, London. Canon Simpson lives, I believe, in Amen Court, in the old city, in the precincts of St. Paul's. Quite a proper name for the residences of the clergy. The Canon is a genial man, with a real sense of humor, and with an optimistic outlook that does not seem to have been affected by his close association with the "Gloomy Dean."

Referring to Dean Inge, the Canon said that personally he was not a gloomy soul, but quite cheerful, although he did not view the political future of the state with any confidence.

Canon Simpson remarked about the great number of churches in this country which bore the name "Grace Church." He said that there was only one church in England called "Grace Church" and that was only its secondary name. Its real name was "All Hallows" and it was in London. The word "Grace" attached to it was a glorification of its earlier title "Grass Church," so-called because of its proximity to the old Haymarket and to distinguish it from other churches called "All Hallows."

This bucolic origin of the name Grace Church amused me very much, and I felt like rushing to the telephone and calling up Dr. Bowie of New York, Dr. Walkley of East Orange and Dr. Lawrence of Providence, and telling them of the truly pastoral significance of the euphonious designations of their churches. (Note, I am rector of a Grace Church,

too, but it is near, not to a haymarket, but to several garages.)

Canon Simpson also told us how the Dean and Chapter at St. Paul's had been warned by a famous engineer that the foundations of St. Paul's needed attention, and he described in detail the repairs that were being made. In order to test the effect of the vibration caused by the traffic, it was arranged that late one night, an immense motor-bus, laden to capacity with the weightiest policeman available, was run at top speed around and around the streets immediately adjacent to the structure. A delicate instrument within the cathedral, called a "tell-tale" was not affected by this circular joy-ride, and so they felt safe on that score.

Our host on this occasion asked the Canon a question, which our host said he had asked many times of many persons, without any satisfactory reply. "What is the difference between a Cathedral and a Minster?" The Canon's reply was prompt and authoritative. "A Minster is a Church that had arisen from some ancient monastic foundation."

The Canon referred with much amusement to the questions which had been asked of him by the port officials on his arrival at New York. "Did he believe in or practice Polygamy?" "Did he uphold constitutional governments?" "Did he have fifty dollars?" I thought of the only question I was asked upon arrival in Liverpool some years ago, "Have you any tobacco?" What would the future historian, reviewing such examinations, infer as to the special antipathies of England and America?

Believing that Canon Simpson should "take something home with him" for the next meeting of the Chapter, I told him this Cathedral story. "A small boy visiting the city wrote a letter to his parents at home as follows: 'Last Sunday we went to service at the Cathedral. The preacher described the building and told us about the chapels. He told us how big the building was. He said that this cathedral had a bigger KNAVE in it than the one in St. Peter's at Rome.'"

We all enjoyed the Canon and his charming wife and hope they will come again.

Bishop Stires at a meeting last Friday night in the Church of the Holy Trinity, Brooklyn, made a strong appeal for friendship between Church people and their Jewish neighbors. The occasion was the fifth anniversary of the House of the Holy Comforter, a mission in a Jewish section of Brooklyn. There was a good attendance. The Rev. J. Howard Melish, the rector, welcomed those present and expressed a high opinion of the Rev. Harry Greenberg, the Jewish missionary.



## Let's Know

### DREAM CHURCH

By Rev. Frank E. Wilson

BRUCE BARTON'S latest book, "What Can a Man Believe?" is receiving a wide reading, and, like its predecessors, strikes a very sympathetic nerve in the average man. It is interesting, forceful, clear, and to the point. Those who are well versed in Church history and theology will find it inadequate in some points, but, of course, the book is not written for them. It contains a certain amount of frank criticism from which we ought not shrink. On the whole, it is a book worth reading. The best chapter in it is the second—"Has the Church Done More Harm Than Good?" Having panned the Church rather effectively for its sins and shortcomings, he then proceeds to show that there is another side of the picture more worthy of consideration. He commends the Church for five things: 1. The Church alone stood firm through the break-up of the Roman Empire and laid the foundations for a new civilization. 2. It has always brought faith, kindness and hope to the submerged millions. 3. It has inspired the finest characters in history. 4. It has given us democracy, education and the impulses by which physicians, legislators and social workers build their programs. 5. It creates dissatisfaction in men with their own characters.

Toward the end of the book Mr. Barton casts his eye into the future and draws a picture of the Dream Church as he thinks it ought to be. It will be a single church for the community; all day long someone plays the organ and people come and go. The pastor is not ordained until the ripe old age of forty, after years of study, travel, and wide experience. He is the spiritual adviser of the town and always has plenty of time. On Sundays he conducts three brief services and every morning he projects by television-radio a very short service which is picked up by banks, business houses, shops, etc., as a start-off for the day's work. Only at Christmas and Easter does the pastor preach and those sermons are, of course, carefully prepared masterpieces. Once a year the pastor makes his report to a town meeting.

There seem to me to be two weaknesses in this Dream Church. In the first place, there is no recognition at all of the Sacraments. Television-radio prayers are all right as far as they go, but even the radio cannot baptize babies or administer the Holy Communion. Neither can one very efficient pastor administer the Sac-



THE EXTERIOR  
Showing hand carved facade and  
outside pulpit.

raments to a medium-sized community and have any time left for anything else. I think the Church a hundred years from now is likely to be drawn far more closely around the altar than around a loud speaker.

And in the second place, the man who preached two sermons a year would not be a good preacher. He might compose and polish up a couple of excellent essays but that is something else again. Every preacher knows that there is such a thing as a "homiletical habit" and that the most helpful sermons come hot from contact with a congregation. Ask a preacher when his sermons seem to be least worth preaching and he will tell you it is at the end of his summer vacation when he has had the most leisure and when the homiletical habit has been in abeyance. Yes, I know, there is too much preaching; nevertheless, preachers generally preach best during Lent when they do the most preaching. Limitation to two sermons a year would not improve preaching, Mr. Barton; it would paralyze it.

Yes, the book is worth reading—not as a last word on the Christian religion, but as a pleasing introduction to something further.

## About Books

THE PLASTIC AGE OF THE GOSPEL,  
by Andrew C. Zenos, D.D., LL.D.  
Macmillan, \$2.75.

In this masterly and scholarly exposition of the teachings of the New Testament we have a comprehensive picture in which is clearly and convincingly seen the outline and color of the reality of the glow of spiritual life in the age of Jesus and His first disciples. To reduce these inspired

writings into a mere ethical system is to deprive them of their essential Christian character. Dr. Zenos successfully resists this tendency. He keeps before him the essential Christian message, revealed as the Gospel of the Kingdom by Jesus, then as the gospel of reconciliation through the cross by St. Paul, and finally as the gospel of fellowship with Christ by St. John. Thoughtful students of the New Testament will welcome and be deeply grateful to Dr. Zenos for having put into print the results of his extended studies and long experience in the classroom.

\* \* \*

NEW STUDIES IN MYSTICAL RELIGION, by Rufus M. Jones. Macmillan, \$1.75.

If there are any persons in the intelligent world who still hold the illiterate opinion that mysticism means something mysterious, occult, esoteric, agnostic, or pseudopsychic, he will be disabused of that opinion if he reads these excellent new studies in mystical religion. Dr. Jones gives a timely thrust at the new psychologist when he says in substance that these psychologists have a complex for discovering complexes. There is sanity and sound judgment in his penetrating analysis of religious education, or rather the lack of it. He wisely observes that we know how to control electrical energies, but we have not learned how to shape and control the formation of disposition. There is not a dull page in the book which is evidently the fruitage of one who is vitally interested in real religion.

—Irvine Goddard.

\* \* \*

A CONCORDANCE TO THE ENGLISH POEMS OF GEORGE HERBERT. Cameron Mann, Bishop of South Florida. Houghton Mifflin Co. Price, \$5.00.

A valuable book for tracking down half-remembered lines and stanzas of the greatest religious poetry in the English language. This concordance will also be useful to the student of English words and their uses in the early seventeenth century.

Benjamin Horton.

As a bit of real friendly Americanization here's a line: a Russian choir of thirty sang with the choir of St. Luke's, Scranton, Pa., the other Sunday, of course with a crowded church. The Russians sang carols and anthems in their native tongue, unaccompanied.

\* \* \*

The work at Browns Valley, diocese of Duluth, has been so strengthened during the past year that pledges to the diocesan and national work have been more than doubled. At Eagle Bent, a Swedish mission, a pledge to the National work has been made, the first in many years.



## Witness Fund

THOSE who contribute to THE WITNESS Fund will be glad to see this letter, which comes to us from Mr. Archie J. Williams, who does welfare work among the prisoners in San Quentin prison. A bundle of papers are sent to that institution, and to many other institutions throughout the country, being paid for out of this fund.

"I was surprised in the month of November (1925) when my attention was called to a number of inmates of the San Quentin prison who had been drawn to our Lord and Saviour Jesus Christ by reading the sermons and articles that appeared in the different Christian papers and magazines which were sent into the prison during that year.

"I began, in January of 1926, making a special study of the effect the Christian literature had on the men, and which sermons, articles, letters and poems did the most toward helping those who read them. If I were to give you a list of the names of the many whose lives have been changed as a result of the papers and magazines sent into the institution, you, too, would be as surprised as I was, after finding out how many find the Lord through this medium.

"Among the sermons and articles which have done the most good, one appeared in THE WITNESS, 'The Place of Repentance,' by Canon James Adderley in the July 7, 1927, number."

We acknowledge with thanks the following donations:

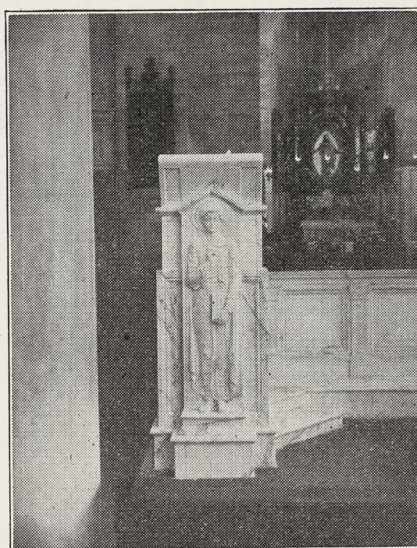
Rev. W. E. Bentley.....	\$ 1.00
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## Where Do Ministers Come From?

Where do ministers come from? Is there any truth in the commonly accepted belief that a minister's life is a hard one, so disagreeable that his sons refuse to follow in his footsteps? Do ministers come from homes of obscure members of the church or from those of church leaders? Or do they come from families outside of and unrelated to the church and church activities?

It has been determined as the result of a questionnaire circulated by the clergymen's committee of the American Eugenics Society that ministers come from ministerial families, the son following in the religious footsteps of his father. The questionnaire was submitted to leading clergymen of all denominations and showed that two-fifths of the lead-



THE LECTERN  
*Figure of St. John the Evangelist,  
carved of carara marble.*

ing clergymen of the United States were themselves the sons of clergymen.

The committee asked one hundred of these leading clergymen of America whether their fathers were ministers, church officers or church members. The list was drawn from such men as Rev. S. Parkes Cadman, of New York City; Rev. Harry Emerson Fosdick, of New York City; Rev. Henry Sloane Coffin, of New York City; Rev. John Straton Roach, Baptist preacher of New York City; Bishop Charles Henry Brent, of the Episcopal diocese of Western New York; Shailer Mathews, editor and educator and leading authority on testamentary lore; President Edgar Young Mullins, of the Southern Baptist Theological Seminary, Louisville, Ky.; Rev. Rockwell Harmon Potter, of Hartford, President of the American Missionary Board; Bishop James Edward Freeman, of Washington, and others, a list representing the most powerful men in the American pulpit today.

Aside from revealing the fact that two-fifths of the leading clergymen were sons of the clergymen, the questionnaire showed the relative facts that three others had a local or lay preacher for a father, and one a Quaker preacher for a mother. Ten of those reported clerical grandfathers, and three, clerical great, great grandfathers. "Very possibly," says Henry S. Huntington, of Scarsdale, New York, author and editor, "many other men could have reported such ancestors, but the brief questionnaire did not even suggest the question." One man reported an unbroken line of Presbyterian ministers running back to the seventeenth century; another a similar line of Moravian ministers beginning in 1740.

Thirty-eight of the remaining fifty-six clergymen were the sons of church officers. The deacon's daughter invariably has a good many clergymen brothers, the questionnaire showed. Thirteen of the ministers who signed the questionnaire had a deacon for a father. Ten were the sons of elders; thirteen the sons of men, neither ministers, lay or local preachers, or church officers.

In the case of eighty-nine of the clergymen both their parents were deeply interested in the church. Only four said that neither parent cared much for it. One of these four made the vital distinction that while his parents did not care much about the church, they did care for religion.

Both parents of the eighty-eight were church members, and only one of the clergymen came from a home where neither father nor mother belonged to the church. Six of the ten fathers who for one reason or other had not united with the church were deeply interested in it. In at least two cases it was said or implied that the fathers had not joined the church, either because they could not accept its creed, or because they held such high conception of church membership that they felt themselves unworthy.

The statistician might produce some interesting figures on the basis of these answers, Mr. Huntington points out. If one reckons that there are eight times as many church officers as clergymen, the figures show that the sons of ministers and lay preachers are about ten times as likely to go into the ministry as are the sons of church officers. If there are four times as many church members as there are church officers and their wives combined, then the boy from the family of a church officer is at least eight times as likely to go into the ministry as the one whose father has never occupied an office in the church.

As for the non-church group, the only minister who reported that neither of his parents was a church member was not born in this country. So far, then, as one can judge, says Mr. Huntington, as the results of this questionnaire in America, one cannot look to families outside the church for a single clergyman.

Workers over their dinner pails doubtless passed comments on the news of last week, printed in New York papers, that a pastor refused an increase in salary of \$2,500. The pastor stated that by living simply and economically he found that he could live on his present salary—\$10,000 a year. "My needs are simple and the present salary of \$10,000 is enough to care for them." There are folks who live simply and economically on less without making a virtue of it.



# NEWS OF THE ENGLISH CHURCH

## *Chesterton Discovers Clarence Darrow*

Reported by

A. MANBY LLOYD

UNTIL the Church of England makes up its mind, we must remain doubtful whether the "Abbey" is a Pagan Mausoleum, an Ecclesiastical Madame Tussauds or a Christian Church. But if the wishes of Thomas Hardy had been respected, he would have been laid to rest in his beloved Wessex, instead of which we get the gruesome spectacle of a parson bearing a casket enclosing his heart to Stinsford churchyard while a vulgar crowd gapes at the celebrities following his ashes to the abbey. Hardy had a quarrel with the Cosmos and its Maker, but he had no quarrel with the little village Church, so nobly linked with the imaginary Mellstock. The village choir—six merry-cheeked maidens and two sturdy men—led the singing of his favorite hymn, "Rock of Ages."

The choristers were seated in the chancel, for the gallery in the tower described in "Under the Greenwood Tree," has long since disappeared. In the Abbey he lies close to Dickens, Handel and Sheridan in the Poets' Corner and not far from the bluff old Johnson and Shakespearian tablets.

\* \* \*

I had never heard of Clarence Darrow till last week, when I read my colleague's breezy paragraph of Jan. 5th. Now, as often happens, his name crops up everywhere and even Chesterton has a whack at him in *G. K.'s Weekly*. He has been reading a curious article by Miss Helena Normanton, largely devoted to the praise of Mr. Darrow for his defense of two "very loathsome millionaires," Leopold and Loeb.

The funniest part, says G. K. C., is that in which the "noble Darrow" defends the poor, persecuted millionaires of America. . . . He was permitted to defend L. and L. by reciting pages of stale and pompous fatalism, about how it is nobody's fault that anybody murders anybody else—it is all a matter of heredity. The seeds of murder were in their ancestry. We are not to punish them, because we cannot blame them.

"His position is nonsensical enough; it becomes more so the further you go. We could say about killing Loeb exactly what he says about killing Franks. We have only to hang Loeb and then say it was decided by destiny that we should gain great satisfaction by hanging horrible little diabolist Jews. The argument takes

away the moral character of all actions, including our own. . . ."

If this, he continues, is a specimen of the lucidity of Mr. Darrow, he must indeed have been a worthy antagonist of Mr. Bryan. We should have liked to have heard those two great torrents of mental confusion meet in the market-place of Dayton: the one claiming what no theologian of authority ever claimed for Genesis, and the other what no biologist of authority would now claim for Darwin. This does not mean that there is no truth in Darwin, let alone Genesis; it only means that there was nothing in either speaker to make him an authority on either subject. . . . Much has been urged against the unfortunate Puritan farmers who decided on behalf of Bryan and the Bible. But let it be remembered in extenuation that they had to hear Mr. Clarence Darrow on the other side. "Perhaps," says our sly Touchstone, "he recited some poetry."

\* \* \*

What Bishop Henson calls the "Protestant underworld" is working the Roman bogey for all it is worth, though it is quite ignorant of modern historical research, which discounts the "Reformation," in one aspect as a blind for robbing the poor and enriching the Whigs. So while small black-coated gentry and greengrocers are rioting in Lancs to put down "sung" celebrations, my friend, Jack Bucknall writes to appraise the "Red Mass" as the democrats' rallying center.

The Romans in England, led by clever and unscrupulous Jesuits, have no use for humans like the late Cardinal Mercier and his Malines conversations and were very angry with Lord Halifax's part in the same. They laughed to scorn the assertion that he had been granted an audience with the Holy Father. But Lord H. has published a little book, "Notes on the Conversations at Malines," in which he gives the lie to the Roman taunts. He states categorically that he "prepared a paper at the request of the Holy See," which he handed to the Cardinal when he arrived at Rome, and the Pope did him the honor to receive him a day or two later. The Pope also gave him his personal blessing. Yet the Rome correspondent of the *Universe* denied this.

\* \* \*

Labor, as well as Romanism, is

often unfair to the Church of England. Canon Linwood Wright has had to write a protest to the *New Leader*, now incorporated with *Lansbury's Weekly*. It refers to an article of Dec. 23, entitled "The Hungry Sheep." The canon says:

"I have for very long been a reader of the *New Leader*, and I am the successor to Canon Donaldson at St. Mark's, Leicester, where I have endeavored to carry on his work and teaching. All my ministerial life, now 30 years in England and Africa, I have been a worker in the cause of Labor.

"It seems to me that your article shows a lack of understanding and sympathy and, at least, in its sub-heading, 'While shepherds dodged their flocks by night,' a lack of good taste. I cannot conceive of anything that tends more to set Church and people, not against Labor, but against its exponents in the public press, than any such cynical remarks.

"In the first place, may I say that Labor, by giving so large a portion of its vote against the Prayer Book Measure, has put back the social impetus in the Church for a generation. I make no apology for the work and support I put in on behalf of this measure. The Church must first of all have a mode of worship which fits in with the spirit of the age. And of this she is the best judge. I backed the Book up to the hilt for this reason, but above all because we of the Social Movement in the Church wanted old controversies cleared out of the way, so that we could then give our attention not to more important matters, because worship is the thing of first importance, but that we might then, untrammelled by other controversies, forward the 'Kingdom' movement in the Church. My heart and the heart of many clergy is sad because we are not now as free as we hoped to be to forward the social cause.

"Again, it seems to me that your illustration in the article under which is written, 'Please have you gentlemen any time to attend to us?' sins against the truth. I could parallel every remark that your contributor makes about the Church and the bishops by a reference to the sayings, meetings, and organizations of Labor and Trade Union leaders. It is easy to take a picture or a particular work out of its whole setting and make it appear mean and ridiculous. But this

(Continued on page 15)





ST. JOHN'S CHURCH, LOS ANGELES

*Showing altar of marble and mosaic with hand carved triptych and hand carved rood beam. Ceiling is hand painted copy of noted Florentine Church.*

## NEWS OF THE EPISCOPAL CHURCH

### *In Brief Paragraphs*

*Edited by*

WILLIAM B. SPOFFORD

MANY new churches of all denominations have been built, and others are in the process of building, in Los Angeles. Of these our own St. John's is the most beautiful and artistic; a triumph in architectural grace and in delicacy of carving. As one can see from the illustrations in this issue, it is architecturally different; a bit of the old world set down in the new, being a reproduction of the church of Toscanella, Italy. There is hardly room in a paper of this size for a detailed description of the many beauties of this church but one would like to call attention to a few. First the great arch door of the central entrance, all richly carved by hand in tufa stone. And above the rose window symbolizing the four evangelists, the Agnus Dei, the Head of the Christus, the Gos-

pelers, the Patriarchs, Prophets and Martyrs of either side, with the Angel of Prayer on each of the corners. There is also the outdoor pulpit, of dignity and beauty, and certainly something unique in American church building.

Inside there is a narthex which is at present done in a simple executed finishing but which will eventually be entirely finished in marble and mosaic. On either side of the narthex are doors leading to the gallery and two retiring rooms. Opening from the narthex into the church are three doors, the central aisle door and one on either side leading into the ambulatories. From the central aisle door there is a clear view to the altar unbroken by rood screen or grill. The clerestory is supported by four massive piers and twelve stately col-

umns, each one dedicated to an apostle and so placed that they in no way interfere with anyone's view to the altar. On entering the church one's eye is immediately caught by the magnificence of the altar and triptych. The altar is made of Rosato marble, Verona red and other marbles from Italy and the Alps with bands of mosaic. The triptych is of solid oak, richly carved, made in three panels. In the central panel stands the figure of the Risen Christ in deep bas-relief, set in a frame adorned with six shields containing the symbols of the Passion. The panels and the doors on either side are richly carved, having the four early Fathers of the Church: Ambrose, Gregory, Augustine and Jerome. The doors are decorated in a wonderful blending of colors and



gold with various Christian symbols. This altar and triptych, the work of the firm of Calvert, Herrick and Riedinger, of New York, has been declared by several authorities the most beautiful in the country.

At the entrance to the chancel, very high so as not to obstruct one's view of the altar, is a massive rood beam with the Crucifix, richly ornamented in color and gold, likewise the work of Calvert, Herrick and Riedinger.

The ceiling of the nave is painted by hand and is an exact copy of the treatment of the ceiling of San Miniato outside of Florence. There are two chapels on either side of the chancel; one the Liberty Chapel; the other the Baptistry Chapel, part of which is pictured on the cover of this issue. All of the stained glass has not as yet been placed, but it is said of those that are in, the Te Deum window in the chancel in particular, that they compare favorably with any glass in the world. The lectern, pictured in this issue, has but recently been added to the appointments, the figure being that of St. John the Evangelist. It is made of Carara marble and was designed and executed by an Italian sculptor of the Pacific Coast.

The exterior work was done entirely by Los Angeles firms and artists; the interior for the most part, including the windows, the altar, triptych, rood beam, baptistry, decorations, communion rail, and appointments are the work of Calvert, Herrick and Riedinger. The rector of St. John's, the Rev. George Davidson, is one of the outstanding clergymen of the Church, a leader with a vision who foresaw the growth of Los Angeles and lost no time in presenting a building which is a credit, not only to the city of Los Angeles, but to the entire Church.

\* \* \*

May I also call your attention to the photograph which appears on the last page, not only for its beauty but because of the history connected with it. The organ pictured there was at one time in the Fifth Avenue home of Mr. Henry White, ambassador to France for many years, and one of our country's greatest statesmen, who lies at rest in Washington Cathedral. The organ, a three-manual one, possessing unusual resources, with tonal possibilities not possessed by many a larger organ, was presented to Trinity Church, Lenox, Massachusetts, by Mrs. White when her home was torn down, and was moved by the builders, the Aeolian-Votey Company, from New York to Lenox.

\* \* \*

News of a half million dollar church gets the front page of the daily paper; news of the \$2,500 one

is ignored, though the effort and sacrifice for it may be greater. At Robertsedale, Alabama, they have built and paid for a parish house costing that sum, and are now raising money for a church. At Daphne, in charge of the same clergyman, the Rev. Joseph R. Walker a new church was given as a memorial and the parishioners raised the money for a new rectory; while at Foley also under Mr. Walker money is being raised for a \$3,000 parish house.

\* \* \*

The Rev. J. Howard Melish, rector of Holy Trinity, Brooklyn, was the speaker at the meeting of the New York Churchman's Association on February 6th; subject, "Do We Agree?"

\* \* \*

Plans were made at the convention of Oregon to raise \$125,000 for educational work in the diocese. The money will be used to put up a new building at St. Helen's Hall in Portland, construct a new plant at Corvallis and a new church at Monmouth. The following were elected delegates to the General Convention: clerical: Revs. Thomas Jenkins, Dean Ramsay, Archdeacon Black and H. D. Chambers; lay: Messrs. Dean Vincent, Blain B. Coles, Frank Spittle and Dr. J. C. Fixott.

\* \* \*

On February first the corner stone was laid for the new St. Andrew's Church at State College, Pennsylvania, with clergymen from all over the state taking part, the sermon being preached by Bishop Ward of Erie. The significant thing about

this new church is that all five dioceses within the state contributed toward it, and helped in maintaining the work under the Rev. Edward M. Frear. Bishop Talbot was the chairman of the committee raising the funds and it is said that over 1400 contributions have been received. The tower of the church is to be named in his honor and a tablet has been placed to give it permanent expression.

\* \* \*

On December 1 it was reported that \$896,940 must be collected before the end of the year if the dioceses were to pay what they told the National Council to expect for the year. Before the books closed \$851,994 had been paid, leaving a balance of only \$41,247. Due to this fine co-operation the Council will close its books for 1927 with all bills paid without using any of the principal of any legacies.

\* \* \*

Bishop Murray in his address before the convention of Maryland stated that there had been 1724 confirmations in the diocese during the past year, which is nearly a record for the diocese. He attributed the increase largely to the effect of the Bishops' Crusade. There was a bit of excitement at the convention when Judge Henry D. Harlan, who was a delegate to the last General Convention, introduced a resolution memorializing the coming Convention to refrain from completing its action looking toward the omission of the thirty-nine articles of the Prayer Book. In presenting the resolution

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he said that he thought the mind of the diocesan convention should be known in order that delegates to the 1928 General Convention might be instructed. After long and ardent discussion the resolution was withdrawn by the mover without being voted upon. Delegates to General Convention from Maryland: Revs. Wyatt Brown, H. P. Almon Abbott, Arthur B. Kinsolving and R. F. Humphreys; lay: Messrs. Edward Guest Gibson, Henry D. Harlan, George C. Thomas and Blanchard Randall.

In his address at the annual dinner of the Church Club of New York, February 2nd, Bishop Manning announced a gift of \$900,000 to the Cathedral of St. John the Divine, one of the largest gifts ever made to the cathedral. The gift is made on condition that an equal sum be secured to build the other great tower on the West Front of the Cathedral. The Bishop stated that it was hoped that some family would give a similar sum, but in case that was not done then he was sure the money would be raised, since six persons have already pledged \$485,000 of the \$900,000 needed. "As the matter stands therefore we have \$1,385,000 promised on condition that the remaining \$415,000 is now pledged, so we must secure the remainder as soon as possible. Pledges towards this can of course be made payable over a period of two or three years. I make no appeal here, but you will find me very approachable in the matter."

The Rev. A. H. Forster was the speaker at the conference of the clergy of Chicago on February 6th, his subject being "Sports and Sportsmanship." He spoke on the Church's attitude toward professional baseball, horse racing, prize fighting and other commercialized sport.

Dean Robbins of the Cathedral, New York, conducted a mission during the week of February 12th at Trinity, Elizabeth, N. J.

All persons who are members in good standing in other churches and who, through marriage or for other reasons, desire to become Episcopalians, may become members of St. Paul's, Richmond, Virginia, without bothering about confirmation so long

as the present rector, the Rev. B. D. Tucker, Jr., is in charge. He announced the policy from the pulpit on a recent Sunday.

Delegates to General Convention from West Missouri: clerical: Revs. C. H. Maloney, R. N. Spencer, B. M. Washburn, J. P. DeWolfe; lay: Messrs B. C. Howard, L. T. Golding, William G. Holt, and Henry D. Ashley.

Helen Ely Burleson, wife of the Bishop of South Dakota, died suddenly on February 6, in Yankton, South Dakota. She had been in ill health for several years, but her death was not expected. She was a native of Rochester, New York. Her marriage to Bishop Burleson took place in 1894, in the Church of the Holy Communion, New York, when he was an assistant in that parish. Mrs. Burleson was a member of the first Executive Board of the Woman's Auxiliary.

Bishop Gray of Northern Indiana was the preacher at Kenyon College recently, and on the following Sunday he preached at the chapel of St. John the Divine, University of Illinois.

For the second time in four years Bishop Bennett of Duluth has been invited by the Duluth Council of Churches to be their preacher for the noon day pre-Lenten services, held in a downtown theatre.

All Saints' Church, Omaha, the Rev. Frederick W. Clayton, rector, is

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establishing a reading room in the Mackay Memorial building of its church. They have a good library and are spending something like \$150 a year on new books. All the Church papers and magazines that are of particular interest to Church people are placed in the reading room which is used every day, especially by members of the Bible classes.

Criminology was the subject discussed at the meeting of the North-eastern Deanery of Chicago at their meeting on Monday. The address was given by Dr. Francis J. Gerty of Cook County Psychopathic Hospital.

Here is something unusually nice: a clergyman saying that the work of his parish went on better under the ministrations of another. The Rev. William H. Decker, rector of St. Paul's, Trenton, N. J., due to a foot infection, which resulted in the loss of a leg, was compelled to be away from his parish for fifteen weeks. During this time the parish was in charge of Mr. C. M. Diamond, a lay reader and teacher in the high school. Mr. Decker writes: "I am glad to say that there was a better showing in every department than for any similar period since I came here." I am sorry that I haven't Mr. Decker's picture to run along with this unusual statement.

Father Harrison of the Order of Holy Cross conducted a two-weeks' mission recently at All Saints' Cathedral, Albany, assisted by Fr. Park-  
er of the same order.

Delegates to the General Convention from Duluth: clerical: Revs. W.

K. Boyle, Austin Pardue, Robert J. Long, E. C. Biller; lay: Messrs. F. W. Paine, J. H. Gemmell, J. P. Gordon and C. K. Dickerman.

A campaign to raise \$300,000 for the rehabilitation and improvement of St. Agnes School, Albany, is under way.

The children of the Church Schools in Colorado, responding nobly to the invitation of the Bishops to devote their Advent Missionary Offerings toward the assistance of the little

congregation at Rocky Ford, which is putting up the first unit of a church building at a cost of \$4,000, raised the generous sum of \$438.92 for this purpose.

Nebraska delegates: clerical: Revs. W. A. Mulligan, L. W. McMillin, Bertrand Leon Burgeoyne Smith and Dean McGinley; lay: Messrs. J. S. Hedlund, William Brooke, A. R. Edmiston and Governor Adam McMullen.

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General Convention delegates from Fond du Lac; clerical: Revs. L. D. Hopkins, W. C. Way, Dean Averill and W. F. Taylor. Lay: Messrs. Harry Price, E. O. Brown, Hamilton Roddis and F. W. Radford. Bishop Weller withdrew his canonical request for a Coadjutor stating that his health has so far improved that he was able to carry on unaided. There is a story in that, but I won't write it.

\* \* \*

Young women of Trinity Church, Newton Center, Mass., served luncheon, Monday, at the February meeting in that church of the clergy of the Episcopal diocese of Massachusetts. Rev. Elwood Worcester of Emmanuel Church, Boston, spoke on "The Present Development of the Emmanuel Movement." A short address was given by Rev. Cyril E. Hudson, English Lecturer at Berkeley Divinity School, on "Possible Results of the Prayer-Book Controversy in England."

\* \* \*

The Rev. Mercer P. Logan, head of the Du Bose Training School, Montecagle, Tennessee, conducted a preaching mission at St. Paul's, Newport, Kentucky, recently. Weather was bad but after word got around town the church filled up for all services.

\* \* \*

Bishop Seaman of North Texas in his convention address had things to say on the subject of Prayer Book revision. Briefly he stated his opposition to any changes which will make the Prayer Book less Protestant than it is at present. He wants the 39 articles retained, and he opposes any changes which will admit the teaching of transubstantiation or the doctrine of purgatory. He also asked that all churches in the District bear signs which will clearly state that they are *Protestant* Episcopal Churches. Bishop Seaman also

said kind words for prohibition and the Anti-Saloon League which he characterized as a "foremost champion of law and order."

\* \* \*

Convention of Southern Florida was held at the Cathedral, Orlando, with a record breaking attendance. Bishop Juhan of Florida and Bishop Darst were the guest speakers, the former talking on student work, the latter on evangelism. Bishop Mann stated that a record was broken in 1927 on the number of confirmed. Bishop Wing spoke on the recovery from the hurricane and the real progress along building lines. Delegates to General Convention: clerical: Revs. F. A. Shere, James G. Glass, Willis G. Clark and Robert T. Phillips; lay: Messrs. J. W. Clausen, J. M. C. Valentine, M. P. Cornwall and Floyd L. Knight. Dean Lathrop, secretary of Social Service of the National Council, addressed the convention.

\* \* \*

As the dean of Trinity Cathedral, Phoenix, Arizona, Very Rev. Edwin S. Lane was presiding at the annual meeting of the Cathedral parish on Jan. 17, a note on a small piece of paper containing a blue slip was quietly passed to him. On opening this note, what was his astonishment to read "For the Deanery," signed by the Junior Warden of the Cathedral and his wife, Mr. and Mrs. C. H. McKellips. On opening the blue slip the Dean discovered to his much greater astonishment a check for the sum of Eight Thousand (\$8,000), the exact amount needed to complete the fund for a deanery. The fund was started by a Christmas present from Rt. Rev. J. W. Atwood, now retired Bishop of Arizona, on behalf of an anonymous donor who gave \$12,000

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\* \* \*

"The times call for straight out uncompromising preaching and person to person work on the part of the clergy along the line of obedience to the law," stated Bishop Mitchell in his opening address of the 36th annual convocation of the District of Arizona held at St. Stephen's Church, Douglas, Arizona.

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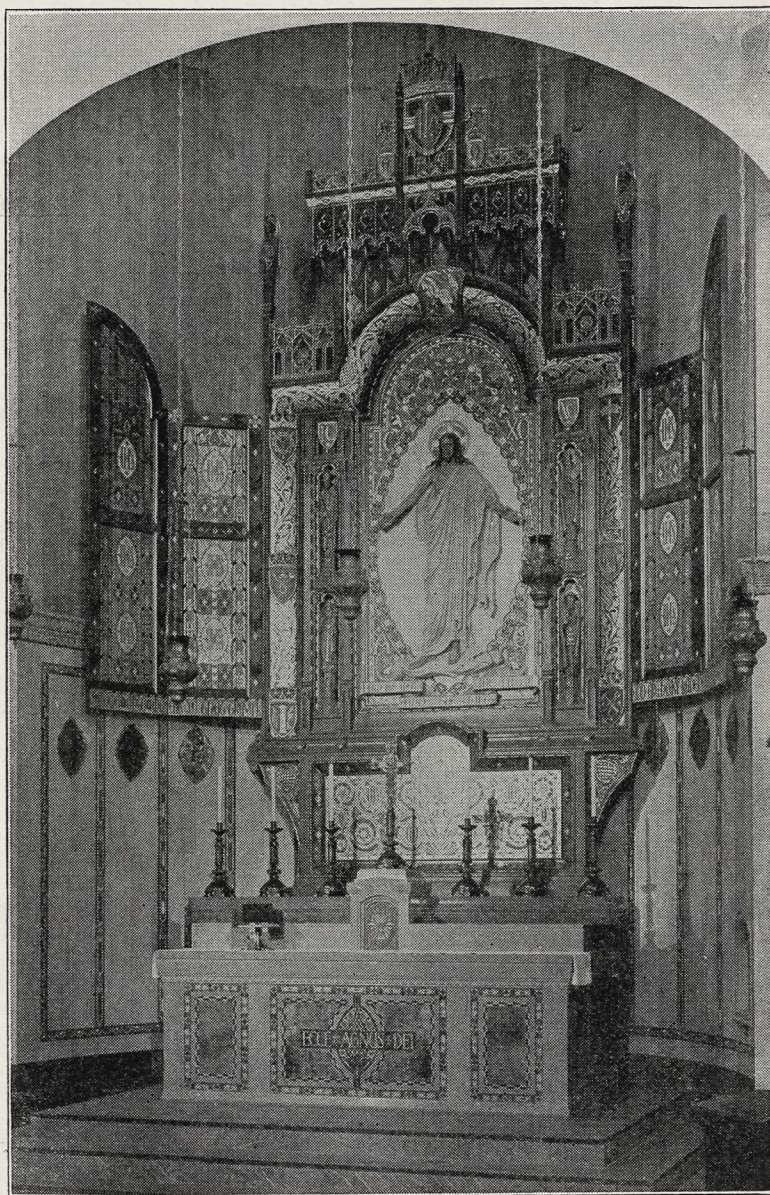
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Sundays: 7, 10:30 and 7:45.

### St. Paul's, Chicago

Rev. George H. Thomas  
Dorchester Ave. at Fiftieth St.  
Sundays: 8, 9:30, 11 and 7:45.  
Holy Days at 10 A. M.

### The Atonement, Chicago

Rev. Alfred Newbery  
5749 Kenmore Avenue  
Sundays: 7:30, 9:30, 11 and 6.  
Daily: 7:30, 9 and 5:30. Also Friday, 10:30.

### St. Chrysostom's, Chicago

Rev. Norman Hutton, S.T.D.  
Rev. Taylor Willis  
Sunday, 8, 10, and 11 a. m.  
Sunday, 4 p. m. Carillon Recital.

### St. Luke's, Evanston

Rev. George C. Stewart, D.D.  
Sunday, 7:30, 8:15, 11 and 4:30.  
Daily, 7:30 and 5. From Chicago, off at Main, one block east and one north.

### The Ascension, Atlantic City

Rev. H. Eugene A. Durell, M.A.  
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Daily, 7:30 and 10:30.

### Christ Church, Cincinnati

Rev. F. H. Nelson and Rev. W. C. Herrick  
Sundays, 8:45, 11, and 7:45. Daily 12:10.  
Holy Days, Holy Communion, 10.

### St. Matthew's Cathedral, Dallas

Dean Chalmers and Rev. R. F. Murphy  
Sunday, 8, 9:45, 10:45 and 7:45.  
Daily, 7, 9:30, and 5:30.

### St. Luke's, Atlanta

Rev. N. R. High Moor  
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Church School, 9:30.

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There is space here for two

## NOTICES OF CHURCH SERVICES

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children by gambling at cards, must have very much less sense than is necessary to get around the streets in these days, if they think they can by words overcome the power of their examples and have children who will have the slightest reverence for any law which those children feel may stand in the way of what they want to do."

The Bishop also stressed the necessity for careful preparation for candidates for confirmation, the family life, marriage and divorce, and gave a very interesting account of the proposed new type of work among the Navajo Indians at Fort Defiance, which will include welfare work, education, and perhaps a boarding school under the direction of the superintendent, Miss Anne Cady, combined with definite religious work for the Indians under the leadership of the Rev. Dr. Hagearty who has recently entered this field.

\* \* \*

The 9th annual meeting of the Church Mission of Help in this diocese was held at the Diocesan House last Monday night. The principal address was made by the Very Rev. G. P. T. Sargent, Dean of the Cathedral at Garden City. The report showed that 367 young women and 132 babies had come under the care of the Church Mission of Help during the year. Financial statement showed expenditure of \$13,721.65 and a balance on hand of \$598.07.

\* \* \*

President Hopkins of Dartmouth, in an article, "The Faith of the Fathers," in the February SCRIBNERS, upholds the thinking power of youth in this generation.

In the same issue of SCRIBNERS, William Lyon Phelps, the distinguished litterateur, declares his belief that if more Sunday golfers would go to church and more churchgoers would play Sunday golf the results would be advantageous. "Worship and recreation," declares Mr. Phelps, "make a splendid combination for Sunday."

Some new side lights on China, for those interested in the situation there, are to be had from articles in this issue of SCRIBNERS by United States Senator Hiram Bingham, who recently spent several months in the Orient.

\* \* \*

In a formal statement announcing his support of Governor Alfred E. Smith's presidential candidacy, Henry Morgenthau, independent dry Democrat, capitalist and former ambassador, today made a plea for religious tolerance in the Democratic ranks during the coming campaign.

Deploping what he terms recent efforts "to drag forth prejudices and outworn controversies to cloud the issue," Mr. Morgenthau, who em-

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Daily: 7:30 and 10 A. M. and 5:00 P. M.

### The Incarnation, New York

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Rev. H. Percy Silver, S.T.D., Rector  
Sundays, 8, 10 and 11 a. m., 4 p. m.  
Daily, 12:20.

### Trinity Church, New York

Rev. Caleb R. Stetson, S.T.D.  
Broadway and Wall St.  
Sunday, 7:30, 9, 11, and 3:30.  
Daily, 7:15, 12, and 4:45.

### The Heavenly Rest and Beloved Disciple, New York

Rev. Henry Darlington, D.D.  
Sunday, 8, 11, and 8. Church School, 9:30.  
Holy Days and Thursday, 7:30 and 11.

### St. James, New York

Rev. Frank Warfield Crowder, D.D.  
Madison Ave. at 71st St.  
Sundays, 8, 11, and 4.

### Grace Church, New York

Rev. W. Russell Bowie, D.D.  
Broadway at 10th St.  
Sundays, 8, 11, 4, and 8.  
Daily, 12:30, except Saturday.  
Holy Days and Thursday, Holy Communion, 12.

### St. Paul's Cathedral, Buffalo

Rev. Charles A. Jessup, D.D.  
Sundays, 8, 9:30, 11 A. M., and 8 P. M.  
Weekdays, 8 A. M. and Noonday.  
Holy Days and Thursday, 11 A. M.

### Gethsemane, Minneapolis

Rev. Don Frank Fenn, B.D.  
4th Ave. South at 9th St.  
Sundays: 7, 8, 9:30, 11 and 7:45.  
Wed., Thurs., Fri., and Holy Days.

### St. John's Cathedral, Denver

Very Rev. B. D. Dagwell  
Rev. Wallace Bristor  
Rev. H. Watts  
Sundays, 7:30, 8:30, 9:30 and 11:00 A. M., 5:00, 6:15 and 8:00 P. M.  
Church School, 9:30.

### All Saints' Cathedral, Milwaukee

Dean Hutchinson  
Juneau Ave. and Marshall St.  
Sundays, 7:30, 11, and 7:30.  
Daily 7 and 5.  
Holy Days, 9:30.

### St. Paul's, Milwaukee

Rev. Holmes Whitmore  
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Sundays, 8, 9:30, 11, and 4:30.  
Holy Days and Tuesdays, 9:30.  
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### St. Mark's, Milwaukee

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Daily, 7:30, 9, and 6.  
Holy Days and Thursdays, 10.



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phasizes that he is neither wet, Catholic nor a member of Tammany Hall, declares that "to me it seems shameful that such tactics should be used against a man of Governor Smith's integrity—against a man of Governor Smith's proven freedom from political-religious influence in his public life."

The Morgenthau statement, published in the February issue of the Review of Reviews, declares: "I have too much faith in the fair-mindedness of the great body of citizens to believe that they will allow bigotry and the schemes of designing demagogues to close their approach to this truest representative of the common man who has risen to eminence in my lifetime."

Mr. Morgenthau points out that Governor Smith has four times been elected chief executive of New York, a state preponderantly Protestant in spite of the large Catholic population in the cities.

\* \* \*

The Rev. George Parkin Atwater, rector of Grace, Brooklyn, was the noonday preacher last week at Trinity, New York. The preacher on the 14-17 is the Rev. Gilbert P. Symons of Glendale, Ohio, while the rector, the Rev. Caleb R. Stetson, is to preach on the 20th and 21st.

### NEWS OF THE ENGLISH CHURCH

(Continued from page 7)

is not the way to make for truth and peace and fellowship. Have you forgotten the way the great Archbishop of Canterbury took up the cause of peace at the time of the General Strike and was crucified by his own friends? Have you forgotten the weeks of work and thought that all the bishops of the Anglican Communion gave to the social teaching of the gospel, as can be seen from their great report in the Lambeth Conference of 1920? When I read on Christmas Eve your remark in big letters, 'While shepherds dodged, etc.' I thought of the overworked clergy in this industrial part of Leicester, where many are breaking down under the strain of working amongst the poor. It is the poor, for whom we both work, who are running our churches with us. They don't feel the 'dodging.' These clergy, whom I have in mind, are giving their whole time to these working people, teaching them, finding them work, trying to make the little ones happy, providing for them when they are down. It seems to me sometimes that the only people who care for the poor are the vicars of these industrial parishes. Many of these clergy of whom I am speaking voted Labour at the last election."

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