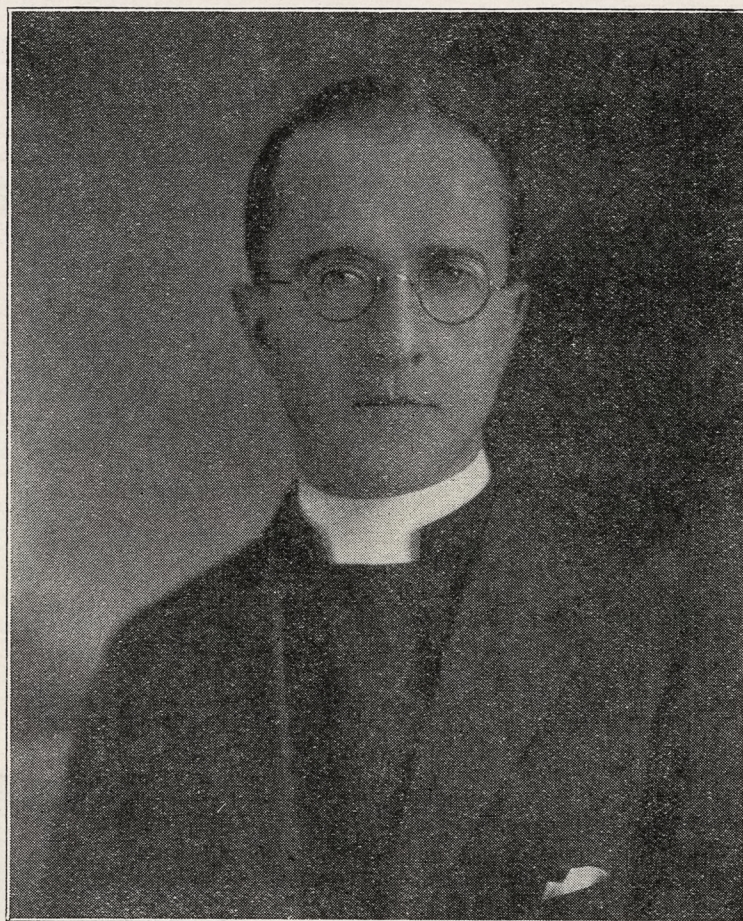



The **WITNESS**

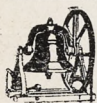
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HOLY MIRTH

The Need for It in Religion

By

BISHOP JOHNSON

THERE is nothing more needed in religion today than pious hilarity. We have had a surfeit in America of pious solemnity which not only fasts but fasts funereally.

In the mind of youth piety wears a long face and solemnly suppresses youthful hilarity, with the result that youth, essentially joyous, seeks its outlet in worldly glee.

Of course Christ Himself was not hilarious. He could not laugh because He bore the sins of the world and was constantly facing humiliation and death.

Neither could the early Christians feel the joy of unrestrained laughter. They lived too near the martyrdom which took their friends and awaited them. It is hard to smile in the face of death.

But I am very sure that the Devil is not the creator of youthful laughter and if we are not to lose the heart of a child we must not forget how to smile.

It was the Master Himself who cautioned us that when we fasted we were to avoid a long face or a solemn visage—"When you fast anoint your face with oil that you appear not unto men to fast." In other words avoid the look of solemnity even in the most painful of Christian obligations.

It was the saving grace of St. Francis that when they badgered him the hardest he laughed the most joyously. I believe that St. Francis started the happy mirth of the Middle Ages which the reformers, most of whom were morose, identified with sin.

It is a serious thing to call evil, good; but it is almost as serious to call good, evil.

And when Calvinists and Lutherans identified solemnity with blessedness they made a fatal mistake. Also when our Puritan fathers mistook sourness for piety they drove youth into the world where they were encouraged to be joyous.

I am fully aware that there is a joyousness of the saints which is way above the glee of earthly laughter; but few of us have reached the altitude of saints, and in my judgment laughter is the very last earthly joy that a Christian should forsake before he is a candidate for canonization.

There is no sweeter music in all the world than the laughter of children, so I am very sure that the Devil is not the father of laughter.

Of course laughter like other virtues may become disreputable by descending to the loud or vulgar, but the perversion of a quality is no argument against its validity. And there is a distinction between ribald laughter and holy mirth. That which laughs at the misfortunes of others or at the degeneracy of folks is the perversion of a good thing, but that which laughs from the very joyousness of living and from an appreciation of the truly humorous is, I am sure, not far from the laughter of children, and that I am sure is not far from the Kingdom of God.

As to laughter in church, there are certain reservations that are proper. In the first place I would be the first to acknowledge that the Lord is in His Holy Temple, let all the earth keep silence before Him. But there is the beauty of a smile—it is silent laughter and should in no wise interfere with the stillness of the House of God.

For my part, I would have more smiling in the pews and less scolding in the pulpit.

I would have a congregation like the field in which the corn was so thick that it would laugh (quietly) and sing, for I am sure that the Lord loves a cheerful worshipper in the same way that He loves a cheerful giver.

Some people think that laughter is foolish and perhaps it is, but I would rather be a laughing fool than a solemn ass I am sure.

Perhaps there are some who do not need to seize either horn of the dilemma and very likely there is a middle way that is perfect, but for those who feel that they are a very long way from perfection I believe it is safer to have a cheerful countenance in church than to put on a funereal face.

I plead for a more joyous, mirthful religion even if it borders on hilarity, as an antidote for the sour and censorious countenance with which we have surfeited in the Household of Faith.

If there is anybody who ought to be happy and ready to smile anywhere it is one who believes that the fruits of the Spirit are love, joy and peace.

Of course that is why one always feels like laughing in church. No one even feels humorously inclined in a bank or a laboratory. That is real serious business, but serving God is perfect freedom and should have all the joyousness that a son feels in his Father, for perfect love casts out not only fear but dreariness.

In advocating joyousness in preaching I do not defend the use of

premeditated jokes or labored witticisms in the pulpit. The man who should never depart from the serious is the man who tries to be funny. Humor in the pulpit is either natural and appropriate or it is bad taste.

Perhaps what we ought to aim at is building good nature which is ready to use any means to fasten the interest of the congregation upon

the truths of the Gospel.

I cannot see any sparkle or virtue in preaching that which is deliberately dull and conventionally prosy.

I would have our very seriously minded religious folk take a leaf out of the life of St. Francis and make the presence of God the most joyous thing in all the world.

Why make our Father's love a

constant atmosphere of heavy tragedy? There is much pathos in our religion but there is also the greatest joy. Christ is not only the sufferer on Good Friday; He is also the inspirer of Christmas and the joys of childhood.

Let us not let the gloom of the one intrude into the atmosphere of the other.

THE JOYS OF THE MINISTRY

Comments on a Recent Article by Bishop Darlington

By

REV. S. ALSTON WRAGG

Rector of Trinity Church, Columbus, Georgia

MAY I be allowed to comment on the so-called "joys" held out as a bait to young men who are thinking of a life's vocation in an article which appeared in a recent magazine written by Bishop Darlington of Harrisburg.

I think that they may be divided roughly into two classes—those that on the whole may be said to be perfectly true, and those entirely untrue; but all of them unworthy.

First—"The ministry is mentally stimulating; the minister keeps up with secular knowledge as well as with religious events."

This is true but not more so than in any other profession, and could hardly be said to be a worthy motive for entering the ministry. It is true that the Bishop does not say that it should be a motive for entering the ministry, but merely that it should make the ministry attractive. But I contend that any young man entering the ministry or thinking of entering the ministry from worthy motives, will not consider whether or not the ministry is mentally stimulating but—"Can I render a real service to God and my fellowmen?"

Second—"It is physically attractive, pastoral calling means much fresh air, walking and driving a car."

This is only partially true and depends very much upon circumstances. During the past year I have made over 1,000 pastoral calls but during that time I have had practically no time for walking and out of three hours a day of pastoral visiting two and a half have been spent within the homes of my parishioners.

But why should a man seek the ministry of the Church because it gives him an opportunity for "fresh air and exercise," or refrain from entering the ministry because it does not present this opportunity? Is he

entering the ministry to minister or be ministered unto? And if the former,—and I hold that that is the only true purpose,—why consider for a moment this or that advantage to him personally?

Third and Fourth—"It is spiritually helpful to the minister; building up the faith of others, he also builds up his own faith and so has few spiritual worries; it is a prayerful life and therefore his nerves are at rest."

I wish that this were true, but I am bound to say that statistics prove that more men in the ministry suffer nervous breakdowns than in any other profession. But even if true I can not but feel that it would be an unworthy motive for entering the ministry. St. Paul said "not seeking my own profit but the profit of many that they may be saved."

Fifth—"It is independent: one can rise at any hour one pleases, fix one's own office hours, take days off *ad libitum*."

I will leave it to my readers to decide upon the worthiness or the unworthiness of this motive but let me say that it is only true to the same extent that it is true of any other professional or business man who is his own "boss". But that just to the extent that such men rise late, fix their own office hours and take days off *ad libitum* will they be successful in their business or profession. My own personal life is of no especial interest to anyone but I believe that I am only a fair example of the great majority of the men in the ministry today. I usually arise at seven o'clock in the morning and am in my study by a little after eight. I usually put in four hours there, answering my correspondence, and telephone, receiving and talking to visitors, writing and studying;

three hours in the afternoon I am visiting and after supper another four hours reading and studying—twelve hours a day. Of course this varies from time to time owing to many unforeseen circumstances—funerals, weddings, sick calls—but it is fairly representative. This is my busy season, in fact from September first to May first may be called my "busy season." After that there is a decided let up during the summer months. This past week I have held nine services, preached or made addresses six times, attended four committee meetings, the meetings of three organizations, made a number of calls, put in seven hours a day in office work and study, and taken one walk of eight blocks just for the "fun of the thing," during which time I made three important calls, and bought a bunch of spinach for the mid-day meal! Since September 1st I have not been out of the city except on Church business and have had two afternoons off for recreation. So much for being "independent."

Sixth—"It is honored; he and his family are respected and deference is paid to his opinions on all sorts of subjects."

This is true but I would like to remind the Bishop that the ministry of the first three centuries was not honored and deference was not paid to the opinions of the Church's ministers on any subject and yet men gladly gave their lives to the service of the Master.

Seventh—"It is fairly well paid; minimum net salary about \$3,000 net in most dioceses."

This as a statement of fact is probably true. In this diocese the minimum is \$2,000 and a home for missionaries, and above that for the Rectors of parishes. But in comparison

with the other professions and in view of the time and money spent on the education of a candidate for the ministry, the ministry is the poorest paid of all the professions. In order to enter the ministry of the Episcopal Church one must spend three years in prep school, four years in college and another three years in the seminary, ten years in all. Putting the cost at a minimum of \$1,000 a year, the total is \$10,000. How many men would think of spending ten years in preparation at a cost of \$10,000 to enter a profession, in which the maximum salary would certainly be not more than \$5,000 a year, if he were thinking of the material advantage of that profession?

Eight—"It has permanence of tenure; clergymen need not fear losing their appointment except for grave cause."

True, but equally true of all the other professions. No man who works faithfully and hard and conscientiously need have any fear of losing out, and any minister who does not do so has given that grave cause for removal to which the Bishop refers.

Ninth—"The clergy are exempt from draft in war. Also they get ten per cent discount on merchandise and they travel for half fare on the railroads." Partly true and partly untrue. When the clergy are exempt from draft in time of war, and of course they are not the only exceptions, it is also true that they are not exempt from volunteering their services, as the last war gave striking example. Many went across and many, many more were refused on the ground that their services at home were much more needed, greatly to the disappointment of most of them. It is an unworthy motive because there is no room in the ministry of the Church for the coward.

It is true that in the East it is customary for the merchants to give a ten per cent discount to the clergy, thoroughly justified in my opinion, though one would hardly enter the ministry at a salary of \$3,000 *net* in order to obtain a "ten per cent discount"! But in this part of the country the clergy are not so highly appreciated and the discount is not given or at any rate it has not been called to my notice. As for traveling on half fare, the ministers are allowed a two-thirds fare, but with it goes the penalty that if injured or killed, no damages can be received. It has been four years since I have traveled on such a ticket except to Church conventions or meetings, to which my expenses were paid by my parish or diocese so that the only saving has been to the laymen of the church who provide the money for such expenses. I would not have been one penny out of pocket had I paid the full fare, but

On the Cover

THE Rev. David R. Haupt, rector of Calvary Church, Columbia, Missouri, was born in St. Paul, Minnesota, thirty years ago. He graduated from Shattuck School in 1915, and then entered the University of Minnesota, leaving there to enter the service during the war. Following the war he served a number of years as a Y.M.C.A. secretary, and then entered the Cambridge Theological Seminary from which he graduated in 1925. His first charge was missionary work in rural Minnesota where he remained for a year before being called to his present parish.

had I been injured or killed, my family would have been the sufferers.

Tenth—"They are so highly favored by the kindly attention of the wealthy and leading parishioners that their children enter the highest social life."

But why not enter the business and financial world? Money will get him into the "highest social life" much more quickly and instead of being patronized by the "leading and wealthy members of his congregation" he can do all the patronizing himself.

Eleventh—"They are often able to save money, especially when through the kindness of financial leaders who are on their church boards they are let in on the ground floor on good investments."

Surely the Bishop is joking here. Perhaps all along he has just been spoofing us, and this article of his is just a bit of ironical humor he has been indulging in, in answer to someone who has been criticizing the ministry as a nice soft job. I have never known any ministers who could have money, unless they were those who were fortunate or unfortunate enough to marry a rich wife or to inherit it, and these have been extremely few. I am not extravagant by any means but if I can get by the first of the month without receiving a notice of an overdraft at the bank I feel very fortunate. Nor have I found any of the financial leaders of my church board clamoring to "let me in on the ground floor on good investments." Some few gentlemen have, from time to time, so far forgotten themselves as to offer to invest some of my savings for me, but I strongly suspect that they were not governed by entirely altruistic motives.

Twelfth—"The pension fund will soon insure a comfortable income in old age."

This is true if you are willing to accept any definition of a "comfortable income." When I retire at the

age of 67 or over, I will receive the magnificent sum of \$600 a year pension, and in the event of my death my wife will receive about the same. But for those ordained since 1918 the Church will be far more generous. A pension of one-half a man's average salary during his ministry will be given to him at the age of 67 provided he retires from active work. Thus, a man receiving \$3,000 a year and a house (\$600), total of \$3,600 as an average income throughout his ministry, will receive a pension of \$1,800. If he is unfortunate enough to be alone at that time he can manage very comfortably, but if his wife is living or should he have a dependent child, or both, it will not be easy sledding. Of course this is all that he will have because he will not have been able to save anything out of a salary of \$3,000, and in order to be eligible for the pension fund he must retire from active duty. But as I have said above, why should this induce even an unworthy candidate to enter the ministry, when with the same education and training he can live far more comfortably, perhaps accumulate great wealth, and be entirely independent of any pension, large or small.

Thirteenth—"The greatest joy of the ministry, however, has nothing to do with financial compensations; it is the fact that it is his life work to make bad men and women good."

Exactly! But why did not the Bishop number this "No. 1," and leave out all the rest? In my humble opinion this is and should be the *only* motive, if you give it a rather wide interpretation. And so I would say to any young man seeking a worthy vocation in life: "If you feel stirring within you the noble desire for service, if you are hungering to be of some real use to your fellowmen, if you want to find a profession which is not overcrowded and do not mind that this is so because of the small pay and the necessity for real self sacrifice, if your heart thrills with a real joy at the thought of giving your life, careless of self for the good of others, then in God's name, and because you are so sorely needed, I bid you to the Christian ministry! For remember, that the religion of Jesus Christ, bringing men into relation with God's Holy Spirit, is the only living force able to cleanse, strengthen, and support man's nature in such a way as to keep uppermost the spiritual and higher side of individual and national life. And hence the ministry, which means the entire consecration of a man's life to this service, the maintenance and extension of Christ's rule over men, gives an opportunity for widespread, uninterrupted, soul-absorbing service to the welfare of our fellow men beyond that of any other calling open to man."

THE EMPTY PEW

Looking on the Brighter Side

By

REV. G. A. STUDDERT-KENNEDY

WHETHER we like it or not, it is certain that going to Church does not mean to modern men and women all that it meant to their forefathers. The old order passes in that matter as in everything else. The Church does not occupy in the people's lives the position that it did.

This is not altogether due—indeed, it may be doubted whether it is in any way due—to a decay of religion. It is largely, if not entirely, the result of the changed conditions of modern life.

Ancient church-going was a social custom with many and various reasons behind it. Before the coming of the great industrial machine, an enormous majority of the human race lived on and by the land in small village communities. For the most part these communities were self-subsisting, supplying internally most of the simple needs that made up what we would consider a very low standard of life. We can hardly imagine what it was like. Very often the villages were straggling and scattered, and life in the isolated homesteads would seem to us unbearably lonely. Men worked long hours in the fields, and had very little leisure.

What social life they had centered in the Church.

THEN

Here neighbors came on Sunday morning. The young men gathered in gangs outside the door to watch the girls go in, for the Church was the chief and only recognized matrimonial agency. Farmers met and compared notes of the week. Farmers' wives gathered to gossip.

Any education that the poor could obtain was given by the Church. All schools were Church schools. If there were any entertainments, concerts, dances, village plays, they centered around the Church. Even the barrel of beer for a drinking bout was in the Church. All the holidays were holy days, and if there was a fair it was on a Church festival.

This did not mean that the people were any more religious than they are now. They drank, and swore, they cheated, lied, and lusted as much or even more than they do today.

There were also good people then, as there are now. Fine, clean mothers and fathers brought up their children in the fear and love of God, and went to Church because they desired to be good. But the majority, perhaps, went not because they were religious,

but because they were both sociable and superstitious.

Not to go to Church meant cutting oneself off from the social life of the community. It meant "going to Coventry," and that has never been a popular health resort. Moreover, fear of the unknown played a much larger part in men's lives in those days of ignorance than it does now. Men may not have loved or feared God, but they had a wholesome respect for the power of the devil, and a desire to be protected from the ill-luck which might ruin them in this life and the hell fires that might eternally torment them in the next.

For all these reasons men and women went to Church. Nowadays all is changed.

Now

The little isolated village can still be seen, but it looks like a monument or memorial of the past, rather than a living part of the present. And it is no longer in reality what it used to be. Its isolation is only apparent.

Country life is not what it was, and the great towns have rapidly absorbed the greater part of the population. The Church is no longer the center of all social life, nor is it now the sole source of culture and education.

After centuries of uphill struggle the Church succeeded in convincing the community that the poorest must be educated when they are young, cared for when they are sick, fed and clothed when they are old and destitute. All that weight of work which it bore for years has been lifted off the Church.

Moreover, it has ceased to be conventionally necessary to go to Church as a guarantee of respectability. There is really nothing in these days to bring people to Church except their own free will.

All this change in the position of the Church has nothing to do with any decay in religion, nor does it indicate any failure on its part.

It is indeed partly due to the success of its teaching. It has partly, if far from wholly, Christianized the State. Anyhow, it comes to this: No one now need go to Church unless he wants to, and though there doubtless are hypocrites, conscious and unconscious, who go for unworthy reasons, the vast majority undoubtedly go because they love it, and because they feel that it helps them to lead better lives.

When I consider the present in the light of the past, I am not down-hearted or pessimistic about the Church attendance of the present day.

TOWARDS THE DAWN

The criticism of its services is of two sorts and flows from two sources. There are thousands of people who criticize Church services who never darken a Church door, and don't intend to if they can possibly avoid it.

They are entirely immersed in the cares and pleasures of life, and never give a thought to its meaning or purpose. There always has been a multitude of such men and women, but formerly they were nominal Church-goers for a variety of unworthy reasons. Those reasons no longer hold, so they are now seen in their true colors.

The other source of criticism is the really religious man or woman who feels that the services of the Church do not satisfy the highest aspirations or express the deepest convictions, and therefore desires to amend and improve their form and contents.

Both these winds of criticism blow towards the land of hope. If the Church services were universally popular they would be largely worthless. The popular taste is for sensation, entertainment, and emotional thrills, and if the Church panders to that it will betray its trust.

It can only do its duty if it demands from its children a high standard of life which makes necessary genuine self-sacrifice and trains them to seek after God earnestly for themselves. The secret of religion is like the secret of fine music—it must be sought. You cannot hear the song of the angels if you feed your soul on jazz.

The other line of criticism is more hopeful still. It is, or ought to be, constructive criticism, and will help to inspire men and women in their quest for more perfect expressions of their deepest longings, and their finest intuitions of truth.

The great days of the Church are not behind it, but before. Its best friends are those who see its faults most clearly, but do not lose their love, and there are still millions of such honest Christian critics in the world.

On the whole I prefer modern to ancient Church-going, and believe that our faces are set towards the dawn and another better day.

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Let's Know

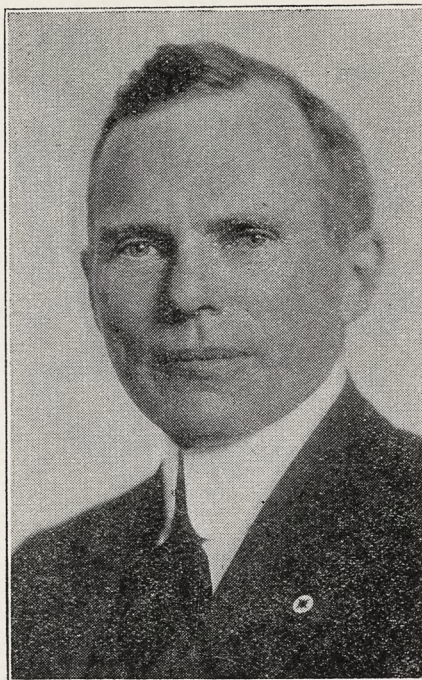
REVERSE ACTION

By Rev. Frank E. Wilson

THE name of Miss Nancy Ann Miller, of Seattle, has been decorating the headlines of the newspapers quite frequently of late. She has gone through certain ceremonies of reception into the Hindu religion and has married some Hindu potentate. It is advertised as a conversion from Christianity to Hinduism by a kind of reverse action. How much of a Christian Miss Miller may have been or how much of a Hindu she may now be, is a question with which I am not familiar. One wonders if this lady, during her Christian connection, ever read our Lord's solemn warning, "whosoever shall deny me before men, him will I also deny before my Father which is in heaven." Many people have a comfortable faculty of being Christians through the elimination of those portions of the Gospel which do not happen to please them. Miss Miller offers a striking example of the effect of watering down the Christian religion in order to make it palatable to an easy-going public.

Hinduism is a curious medley of primitive Vedic religion, overlaid with Brahmanism, with a left-over tincture of Buddhism, interlarded with Jainism and Sikhism, and popularly dedicated to a hideous idolatry. The attractions of Vedanta philosophy have been widely disseminated in England and America until some good people think that is what India believes. Doubtless it contains many commendable features, but it is altogether too high-brow for the common crowd. The intellectuals discuss the philosophy while the common people suffer under the caste system, practice the licentious rites of Sakhism, worship the elephant-headed Ganesa, and make their offerings to the blood-thirsty Kali. The innocent child-widows are starved, shunned and abused until they commit suicide or offer themselves as recruits to the religious immoralities of the temples.

I wonder if Miss Miller ever heard the Hindu Proverb to the effect that "there are many sects in India, but upon two main points we all agree—the sanctity of the cow and the depravity of women." Will she relish bathing in the filthy waters of the sacred Ganges? She will find that the Hindus do not countenance divorce because a woman is absolutely bound to her husband, who may leave her if he likes or add to the number of his wives if he tires of her. Love-making with a handsome Hindu in Seattle is one thing, but living as a member of his harem may prove to be something quite different. Will



FREDERICK LIBBY
A Worker for Peace

she like it when her baby daughter is officially married in her cradle to some thirty-year-old man whom she probably has never seen? Will she be pleased to have her youthful son educated in veneration of the phallic symbols of Siva and introduced into society surrounded by the voluptuous allurements of the nautch girls?

To be sure, you will tell me that many of these vile conditions may be easily found in covert form in our own so-called Christian America today and, of course, it is unfortunately true. But there is this fundamental difference. Christianity is at violent warfare with such a state of affairs and offers instruction, guidance, and spiritual support to resist their degrading influences, while these things are part and parcel of the Hindu system, stimulated and encouraged by the Hindu religion itself.

I do not often venture on prophecy, but I make bold to do so in this instance. Within a couple of years Miss Miller's name will probably grace the headlines of our newspapers again in a miserable effort to extricate herself from a sordid disillusionment—after which she may possibly do a tour of lectures with moving picture rights properly guaranteed.

Bishop Nelson of Albany confirmed a class of twenty-nine at the Cathedral of All Saints on Passion Sunday. In the class was the oldest daughter of Bishop Oldham, Bishop Nelson's granddaughter, and two daughters of a missionary now in China.

Cheerful Confidences

LOUD APPLAUSE

By Rev. George P. Atwater

I HAD occasion recently to preach several times to a congregation strange to me. The persons who invited me to do so were most courteous and cordial, and I had a pleasant experience. It was no doubt the usual experience of visiting preachers, anywhere, and nothing was lacking in the customary friendliness of such occasions.

But the whole experience brought vividly to my mind the realization of the obstacles and inhibitions that confront preachers. And I am using this word in its exact sense, of the one who delivers a sermon.

Why do we not preach better and more stimulating sermons?

And why does the Church not produce more attractive preaching?

I believe that we can find the secret in the conditions that surround the average preacher, and in the psychological reactions upon the preacher himself.

In the first place, the customary attendance at the service suggests strongly to the preacher that about 60 per cent of his people are not at all concerned about his sermon. That starts him off with about the same enthusiasm that the Frigidaire salesman would feel among the Esquimaux.

Moreover, it must be remembered that preaching is an art, that needs the same reaction from the people that is necessary for any one else who practices an art for the public.

Consider the singer. Suppose Marion Talley has to sing time after time to an audience that gave no approval by applause. Even if she understood that no applause was possible, I'll venture to say that she would feel the strain of the situation so keenly that she would do her work only with greatest difficulty.

Could Walter Hampden maintain the high excellence of his art before an audience that was absolutely dumb and with no means of showing approval?

Even vaudeville artists and jugglers depend for their inspiration upon "getting a hand." A very poor "hand" may act as a goad to them, as it gives them an insight into their own deficiencies.

Could Gene Tunney or "Red" Grange develop their athletic feats with no reactions from the crowds? The crowds assist to make the star players in football and baseball.

But the preacher has no such encouragement. I am not advocating applause in Church, but I think it would be wise for the congregations

to realize that preaching is a suppressed art because of the conditions with which it is surrounded.

Occasionally someone after a service says a kind word about the sermon. But that is usually the limit. The preacher has to supply his enthusiasm from within, and from a consciousness of his duty, but it is difficult to appear constantly in public and not feel the responsiveness of the people.

Recently I went to the evening service of a colored Methodist congregation. (I went to hear some special singing.) The sermon was delivered by a young colored minister, a visitor. It was an excellent sermon and filled with good common sense. Toward the end it grew to be what a good friend of mine calls a "powerful invective." It was well in hand, but strong and moving and well balanced. What brought this result? Undoubtedly the congregation. There was a very large congregation and constantly from the people came murmurs of approval. "Amen, brother," "That is true, brother," "Bless the Lord, brother," floated up to the pulpit from various parts of the church in subdued yet potent and melodious voices.

The congregation was calm, dignified and reverent, but it was responsive, and the preacher felt it.

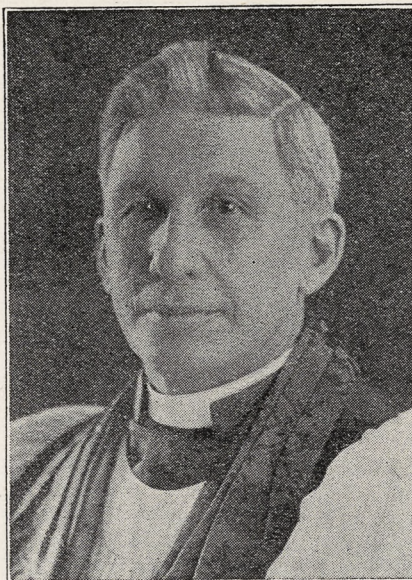
Now I do not advocate this for our people. It would be disconcerting. But if you wish to develop the preaching of our Church, give the preacher a congregation that represents the numerical strength of the Church, and when he preaches a good sermon tell him so. And the preachers themselves can help by several things. They should prepare carefully, enunciate clearly and feelingly, speak the truth in love, and set the alarm clock at above twenty minutes from the text.

About Books

THE CULT OF SANTIAGO: *Traditions, Myths and Pilgrimages.* Rev. James S. Stone, D. D. Published by Longman's, \$6.00.

The Midwest has given to the Church at large several scholars of distinction, and not the least of these is the venerable rector emeritus of St. James Church, Chicago—the Rev. Dr. Stone.

Nor is Dr. Stone a dry as dust scholar. This monumental work, on the life of St. James, is full of charm and poesy, lightened here and there by a graceful sense of humor, yet withal a reverent and sympathetic handling of the well nigh absurd legends that have gathered about this little known Saint. Pervading the book is the genial charm of the sunny



BISHOP BURLESON
In This Week's Cockpit

atmosphere of Spain. One might say that Dr. Stone has embodied the finer things of that once proud nation in the personality of its Patron Saint. Throughout the book there is a sympathy and discernment, a quiet tolerance for the inane credulities of a superstitious race, in the manner of a gentleman that keeps from giving offense though he has his tongue in his cheek. Our Roman brethren have received the book with great cordiality and appreciation. We are sure that our own brethren will do the same—and what is more, gain a greater understanding of this patron saint of Spain and Apostle of Our Lord.
Irvine Goddard.

The Cockpit

Each week we plan to submit to two or three readers some question now before the Church, with the request that they submit their opinions in about two hundred words for publication. We shall welcome from our readers questions which they would like to have answered here. The department is for frank opinion, not controversy.

WHAT OUGHT TO BE THE CHIEF TOPICS CONSIDERED BY THE GENERAL CONVENTION?

RT. REV. HUGH L. BURLESON
Bishop of South Dakota

WHAT ought to be the chief topics considered by the General Convention? It is to be hoped that something a little more modern and vital than the Thirty-nine Articles will emerge. May I venture to suggest that it might be well to stir up interest in the following:

1. A practical question, but urgent namely, the establishment of a definitely elected officer, with an official status, who shall be the Assessor of the Presiding Bishop. The present

Assessor is simply a creation of the House of Bishops by resolution, and has no real authority. It would be disastrous if there were not someone who could immediately assume responsibilities in case of the death or disability of the Presiding Bishop. Failing such a canonical officer, we should be thrown back either upon a vacancy pending a special call of the General Convention, or a return to the impossible senior Bishop.

2. The meeting of the Bishops of aided dioceses together with those of the missionary districts, announced for Kansas City this month, will be worth watching. It has in its possibilities rather vital changes in missionary work, including a new valuation of the missionary work, possibly even the disappearance of the missionary district.

A third matter which might well concern us is to discover what we really mean by a desire for Christian unity. Unless we can measurably define our own terms with regard to co-operation and intercommunion, we can scarcely speak convincingly to others. I would suggest the title, *What Does Lausanne Really Mean to the Episcopal Church?*

4. I wish we might analyze the values resident in the efforts made during the triennium through the Bishops' Crusade and the Personal Evangelism movement. Have we found something worth while, or have we been making vague gestures?

It may be that none of these have value, but they occur to me as worth mentioning.

REV. BRITTON D. WEIGLE
Executive Secretary, Diocese of California

REPLYING to your request for matter for the 1928 General Convention, let me suggest the following:

1. A real prophetic message from a real prophet.

2. A social challenge that will give the Christian spirit a concrete expression for our times.

3. An international message pitched on so high a key that the whole world will sit up and listen.

4. A self-sacrificing and courageous challenge for Church Unity. As Dick Sheppard truly says, "The Church has been living for itself. Let it die for the people."

5. A fearless and frank facing of the new problem of Foreign Missions in its relation to a Christian interracial attitude and an acceptance of the principle of Church Unity.

6. A chance for the expression of the voice of Youth. If only the "representative" men of the Church, most of whom have the traditional and conservative view take part, we shall simply again "mark time." We cannot afford to fiddle longer while the whole world is burning.

NEWS OF THE EPISCOPAL CHURCH

In Brief Paragraphs

Edited by

WILLIAM B. SPOFFORD

EXCEPT for differences in weather reports the same story may be told of Easter services in all parts of the country. Churches were full everywhere, in many places thousands of worshippers being turned away. In the East the weather was ideal. Washington is reported to have had fifty thousand visitors over the week-end, thousands of whom went to Mt. St. Albans to worship at the Bethlehem Chapel that accommodates, when crowded, less than five hundred. Services were held there throughout the day. The services at the Cathedral of St. John the Divine, New York, were of course, crowded, as were all of the New York churches. In Boston at Trinity identically similar services were held at ten and at eleven-thirty, the Church being overcrowded at both hours. So the story runs throughout the United States, even in those towns and cities which have a display of furs instead of Spring finery.

* * *

Practically every church in the diocese of Newark is setting up its parish organization for the establishment of the Bishop Lines Million Dollar Memorial, Bishop Stearly announced at the conclusion of a series of ten group vestry dinner meetings which he has been holding in convenient centers throughout the diocese.

In this series of meetings, Bishop Stearly has personally met with more than 800 of the rectors, wardens and vestrymen representing the various churches and missions in the diocese, and each of those present has had the opportunity of conferring with the Bishop and the campaign director regarding the plan of organization in their individual parishes.

Each vestry has been requested to appoint a parish chairman who will have charge of the local campaign, under the general guidance of the staff at diocesan headquarters. This local executive will, in turn, build up parish organizations so that there will be one worker for each twelve communing members.

The intensive period of the campaign will begin with dinner meetings of the parish organization in each church on the evening of April 26, and will continue through to May 8, when the report will be made to the diocesan convention.

* * *

A meeting was held March 26 in

Brooklyn to protest against the removal of the XXXIX Articles from the Prayer Book. The speaker was the Rev. Alexander Cummins of Poughkeepsie, N. Y., who stated that the articles have great historic value, and that they were a defense against Anglo-Catholicism. A petition was circulated, and signed by practically everyone present, which is to be presented to the House of Bishops.

* * *

The Pittsburgh Council of Churches, 245 Fourth Avenue, Pittsburgh, Pennsylvania, and the Cincinnati Federation of Churches, 512 Union Central Building, Cincinnati, Ohio, are acting as agents for churches throughout the country that may desire to send warm clothes or money for the relief of the half-starving women and children of the coal miners. Regardless of the causes of this pitiful condition, many church people feel that they cannot stand by and see these people suffer for lack of clothes and food. In the chaotic conditions in the coal fields and the bitterness of the suffering, extreme economic theories and loss of faith in religion find easy root. The situation presents a mighty challenge to the churches. A widespread and effective response through distinctly church circles would go far toward demonstrating to these miners that the church has not lost its interest in the masses and their needs.

* * *

St. Andrew's Parish has just issued a Directory and Year Book which indicates in many ways the tremendous activities of the parish and its phenomenal growth since the last Directory, which was published in 1924. Since the last Directory, the parish has raised for various purposes \$125,000.00. And in addition to its confirmations, 107 families have come into the church through transfer and otherwise. The parish now numbers 950 communicants. It bears something over a tenth of the expenses of the Diocese.

* * *

Bishop Campbell, arriving home from Liberia on March 12, received one of his earliest welcomes from a fellow passenger on the steamer, a young man who had been baptized and confirmed and had long attended church services but had arrived at the conclusion that the church is a sort of magnified lunatic asylum, a haven for the incompetent, and that

it was all a big mistake, and that probably more harm had been done by organized Christianity than anything else. These kindly words the Bishop turned to good account in a little meditation in the chapel of Church Missions House, on his first public appearance after his return, saying that such an attitude goes back to a lack of faith in the things unseen, a lack of confidence in God. In reading the letters and stories of the earliest missionaries in Liberia, he had been struck by the eagerness of their faith, their readiness to go ahead and start things without waiting for exactly the most favorable opportunity to present itself. He urged that Church people at home and abroad have faith enough to attack the apparently insurmountable obstacles that confront them—at the same time avoiding the futility of thinking that they can do anything of themselves. He said that the simple black people of Liberia had often made him feel like a three-year-old child, by their beautiful courtesy and generosity, and that Church people may well copy their spirit of humility in doing God's work for him.

The Bishop is to spend the next few months in speaking, on a schedule already well filled.

* * *

Sister Mary, superior of the Order of St. John the Evangelist, died at the Sisters' House of the Church

BISHOP SLATTERY

of

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Charity Foundation, Brooklyn, on Sunday evening, March 11th. She had been a sister of this Order since 1890, and its superior since 1912. Her first work was in the Home for the Aged, at the Church Charity Foundation. Invited by Bishop Leonard to take charge of a similar home in Cleveland, she remained there several years until Bishop Littlejohn recalled her to take charge of the Orphanage of the Church Charity Foundation. Here she labored efficiently and lovingly for a number of years, and upon the death of Sister Julia, founder and first superior of the Order, she was elected superior. Her personality was marked by a cheerful confidence and optimism, and her work was done with exceptional ability and good judgment.

* * *

The Army and Navy Commission is to meet in Washington April 24-25. The commission is to meet at the Bishop's House, Mount St. Albans, on the 24th. The following day there is to be a quiet day for chaplains conducted by Bishop Freeman, with a conference in the evening.

* * *

A children's mission recently held in St. George's, Flushing, Long Island, by Dean Francis White of Trinity Cathedral, Cleveland, was remarkably successful, a deep impression being made not only on the children but upon the adults of the parish.

* * *

Dean Carver of the Cathedral of All Saints, Albany, N. Y., has accepted a call to the rectorship of Christ Church, Rochester, New York.

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Prayers Asked

MAY I ask our people again to remember us in their prayers in connection with the meeting of the National Council and its Departments in New York, April 24th to 26th. Appropriations for the year 1929 must be made at this meeting, and other business of importance in connection with approaching General Convention must be transacted.

JOHN GARDNER MURRAY,
Presiding Bishop and President
of the National Council.

The Rev. Kirk B. O'Farrell, rector of Emmanuel, Cleveland, is the noon-day preacher at Trinity, New York, April 16 through the 20th; the Rev. Granville M. Williams, St. Paul's, Brooklyn, from the 23rd through the 27th; the Rev. Frederic C. Lauderburn, General Seminary, April 20th through May 4th.



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Another important step in completion of the Cathedral of St. John the Divine was marked by the consecration of the Baptistry Sunday afternoon (April 15) at 4 o'clock. The Baptistry was presented to the Cathedral in memory of Augustus Van Horne Stuyvesant and Harriet Le Roy Stuyvesant by their children, A. Van Horn Stuyvesant, Jr., Anne W. Stuyvesant and the late Catherine E. S. Stuyvesant. To date approximately \$300,000 has been spent in its construction. It is among the greatest structure of its kind in the world, being thirty-one feet in diameter and sixty feet from the floor to the crown of the central vault of the lantern. After viewing it Professor

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A. Kingsley Porter of the School of Architecture of Harvard University wrote to Dr. Ralph Adams Cram, the architect for the Cathedral: "Your baptistry is a masterpiece—to my mind beyond any possible question the finest piece of architecture in America."

* * *

The Young People's Service League in the Province of Sewanee has a beautiful service flag of dark blue velour with the names of the dioceses in silver, and around each name silver stars to represent young people who are giving their lives to Church work. The flag is to hang in All Saints Chapel, Sewanee, together with a list of the names and offices of the persons represented. Adding new stars is to be an annual event.

* * *

A new congregation of Russian Orthodox has been organized in Portland, Oregon. Bishop Sumner was invited, with his chaplain, to the service of dedication, made a cordial speech to the Russian priest and people, and gave them a blessing.

* * *

When the Woman's Auxiliary of St. Mark's, New Canaan, Conn., holds its monthly meetings, it serves lunch at noon for its husbands and children. After lunch there is an hour of study, or a missionary speaker. The rest of the time between ten and four is spent in sewing or other Auxiliary work.

* * *

The little new Indian Church, St. Elizabeth's, at Ketchikan, Alaska,

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was consecrated by Bishop Rowe in February. Seventeen Indians were confirmed at that time, and 300 attended the services, banquet, etc., some of them coming over from Metlakatla. The clergyman at St. Elizabeth's is the Rev. Paul Mather, an Indian. His people built the church themselves.

* * *

"Beyond a doubt one of the most important single pieces of work in the state of Idaho is that among the students at Moscow," writes Bishop Barnwell to his missionary district, and what he says applies everywhere. "Here we have the future leadership of both state and Church. There are nearly two hundred boys and girls

there who give our Church as their preference, and many of these are already communicants. We have a nice little church in Moscow, but it is old and inadequate and located a mile from the college center. It is our ambition to put a new church on the edge of the campus, where all that the Church stands for may be presented to the students in the most attractive possible way.

"A certain part of our missionary offering has been designated for this purpose. This will help, but it will not do the work by itself. It will have to be supplemented by the gifts of the people all over the state of Idaho. In a very real sense this work is the work of us all. There is

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* * *

The president of the Kentucky Press Association reports that 90 per cent of the weekly newspapers of that state are printing no crime news, and that in offices where such topics are treated at all the details are being steadily minimized.

* * *

I had a delightful evening in the remote village of Harmondsworth; forty-two confirmation candidates. The rector and his wife eagerly competing in Bible classes; she had 50 women but he had beaten her by 137 men. And then people talk as if the Church were a failure everywhere.—The Bishop of London.

* * *

More than fifty Church summer schools, conferences and camps are scheduled this year for June, July and August. They begin with the Church Conference for Colored people at Raleigh, N. C., opening on May 28, and the Young People's conference at Salina, Kansas, on June 7, and run steadily on to the Oriental Students' Conference at Racine, closing September 14. Every Province has at least three. Sewanee Province has thirteen. New ven-

tures this year are the Olympia Summer School at Tacoma, June 22-July 3, and Camp Cheshire for Boys and Camp Penick for Girls, at Lake Lure, N. C. The Dallas Conference which has heretofore been almost entirely diocesan is widened to include neighboring dioceses. It would be difficult, probably impossible, to find any phase of Church work even in its widest terms that may not be studied somewhere during the summer, in courses specially prepared for the young, the old, the clergy, the other Church workers, and the inter-

ested laity, men and women. Even the uninterested would cease to be so if they attended.

* * *

Bishop Arnold Scott of Shantung,

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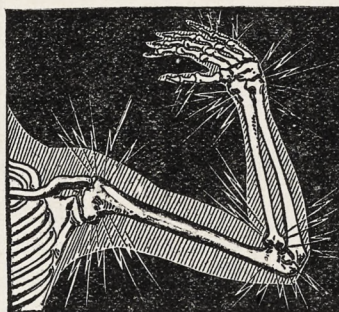
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after a ride in the mail car of a slow and crowded Chinese train, writes, in *The Mission Field*: "A friendly post office messenger, in charge of the mail bags, got me a place, on a mail basket, in the truck which did duty as a postal van. He stood at the door, into which others were trying in vain to crowd, and announced, 'Here is the Chung Hua Sheng Kung Hui Bishop in Shantung. Will you let him in?' And they did, and were most kind. . . .

"It was pathetic to see the way the postal clerks worked, on the floor, for they had no table, with one hand lantern to light them sorting, stamping, checking, etc. The railway post office has been working under these conditions for years, in odd corners of cattle or goods trucks, with passengers lying on the mail bags, and with endless delays and hardships, but letters always arrive somehow and somehow: a wonderful tribute to what Chinese can do and bear, when wisely and justly treated and organized as they are in the postal service. The railway conditions are, of course, due to the military."

* * *

Three colored women expect to graduate next June from the Bishop Tuttle Training School at Raleigh, N. C. Miss Bertha Richards, dean of the school, writes, "We are con-

cerned to find positions for them in Church work, if possible. The Public Welfare people are waiting for them with impatience, but two of them especially ought to find their work in the Church. They are trained in modern methods of social work, case work, etc., and have studied in the college classes here at St. Augustine's and in Bible classes, and have had experience in home management. . . . They will be fitted to organize and develop Church schools, to teach and to train teachers, to carry on clubs, and to deal with and understand the social and spiritual problems presented by the dependent and delinquent of their race."

* * *

"Whereas love and charity are the two dominant motives of Christianity, hate and vengeance are the two chief attitudes and practices in relation to criminals," Dr. Carl Taylor, dean of the Graduate School of North Carolina State College and former president of the North Carolina Conference for Social Service, told an audience recently. "The ideals of Christianity would dictate that we level up life by giving to those who are weak the superior advantages in this struggle for life. . . .

"There are three outstanding things about the problem of crime. First, that a criminal is always an individual with a defective person-

ality or character; second, that these defective personalities are products of social influences; and third, that there is no problem which demands Christian Charity more than the problem of remaking or reclaiming imperfect or defective characters."

Among other solutions Dr. Taylor suggested that criminals should be

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Weekdays, 8 A. M. and Noonday.
Holy Days and Thursday, 11 A. M.

Trinity Cathedral, Cleveland

Dean, Francis S. White, D.D.
Sunday, 8, 11 and 4. Daily, 8, 11 and 4.

Grace Church, Chicago

Rev. Robert Holmes
St. Luke's Hospital Chapel until new church is built.
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 5:00 P. M.
Holy Days at 10 A. M.

The Atonement, Chicago

Rev. Alfred Newbery
5749 Kenmore Avenue
Sundays: 7:30, 9:30, 11 and 5.
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.
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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.

Christ Church, Eau Claire, Wis.

Rev. Frank E. Wilson, S.T.D.
Sundays: 8, 9:45 and 11:00 A. M.
Holy Days: 10:00 A. M.

St. John's Cathedral, Denver

Very Rev. B. D. Dagwell
Rev. Wallace Bristor
Rev. H. Watts
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Church School, 9:30.

There is space here for two

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returned to society remade, or not returned at all. "We do now return the great majority of them unreformed and thus do not even protect society against them in any sense. . . . We bring less of proven knowledge and less of Christian attitude to bear in the problem of crime than to any other outstanding social problem in the world."

* * *

On April 2nd, Dr. John W. Wood, Executive Secretary of the Department of Missions, returned to the Church Missions House from his visit to China, Japan and the Philippine Islands.

Bishop Sanford, the other member of the Commission, sent out by the Department of Missions at the request of the Bishops in China, left Manila on February 15th, returning to the United States by way of Europe. He expects to reach New York by April 23rd.

Dr. Wood is prepared to accept invitations to address Sunday congregations, mission clubs, diocesan branches of the Woman's Auxiliary, and other gatherings, concerning the Church's work in the Far East.

* * *

The diocesan convention of the Young People's Service League of the two dioceses of Georgia is to be held at Columbus, May 11-13th. Speakers: Bishops Reese and Mikell, Revs. S. A. Wragg, W. W. Memminger, C. C. J. Carpenter, J. W. Heyes, H. A. Fay, Mrs. J. T. Hancock, and Mr. Heyward Burnett. In addition there will be hay rides, dances, sight-seeing tours, stunts, songs and yells, swimming, and lots of food.

* * *

The Rev. Julius A. Schaad of Augusta, Georgia, conducted a preaching mission at St. Paul's, Albany, during Passion Week.

* * *

A faithful reader suggests that we find out, thru the COCKPIT, whether suppers should be given in parish houses. Being the wife of a parson she informs me that she bumps into many opinions on the subject, some saying that it is only through meals that one can arrive at any degree of fellowship while others flatly refuse to go into the kitchen to help prepare the meals. Then, too, we might ask the men if they like to eat the parish house suppers. Some of you are do doubt familiar with the words of the Rev. J. J. D. (Daddy) Hall, noted evangelist, on the subject. Here it is:

"The early church prayed in the upper room, the Twentieth Century church cooks in the supper room!"

"Today the supper room has taken the place of the upper room! Play has taken the place of prayer, and feasting the place of fasting. There

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Cathedral of St. John the Divine, New York

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Daily, 12:20.

Trinity Church, New York

Rev. Caleb E. 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.

Grace Church, Brooklyn Heights

Hicks St., near Remsen, Brooklyn, N. Y.
Rev. George P. Atwater, D.D.
Sundays: 8:00 A. M., 11 A. M., 4:30 P. M.
Church School: 9:45 A. M.

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.

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Wed., Thurs., Fri., and Holy Days.

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Sundays, 7:30, 11, and 5:30.
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are more full stomachs in the church than there are bended knees and broken hearts. There is more fire in the kitchen range than there is in the church pulpit.

"The early Christians were not cooking in the supper room the day the Holy Ghost came, but they were praying in the upper room! They were not waiting on tables, they were waiting on God. They were not waiting for the fire from the stove, but for the fire from above.

"They were detained by the command of God, and not entertained by the cunning of men. They were filled with the Holy Ghost, not stuffed with stew or roast.

"O, I would like to see less ham and sham and more heaven, less pie and more piety. Less use for the cook and more use for the Old Book. Put out the fire in the church kitchen and build it on the church altar."

* * *

Bishop Barnwell of Idaho is in the east urging the strengthening of work in the west.

* * *

One wonders if the Church will arise to the opportunity being presented by the authorities of the diocese of Washington. There is probably no city in America that entertains the number of visitors that Washington does, with the possible exception of New York. And between these two there is a notable difference in the spirit of the guests; in New York one is apt to be questioned by the stranger as to where one may obtain tickets to the Follies, which night club should be seen, and whether or not Babe Ruth is holding forth in the Stadium. To Washington visitors come in a reverent mood to visit the Lincoln Memorial, to see the Senate, House and Supreme Court in session and to pay tribute to the father of the country by a visit to Mount Vernon, and to the Unknown Soldier who lies enshrined in Arlington. And of these hundreds of thousands who visit Washington each year a very large percentage journey to Mt. St. Albans to see the Cathedral even though it has hardly begun to rise majestically over the city. Superbly located it is even now a witness to God in the National Capital, and one but hopes that the wealth of the Church may pour into the treasury so as to complete this great enterprise which will make of the Cathedral one of the three or four places that everyone going to the city must see if he is to have a complete story to tell upon his return home. It is safe to say that with reasonable support, Bishop Freeman will win for the Church in Washington the position already obtained by the Church in New York City under the leadership of Bishop Manning and his predecessors.

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