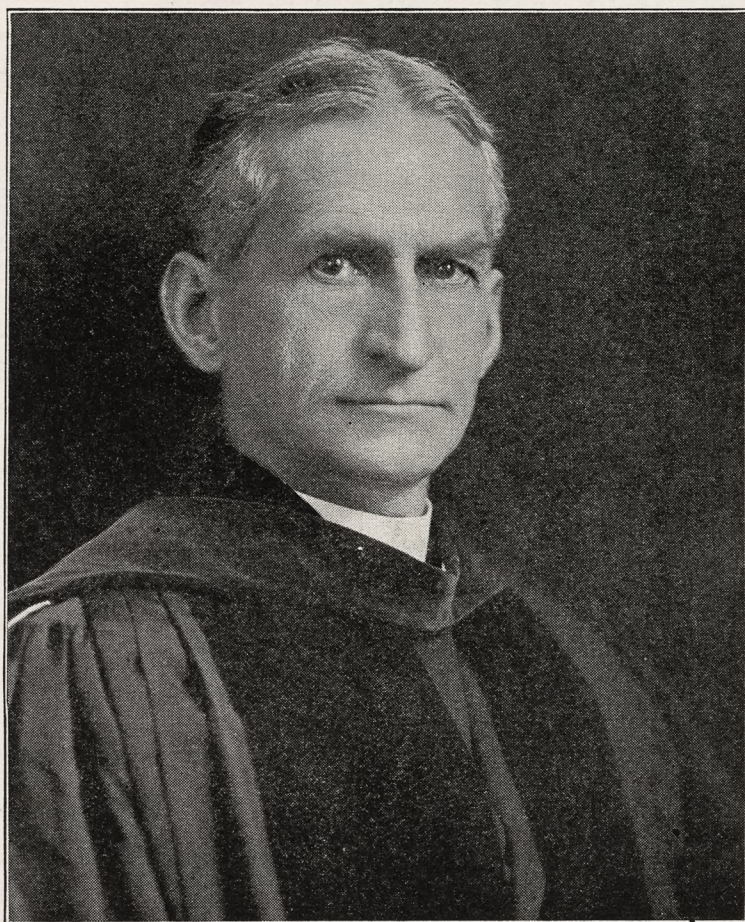


The **WITNESS**

CHICAGO, NOVEMBER 22, 1928



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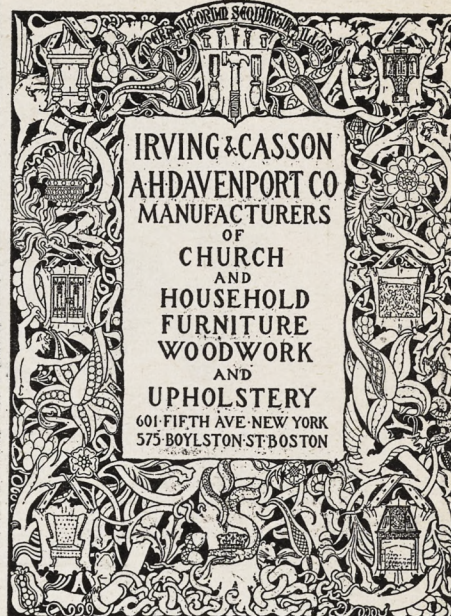
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THE SILVER LINING

The Need of the Christian Faith

By

REV. G. A. STUDDERT-KENNEDY

I MET AN old friend the other day. I had not seen him since 1917. We waded through the mud together on the heights of Passchendaele. He was in those days the best of pals, never downhearted, never beaten. Even when he slipped off the duckboards and lost the rum ration he came up smiling. I often blessed him in my heart for that smile that would not come off. But he is a changed man now.

You cannot get a smile out of him. He seems stony broke inside. The war could not beat him, but the peace seems to have got him right down.

I tried to get at the reason of it, but it puzzled me. It is not bad health. He looks strong as an ox, and he is a working miner in a decent paying pit. Of course, he had a rotten time last year. All miners had. But then he had a rotten time during the war, and he stuck it out all right.

What has happened to him?

I thought it might be home troubles and I asked him about his wife. But that was the only time any light came into his face at all. She is as good a woman as ever broke a bit of bread and good to look at, too. No; what has happened is that he has lost his faith. He was not a Christian. I mean that it was not Christianity that kept him going. He went to chapel now and then, and was not against religion, but he did not live on it.

JUST HOPELESS.

He was a Socialist. He believed in humanity. He had strong faith that after the war the world was going to be a much better place for all. There was going to be a strong Labour Government and they would get down to it and give all men a fair chance.

He was full of grand ideas about what could and should be done. Now the bottom seems to have fallen out of all that. He has lost his faith in man. That is the root trouble with him. It is not that he

has lost faith in God. He never had much of that. God never mattered to him either way. He believed that there must be a supreme being, but never got much further.

But he had a real faith in man, and particularly in the working man, and he has lost it. And because he has lost it he seems to have lost everything. I tried to find out what had killed his faith in his fellow-men, but he found it hard to say. He shrugged his shoulders and said there seemed to be so many liars and hypocrites about, and those who talked most seemed to do least.

"I don't know who to trust. Everyone nowadays seems to be out for himself and the devil take the hindmost."

He was not bitter or angry; he was just hopeless. He used to read a good bit on his own, and he was a nailer in an argument; but he has dropped all that now.

"What's the good?" he says. "The chaps that write the books don't know any better than anyone else. They write for what they can get out of it."

THE TRAGEDY OF LOST FAITH

As I sat and talked to him I felt that I was right up against it. There seemed to be nothing to catch hold of. I wonder, are there many like him nowadays—men who have lost their faith in man? I think there are. Some of them take to drink and try to drown their troubles, and they find to their cost that troubles swim like ducks. Others go bitter inside and go round the world with a sneer on their faces and anger in their hearts. Others, again, like my friend, just shut up and say nothing.

What is to be done? It is a wretched thing to live in a world of men when you have lost your faith in man. So long as you keep that burning bright I believe you can manage without much faith in God. But if that goes, everything goes with it.

Well, between you and me and the gatepost, I never had much faith in man as he is, or much love for him either. David said in his haste that all men were liars, and if he had waited a bit he might have said it at his leisure.

This idea that men are naturally born good and brotherly always has seemed like bunkum to me. It does not square with the facts. The hardest thing in the world is to make a bunch of ordinary men and women live and work together in real unity.

Naturally we love our friends and hate our enemies, and our friends are those who give us what we want, and our enemies those who don't.

THE SOMEONE BEHIND

Everyone seems, naturally, to think that the world turns round himself. We will combine with others to get what we want, and the combination hangs together until we get it, and then goes to pieces. We cooperate to kill our enemies, and then quarrel among ourselves. That is human nature as it is.

When I try to get up any enthusiasm about man as he is, I know in my bones that I am getting sentimental. I am not facing up to facts. I'm kidding myself. I know that is no good. If you put any man or woman on a pedestal, or any crowd of men and women, and worship them, you are asking for trouble. It does not work. You expect so much of them that you are bound to be disappointed.

I believe in man and love man, not for what he is, but for what he is to become. And that faith is only possible for me when I think of man as part of the entire universe in all its immensity. When I look back with the eyes of knowledge over the ages, and see the gradual ascent of life from blind little grubs to the best of men; when I realise that if I had seen them standing together, the first man and a monkey, the only difference between them that I would have been able to detect would probably have been just a gleam of extra intelligence in the eyes, and then think of all that has come from that gleam.

GLORY THROUGH THE GLOOM

When I ask myself: "Could you have guessed what was going to happen if you had been living then?" and answer: "No," then I feel my faith in this strange universe return to me and become convinced that there is a purpose running through it, and a plan.

There is Someone behind it all. There is a Mind at work. There is a God, and because I believe in God I believe in man. Man may be a poor thing now, but look at what he came from. Why should so great a change stop short? Why should it not go on to finish what it has begun?

If I did not believe in God I would not believe in man. That was the bother of my friend. He had got his eyes fixed on man as he is and the world as it is. He was not looking backwards or forwards. He was missing God, and so missing man.

I believe in the universal purpose. When I want to get a glimpse of what that purpose is I look around for the best man up to now. That brings me to Jesus

of Nazareth. He is to me God's purpose in a human form. He is what we are meant to be. I see in Him the new man tortured by the old, tortured but not killed, for the new man cannot die. You may seem to kill him, but he comes again.

That is the truth of the Christian faith. I believe in the new man, and am convinced that, however often the old monkey man may kill him, he will always rise again.

But I believe it is no good. Time is on the new man's side. He comes again. If you want to keep your faith in man, give it a long, wide sweep and found it on your faith in God,—Who suffers but does not die.

When a man sees the meaning of the world in Christ he faces the best of it and the worst of it, and holds them both together. He sees the glory shining even through the gloom, and is not stony broke.

Reprinted, by arrangement, from *THE TORCH*, organ of the Industrial Christian Fellowship.

Let's Know

By

REV. FRANK E. WILSON

PREBENDARY

"WHAT DOES the title 'Prebendary' mean?" asked a deputy sitting just in front of me at General Convention. Some members of the Church Army from England had just been introduced on the platform and a reference had been made to Prebendary Carlile who was the founder of that organization.

The term harks back to pre-Reformation days when the name "prebend" was applied to the food which was given to monks or clergy at their common table. Later it was used to describe the revenues from endowments which were used to support individual clergy in their work. The one who received such income was known as a "Prebendary." Now it applies to an income from an endowment held by an English Cathedral or collegiate church which is used for the maintenance of some clergyman. A Canon of a Cathedral may be a Prebendary but as a Prebendary he is not required to do his work on the Cathedral staff. He may be doing some special kind of work elsewhere which the Cathedral desires to support out of its endowed income.

Thus Wilson Carlile, back in 1882, began the work which is now carried on by the Church Army. I suppose at that time the Army had little or no income of its own and in order that Carlile might be free to devote himself to this romantic venture, he was made a Prebendary of St. Paul's Cathedral, London. This gave him a living and at the same time enabled him to give all his time to developing this infant undertaking of the Church.

If you were to stroll into Hyde Park, in London, on a Sunday afternoon, you would find a dozen groups

of people crowded around as many orators exposing their various views on all sorts of subjects. One of them would be quite sure to be an athiest viciously tearing at the foundations of the Christian religion. And, most likely, the group immediately adjoining the athiest would be listening to the Church Army quietly extracting the teeth from his arguments by presenting the timeless appeal of the Living Christ. They are laymen and there are hundreds of them in the Church of England at the present time. They are put thru a careful course of training for their work which is particularly aimed at the unchurched spiritual waifs. In the larger cities the Army conducts labor homes, relief stations, employment bureaus, fresh air institutions—and the like. In the rural districts they do evangelizing work by means of vans or travelling chapels. They do a good deal in prisons and poor houses. They are today a well established agency in the Church of England.

A couple of years ago several of these men were sent to the United States and loaned to the Episcopal Church. They have been demonstrating their methods and recruiting the nucleus of a similar body to promote the same sort of thing in this country. They have established a training center at Providence, R. I., and are travelling about to various places. One of the most interesting events at General Convention was a demonstration meeting conducted by these English soldiers of Christ in an open park across the street from the House of Deputies. In a simple, dignified way they conducted an outdoor service such as would appeal to the city straggler without losing that touch of reverence which belongs to any proper presentation of the Gospel. In other words they showed that Christ can be preached on the street corner without dragging Him in the gutter. Some day we shall hope to see the movement vigorously active in the Episcopal Church.

AUTHORITY IN THE CHURCH

The Disorder From Self-Constituted Authority

By

BISHOP JOHNSON

FOR A PERIOD of fifteen years the Church has been carefully and prayerfully scrutinizing the Book of Common Prayer in order that, in rendering worship to God, we may do so in accordance with the best expression that we may give.

It has been a labor of love in which the commission has labored and the Convention, after listening to their pleas, have determined just what should go out and what should go in. It has required the concurrent vote of bishops, clergy and laity, each voting separately in two successive Conventions to change a word or alter a phrase. One doubts whether any other book or document has ever been treated with greater care and more reverence than that bestowed upon the Prayer Book in this revision.

Before Easter it is hoped that copies of the Revised Prayer Book may be secured, although the changes have been so slight that there will be no bewilderment in the use of the old book at the regular services of the church.

ENRICHMENT

The book has not been enriched as those of one school may have desired, and some things have been inserted that those of another school would have omitted, but nothing has been done that need alarm anyone in the Church. It was a conscientious effort on the part of all to secure what each deemed most appropriate without imposing upon others that which they may have felt to be undesirable. The whole debate running through five conventions was an object lesson in courtesy, charity and honest conviction. It

spoke volumes for the deep affection in which Churchmen hold the Prayer Book and the sincere consideration which all members of the Church have for one another.

It would seem to be the duty of all ministers in the Church to conform to the authority in matters of worship to which they have pledged themselves in their vow at ordination. I am fully aware of the conscientious scruples which animate ministers and cause them to resist the mandate of General Convention, resting as they do on the assurance of their own rectitude.

They base their refusal on the promise that no progress will be made unless some pioneers take the lead in disregarding the obligations imposed upon them by the acts of General Convention.

Let us look at the case as impartially as we can. We serve a God who is the author of law and the guardian of order, and in whose service obedience is better than sacrifice.

WHERE IS AUTHORITY?

But obedience to whom and to what? Certainly not to our own judicial interpretation of canon and rubric. The Church has safeguarded such individualism as carefully as it can. In selecting its official ministers it requires of them this promise at the altar; "Will you then give your faithful diligence always so to minister the Doctrine and Sacraments and the Disciple of Christ, as the Lord hath commanded and as this Church hath received the same, according to the commandments of God, so that you may teach

the people committed to your cure and charge with all diligence to keep and observe the same?" To which answer is made by the priest: "I will the Lord being my helper."

It would seem that this was a pledge of conformity to the action of General Convention in the sphere of its constitutional action. A priest of this Church may not allege, as an English priest may, that the interference of the state vitiates the laws imposed upon the clergy by the state, contrary to the will of the Church. An American priest may not justify himself in resisting the acts of General Convention as he does resist obedience to the Papacy on the ground that the Bishop of Rome has usurped the powers originally resident in General Councils.

A priest of this Church in refusing to obey the direction of General Convention is flouting the very body which his theory of the Church requires him to accept as the one lawfully constituted instrument of God's will in the matters entrusted to it. In other words he defies that which his ordination vow implies that he has accepted, and unconsciously and unintentionally he usurps the powers of the body which he has promised to obey. Such a man can scarcely say that the Church endowed him with authority to resist that which it bids him to obey.

I know and have sympathized with some of the things which this pious individualism is trying to do. It is nothing less than the assumption of a divine commission to resist the instrument which the same divine commission has constituted as the agent to do this very thing. It resolves itself into the question, shall we have lawlessness that good may come.

THE RESULTS

It is conceivable that good has come from resisting constituted authority, but I believe that good has never come unless and except the issue involved was one where constituted authority had exceeded its powers and violated the moral law.

It is rather a claim that the minister and his little flock shall disturb the order of the Church in order that its own interpretation of its own practices shall be indulged. And I believe the consequences are just what one would expect them to be. Those without are bewildered and confused by the seeming contradictions, and those within are upset and disturbed by the suspicions engendered from violating established order. The congregations of whatever school who flagrantly disregard the common usage become isolated and self-conscious and the morale of the whole Church is sacrificed to the eccentricities of the few.

A CHALLENGE

I challenge the assumption that there is any defect in the character of General Convention as a synod of the Church with power to regulate public worship which justifies such departure from conformity. I question the wisdom of the individual minister who revises the canons and rubrics in a synod of his own individual creation.

I believe that the individualists of whatever school

who put their own individual judgment above that of the whole body are sacrificing the solidarity of the Church's witnessing function to the idiosyncracies of their own self will; for I believe that obedience ceases to be obedience when it obeys merely that which its own presumption has created.

LAWLESSNESS

Of course this lawlessness is sporadic because, from the nature of the case, those who reject constituted authority will never recognize any other leadership than that which recognizes its own imperial independence of all control. Lawlessness of this kind is always more irritating than effective and is apt to defeat the cause that it champions, not because the cause is unworthy, but because the methods arouse a resentment which attaches odium to the whole cause because of the disloyalty involved in the presentation. When we give the opponents to any cause a just reason for discrediting its methods, we prejudice them against the values in that cause.

One would welcome the call to leadership on the part of our bishops if each bishop could feel that both clergy and laity wished guidance as well as leadership. It is difficult to drive a machine in which the guidance is reserved to those who sit in the back seat, whether they be cleric or lay.

Probably when the Episcopate can be composed of wiser men, then the Church will give them the right to guide as well as the privilege of heading the clergy list in each diocese.

However of this I am certain, that nothing but disorder in the ranks will ever come from a self constituted leadership which starts out by ignoring the canons and rubrics to which they have subscribed. Fortunately the number of ministers involved is small for if the 6000 clergy of this Church should be as independent of control as the few hundred the resulting reaction would be chaos.

New Books

THE MADNESS OF WAR by *Harold Brewster*; Harpers; \$2.00.

There seems to be a notion abroad that only those who fought in the last war are qualified to speak on the subject of war and peace. Possibly it is due to an inborn cussedness but I have felt for some time that the only folks really to be trusted on that subject are those who had the good sense to see through the last war. Thus I welcomed this book by Harold Brewster, dean of the Cathedral in Fargo, North Dakota, a man who was a pacifist when it cost something to be one. I am sure it is a valuable contribution. No doubt the author had a certain group in mind when he wrote the book: Church members who should care about Our Lord's teachings on the subject. Being a pacifist myself I naturally feel that the author has proved rather conclusively that Jesus is a pacifist. The book gives me religious sanction for cherished opinions. Just

how the book will affect those of other opinions I leave you to judge. Most of Dean Brewster's argument is based on the New Testament. He does however use his knowledge of economics to some extent, contending that it is the desire for foreign trade or raw materials that is behind all modern wars. I rather wish that he might have developed this phase of the book though it is doubtless true that it would not have convinced the particular group he set out to reach.

W. B. S.

* * *

CHARLES W. ELIOT, PURITAN LIBERAL: by *Henry Hallam Sounderson*. *Harpers*; \$2.00.

Mr. Eliot was apparently a man who talked little, even with his most intimate friends, about his cherished religious convictions which the author of this book made out to be the driving force of his busy life. To Mr. Sounderson Puritanism is something to be desired, and as he describes it in this book one is inclined to agree with him. He tells us of Mr. Eliot's Puritanical background in the interesting first chapters, his thesis being that there was laid the foundation of his subject's Liberalism which has become the Harvard tradition. The book is in no sense a biography but will be welcomed by those who care to look into a great mind.

W. B. S.

Pen Portrait

HENRY BRADFORD WASHBURN, pictured on our cover, is the dean of the Episcopal Theological Seminary at Cambridge. Dr. Washburn was born in Worcester, Massachusetts, in 1869, graduated from Harvard in 1891 and from the seminary of which he is now the head in 1894, after which he became the curate of St. John's, Providence. In 1896 he was called to be the rector of St. Marks, Worcester, where he remained until 1908 when he was asked to fill the chair of Church History at Cambridge. In 1920 he became the dean of the Seminary. He is a member of the Standing Committee of the diocese of Massachusetts, has been a deputy to several General Conventions, and is a lecturer and author of prominence.

Robert Raikes

ROBERT RAIKES started the first Sunday School among the prisoners of the county jail in the Cathedral City of Gloucester, England, in 1768. The first public Sunday School was started two years later in the home of a Mr. King, steward of the member to Parliament from Gloucester, the teacher being Mrs. King, who received a small sum in payment for her services, half of which was paid by Mr. Raikes and the rest by the vicar, the Rev. T. Stock. In 1783 Mr. Raikes told of his Sunday School in a newspaper

article, though he did not mention his name or claim any credit for having started the movement. Sunday School then spread rapidly throughout England and in 1803 the Sunday School Union was organized, an organization which gave public recognition to the part Robert Raikes had played by sponsoring a Sunday School Jubilee in 1831.

Next week: Father Dolling.

Lapsed Communicants

BISHOP McDowell reported in Washington on lapsed communicants. The losses each year are tremendous and are occasioned by removals from parishes; by confirmed persons who have not held on by Faith; because also of lack of thorough training before confirmation; and by neglect of the use of Canonical letters of transfer.

The report proposed greater attention on the part of pastors to seek those that are lost; more stress in our theological seminaries on pastoral theology; the use of such organizations as the Brothers of St. Andrew and Daughters of the King as helpful agencies in personal work; the use of letters of transfer; more thorough confirmation instruction, and, in the emphasis that is being placed on Evangelism at the present time, that it is at least as important to seek and restore lapsed communicants as to win new converts. The report was adopted together with the resolution that it be printed and distributed in a quantity of at least one to each clergyman of the Church.

The Church of the Future

I THINK of the Church of the future as that great seer, Sir Thomas Moore, saw it: as a mighty cathedral round whose nave many chapels are found. In each we may worship as we think best—Roman Catholic, Greek, Anglican, Presbyterian, Quaker, and the rest; but at times we shall all unite in a great act of worship in the nave that is open to all.

—Maude Royden

Following Jesus

THIS is true, whatever else be false—that following Christ is a great adventure, and it means that we must take up a cross and bear it. Much as we may admire modern life, with many of the ideals of this indulgent age there can be no compromise, if we are to be followers of the Master. What fills me with a deep disquiet about our Christianity today, both liberal and orthodox, is that it is so harmless. It is so tame, so timid, so tepid—a kind of glorified lollipop. Even if we apply it to social questions, as we talk so much of doing, there will be little results unless it has more power in it than it has now.

—Joseph Fort Newton.

NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

BISHOP MANNING of New York opened the first session of the fourth annual Catholic Congress, meeting in New York last week, with an address which was a stirring call to evangelism.

"All through the length and the breadth of the Church today there is a longing, expressing itself in many ways, for a deeper and more personal experience of religion.

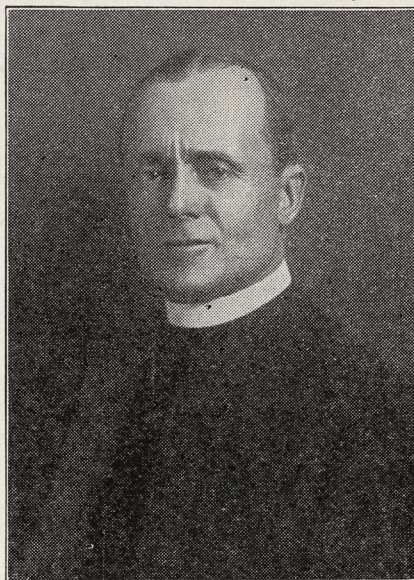
"It is this stirring of heart and soul which is expressing itself in the present movement for evangelism. Faced by the problems and complexities of this present time and by the sin in the world and in their own lives, men and women are looking for some help that can meet their need.

"Their need can be met by nothing less than the power and love of God revealed and brought personally to each one of us in Christ. Academic discussions of religion will not avail. Preaching alone, however fervent, is not sufficient. Medicine could not do its work for men by dealing with them only in crowds. And neither can the Church."

Bishop Murray, presiding bishop of the Church, who was to have spoken a word of greeting at this first session, was not present, a letter from him being read by Father Hughson, O.H.C., in which he expressed his regrets at not being able to attend. The chairman of the Congress, Bishop Griswold, aroused considerable enthusiasm among the 600 members who attended this opening session with his remarks. "We are not here to apologize for the Catholic religion," he said. "We are proud of the fact, are we not?" And the answer was a roar of approval from those gathered at the Pennsylvania Hotel.

The big meeting of the Congress was a dinner on Wednesday evening at which Bishop Manning again reminded the delegates, about a thousand of whom had gathered, that the Church was Evangelical as well as Catholic, stressing the fact that the most encouraging sign in the life of the Church was the growth of "the spirit of brotherliness and mutual confidence between those who differ in their theological positions."

"The old voices of partisan prejudice and controversial bitterness are still sometimes heard among us," he asserted, "but they have little following. Most of us seem at last to be awaking to the fact that in this church, on the firm foundations laid down in the prayer book, the Protestant minded and the Catholic minded can live and work together in Christian love and unity."



BISHOP MANNING
Welcomes the Catholic Congress

Mr. Ralph Adams Cram was the other speaker at the banquet. He was less willing to give credit to Protestants for their contribution to the life of the Church.

All Christian art is the exclusive product of the Catholic faith, Mr. Cram asserted. He declared the two notable effects of Protestantism upon art has been to proscribe beauty in religious architecture and worship and to destroy every vestige of the spiritualized art which Christianity had brought into existence during 1,000 years.

Architecture in the United States had sunk to the lowest depths ever reached by man half a century ago when he first entered the architectural field, Mr. Cram continued. Now the architecture in existence in America is superior to any that has existed in Europe or elsewhere during the last 300 years in his opinion. He attributed this development largely to forces set in motion by the Oxford movement, which he said symbolized the effort to restore Catholicism upon the ruins of a decadent Protestantism.

The Congress opened with pontifical solemn masses in four of the New York churches, when sermons were preached by Bishop Booth of Vermont, Bishop R. R. Smith of Alabama, the Rev. W. A. McClenthen of Mount Calvary, Baltimore and Father Huntington of the Order of the Holy Cross. Papers were read at the sessions of the Catholic life in its various aspects by the Rev. Frank

Gavin, professor at the General; Rev. R. H. Gushee of Ontario; Rev. G. P. Christian of Orange, N. J.; Rev. F. W. Fitts; Rev. F. O. Musser of Easton, Pa.; Rev. James M. Niblo of Norristown, Pa.; Father Williams, S.S.J.E., of St. Paul's, Brooklyn; Bishop Griswold of Chicago; Rev. Robert J. Murphy of Versailles, Kentucky, and the Rev. W. B. Stoskoff of Chicago. All of the papers were well received. There was no discussion. The attendance was about 500 for the daily sessions and a thousand at the banquet; considerably less than those in charge had announced would attend in their advance publicity.

* * *

The Rev. J. I. B. Larned, field secretary of the National Council, was elected Suffragan Bishop of the diocese of Long Island at a special convention last Wednesday. Mr. Larned was born in Chicago in 1883, graduated from Harvard in 1905, and then attended the Cambridge Seminary. He was Dean of the Cathedral at Bethlehem, Pa., for a number of years, and then the rector of St. John's, Yonkers, N. Y. He has been with the National Council since 1925.

* * *

Rev. Lawrence C. Ferguson, rector of St. James', South Bend, Indiana, was the speaker at the monthly meeting of the Church School Institute of the diocese of Northern Indiana, which was held at Howe School on November 11th.

* * *

At Macon, Ga., a few days ago, Fred Shaw, a white student of Mercer University, gave a pint of his blood to save the life of Lee Battle, aged Negro employee of the institution. When it was announced to the students that a transfusion was necessary a number immediately volunteered to undergo the operation.

* * *

On its recent tour of Europe the Fisk Jubilee Quartette, of Nashville, was cordially received by former Premier Clemenceau at his home in Paris and sang for him a number of the beautiful Negro spirituals. "The Tiger" was greatly pleased and at parting presented to each of the singers an autographed photograph of himself.

* * *

A preaching mission was held last week at St. Philips, Crompton, Rhode Island, conducted by the Rev. L. N. Tucker of St. James, Pittsburgh.

* * *

The Greater Boston Federation of Churches, of which the Rev. George L. Paine is the head, is to have a

great Thanksgiving service in Symphony Hall. Last year this service was attended by about 2,000 people.

* * *

It is the custom of the New York newspapers to classify their religious notices under the headings of various churches; thus, Baptist, Presbyterian, Methodist Episcopal, Protestant Episcopal. Several of the editors may be forgiven for running the large notice of the Catholic Congress under the heading of "Roman Catholic," though one would suppose, if they read the copy, that they might have inquired just how Bishop Manning, whose name appeared in the advertisement several times became a Romanist without any of them finding it out.

* * *

About five hundred men, including half of the clergy of the diocese, attended the annual Churchman's dinner which was held in Albany on the 8th. Bishop Nelson spoke briefly on the history of the diocese, now sixty years old, and Bishop Oldham spoke on the General Convention. The address of the evening was by Professor Michael Pupin of Columbia University who delivered a learned and profoundly spiritual address.

* * *

Bishop Perry and the Rev. F. S. Fleming officiated at the recent dedication of St. Mary's Home for Children in North Providence.

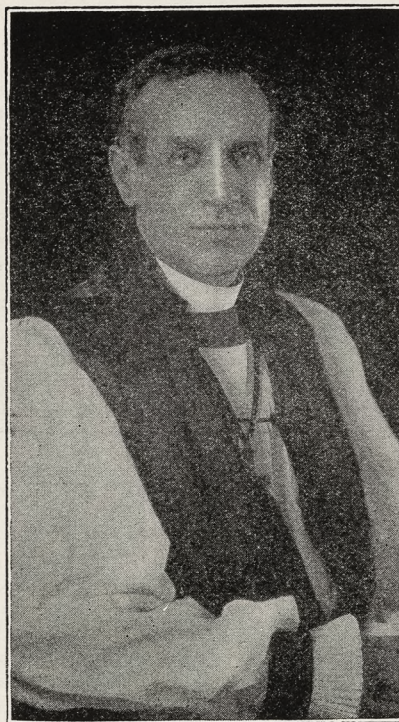
* * *

In a statistical study recently made by Arnaud C. Marts and George E. Lundy of New York City, directors of financial campaigns for philanthropic purposes, some interesting facts are revealed regarding subscriptions to churches, hospitals and colleges in relation to expenditures for armament, tobacco, candy, soft drinks and gasoline.

The figures tell the story. There is little more to say. It is illuminating to know that in 1925 over \$137,000,000 more was spent for the defense of our country than for the work of Protestant Churches.

It is interesting to note that every time 13 cents is spent for gasoline, one cent is subscribed to the college education of boys and girls who cannot pay the full cost of a process which makes for more useful citizenship, and from the point of view of those interested in selling luxuries, better customers,

But endless comparisons could be made from these figures which on account of differences in years offer only a general index of spending and giving. Suffice it to say that beyond any reasonable doubt the indications are that the people of the United States are not subscribing too much to religious, educational, civic and social welfare undertakings. Messrs. Marts and Lundy hold no brief against the use of candy, soft drinks,



BISHOP BOOTH

Preacher at Catholic Congress

tobacco and pleasure gasoline, but they do say that if we can spend \$5,070,461,000 annually for these four types of luxuries, the nation can ill afford to coin the slogan "Too Many Campaigns."

The enormous increase in the sale of these luxuries is due largely to increased advertising. And it would follow that through renewed efforts pertinently to present the needs for philanthropic endeavors to the people of the United States—by organized financial campaigns, preceded, supported and followed up by able, intelligent publicity service, the people of our country will rally to the full support of these worthy causes.

* * *

Rev. Thomas Jenkins has accepted his election as the missionary bishop of Nevada.

* * *

The diocese of Virginia has \$73,000 in their annual budget with which to carry on rural, mountain and colored work. The budget also provides \$50,000 for the Church Schools within the diocese. There are five schools with a total enrollment of 720 pupils. The General Church is to receive \$42,000.

* * *

The Rev. J. Randolph Ray, rector of the Transfiguration, New York, addressed the National Church Club for Women on November 5th, his subject being "How I shall best serve God." On November 21st Bishop Manning is to tell the ladies about

the gifts that have been made to the Cathedral of St. John the Divine.

* * *

Bishop Darlington, Archdeacon Atkins and the Rev. Archibald J. Judd told the clergy of the diocese of Harrisburg about the General Convention at a meeting of the Archdeaconry held in Harrisburg recently.

* * *

At the conference of the clergy of the diocese of New York, held at Lake Mahopac, Bishop Creighton of Mexico said that the Episcopal Church was the only Church in Mexico doing work for the English speaking people of that country. He also stated that he did not find the work handicapped by the laws of the country.

* * *

The next meeting of the continuation committee of the World Conference on Faith and Order is to be held in Switzerland in August of next year.

* * *

Students of the Cambridge Theological Seminary are preaching each Monday at the afternoon service at the Cathedral in Boston. The services at 5:10 on the other days are taken by the Rev. R. E. McEvoy who graduated from the seminary last year.

* * *

President Stearnes of Phillips Andover academy was the speaker at a peace meeting held in Trinity Church, Boston, on Armistice Day.

* * *

Want a subject for a debate: "Should the Kellogg Peace Treaties Be Ratified by the United States Senate?" That was the subject debated by the Young People's organization of Trinity Church, Boston at their last meeting.

* * *

Here is a brief note from the Treasurer of the National Council, Dr. Louis B. Franklin:

"Some of our Diocesan Treasurers must have a reason to account for small remittances during October. We slipped back during the month more than \$30,000 as compared with last year and are now \$40,757.53 behind 1927.

"Only 16 dioceses and districts are now in the 100 per cent class as compared with 20 last November and 27 on October 1st.

"Arizona and the Philippines join the list of those which have paid the quota for the entire year. Congratulations!"

* * *

Questionnaires from the National Commission of the National Federation of Episcopal Young People have brought in the following information, as summarized by Mr. A. F. Pillsbury, editor and publisher of Bonds of Friendship. The diocesan reports are impressive evidence of the growth

of organized young people's work. The earliest development is reported as in 1920 when two dioceses organized with a total membership of about 300; today 16,225 young people are associated in 673 parish units in 38 dioceses. All save one of the reporting dioceses have accepted the constitution of this federation. Nomenclature is varied, 17 of the dioceses designating themselves as Young People's Fellowship, 13 as Young People's Service League, 5 as Episcopal Young People's Association, and 3 using other names, Episcopal Fellowship, Kappa Beta Kappa and Episcopal Fellowship Association. Nine dioceses publish handbooks, 17 newspapers, and almost all employ the columns of regular diocesan papers for publicity. No diocese reported an age limit over 25, which twenty-three dioceses indicated as their upper limit. Nine had

no limit at all, while six restricted the age of entrance but made no stipulation about a senior limit. Of the twenty-three dioceses reporting 25 years as one limit, all had 14, 15 or 16 as the other. The South generally used 14, the Middle-west 15, and the North and East 16.

By far the most outstanding contribution is the fact that 83 young men have studied or are studying for the ministry, or are getting education prerequisite to seminary entrance. Forty-five other young people are serving in various capacities as full time Church workers.

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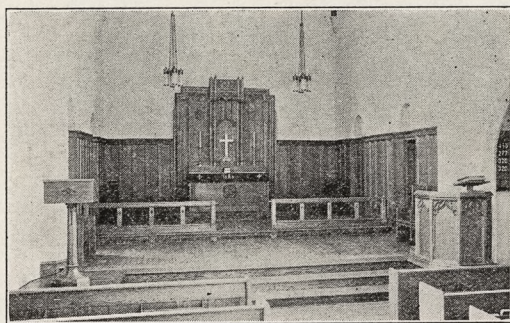
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ceses report large annual contributions toward cathedrals; three missions owe their sole support to young people; numerous missions receive thousands of dollars in gifts. One diocese contributes annually \$1,000 towards religious education outside of young people's work. Three libraries have been established and maintained. Numerous scholarships are awarded annually. A young people's Thank Offering is noted. Not least among the contributions is a diocesan-wide peace pageant. Lenten services are frequently mentioned. The South reports a great number of monetary contributions, there being but a single exception; northern and eastern dioceses report equally worthy but less tangible projects, covering a much wider field of activity.

* * *

St. James Church, Brooklyn, celebrated its sixtieth anniversary last Monday with a service at which the sermon was preached by the Rev. George Parkin Atwater who has just returned from an extensive tour abroad.

* * *

Bishop Campbell of Liberia was the speaker at a meeting of the Men's Club of Trinity Church, New York, last Wednesday evening.

* * *

The Rev. George Richardson, rector of St. Paul's, Burlington, Vermont, has accepted a call to be the dean of the Cathedral in Albany, N. Y.

* * *

The Semi-annual meeting of the Albany Diocesan Branch of the Woman's Auxiliary was held November 7 and 8 at Bethesda Church, Saratoga Springs. There were present two hundred and eighty-two delegates, representing practically the entire Diocese. The Rev. Elmer N. Schmuck, field secretary of the National Council, made an address at the opening service on the evening of the seventh. The Rev. S. H. Littell, of Hankow, China, and the Rev. Dr. Schmuck each addressed the gathering on vital missionary topics in the afternoon.

* * *

The Rev. Louis Van Ess, who for more than two years has been secretary of Religious Education in the Diocese of Albany, has resigned that office effective January first. Mr. Van Ess has accepted the rectorship of St. John's Church, Massena, N. Y., where he began his work the first Sunday in November, but will continue as director of religious education in the Diocese until the first of the year.

* * *

The Fellowship of Reconciliation, an international organization of which Bishop Paul Jones and the Rev. John Nevin Sayre are the heads in this country, recently sent to the clergy of the Episcopal Church a

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pamphlet setting forth the facts in regard to military training in American colleges and schools. The gist of the report was that militarism is becoming rather extensive here, the author concluding that it is to be regretted since the goose step is as much to be deplored in the new America as it was in old Germany. Professor John Dewey wrote an introduction to the pamphlet in which he agreed with the conclusions of the author. Soon after the pamphlet was in the mail a genial letter was received from a New York rector, whose church is located but a short distance from Columbia University, requesting the officers of the Fellowship to send to him no more such rubbish. "I do not know who your John Dewey is," he wrote, "but I am sure he can be a person of no consequence or he would not write such stuff. The pamphlet has been disposed of in a way that it deserves." He then tells just what he did with the pamphlet but I cannot repeat his words here without getting into difficulties with the postoffice authorities.

The parson surely has a right to his own opinion on the subject of military training, but I hope that he will pardon us for telling him that he really should at least know who John Dewey is, most certainly so since he resides so near him. On November 9th a bust of John Dewey was unveiled at Columbia University. The address on this occasion was delivered by the head of the department of education of Columbia, Dr. W. H.

Kilpatrick, who said: "John Dewey is America's greatest living philosopher and must be included among the greatest thinkers of all times."

I wonder if it would not be possible, particularly in view of the fact that a considerable effort is being made by the Church these days to reach the young men and women in our colleges, to get a year off, say once in ten years, for our clergy during which time they could return to a good university or seminary, there to find out really what is going on in the intellectual life of the world. A great many clergymen who minister to people of college age completed their education the day they graduated from seminary. These same seminaries from which we once took degrees would have much to teach us after an absence of ten years, and it would certainly take but a few letters like the one quoted to justify whatever it would cost.

* * *

Rev. William H. Pettus, rector of Grace Church, Everett, Mass., who

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recently returned from a two months' visit in Europe, preached on the last Sunday morning in September in the cathedral at Norwich, England, to a large congregation and received an honorarium from a fund, left over three centuries ago to pay visiting clergyman at the cathedral, by Sir John Pettus, baronet.

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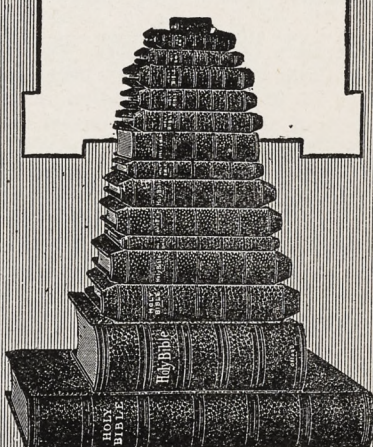
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To renounce this life and think of the hereafter is denounced as an odd kind of heresy by Dr. Karl Reiland, in his week's message to his congregation at St. George's, New York.

"There are still," he says, "religious enthusiasts who look to another world and pretend to be ready any moment to leave this world, but one suspects them of being sick or tired or queer. There are still religious enthusiasts who ignore physical health now because they claim to believe the 'eternal soul's salvation' is all that matters, but they are merely leftovers of medieval mentality and wrongly educated.

"The notion that to enjoy this world, this life, this present time, and to want to stay here as long and happily as possible if we can is somehow irreligious, is actually a species of rank heresy. No normal person can honestly frame such an other-world creed for himself. His essential humanity is all against him.

"If we were put here to be miserably deploring the fact all our days and to sigh spiritually to quit this life and fit ourselves for salvation by making that idea our religion, then many of us would give up religion and willingly waive salvation on the basis of such a scheme. It is absolutely against the highest human nature we know. Jesus himself gives unquestioned evidence of this in his sadness over, and pitiful prayer to be spared, the untimely ending of his life and work."

* * *

Armistice Day was responsible for many pulpit opinions. Bishop Freeman, preaching beside the tomb of President Wilson in Bethlehem Chapel of Washington Cathedral, extolled the contribution to world peace of America's war time president.

So great was the attendance that the overflow crowd was housed in two adjoining chapels where the services were heard through amplifiers. Many stood in the aisles and entrances and a large number remained outside the entrance in a cold wind until the memorial service had ended.

"As this War President recedes in time," said Bishop Freeman, "his figure grows larger and his remarkable utterances take on a newer significance and a more compelling power."

He pictured President Wilson as standing before the world as the apostle of a great ideal of world peace which, apart from the form of diplomacy its realization might take, nevertheless "has become a world passion."

Hundreds of thousands of people of this and other lands, Bishop Freeman said, had gone to the Cathedral since Woodrow Wilson died, to pay tribute to his memory and works.

One of these, Sir Robert Cecil of Great Britain, remarked after standing in silence at Wilson's tomb:

"He was a very great man, sir."

Bishop Freeman laid emphasis on this quotation from one of the last utterances of Mr. Wilson's:

"Our civilization cannot survive materially unless it can be redeemed spiritually. It can be saved only by becoming permeated with the spirit of Christ and being made free and happy by the practices which spring out of that spirit."

"I believe," he continued, "that Mr. Wilson gave the last full measure of devotion in behalf of a spiritual ideal that he believed would ultimately mean a warless world."

Bishop Brent in a statement to the press said that the great aim of all was to deal an effective blow at the institution of war. To quote this leader of American Bishops:

"The horrors of war have increased with the ages. It is not merely the slaughter that counts but the deliberate and ingenious lying without which modern warfare could not be waged. An English mother complained during the Great War that she had been willing to surrender her son's body to the cause, but not his soul.

"Can it be wondered that so great a general as the Duke of Wellington should have concluded that it was not possible to apply Christian prin-

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ciples to war. We are told by General Maurice that "there are signs that as Robert E. Lee drew to the end of his life he thought after all Wellington was right, and that it was hard to make war compatible with the spirit of Christ. 'For my own part,' he wrote to his old comrade Ewell, 'I must enjoy the charms of civil life, and find too late that I have wasted the best part of my existence'; and he is said to have sighed, 'the great mistake of my life was taking a military education.'

"I fear I am driven to place Wellington and Lee on the list of the pacifists. Even Napoleon theoretically must be added to their number, for he claimed that 'war is an anachronism. Some day, victories will be won without cannon and without bayonets. . . . Whoever troubles the peace of Europe, wants civil war.'

"To quote but two more soldiers, British Field Marshal Sir William Robertson, a year ago termed modern war as 'unmitigated bestiality.' And General Von Schoenaich, following his lead, proclaims himself a pacifist: 'I owe explanations,' he says, 'of how I came to be a changed man. For thirty-seven years I was a soldier with all my heart. I made my first step toward pacifism during the war. Formerly soldiers' work was chivalrous.' Then analyzing modern warfare, he adds: 'This is not chivalrous—it is bestial work.'

"Our soldiers dead are to be honored. They were true to the ideals of their day. Their glory will never fade. But it behooves us who have survived the great war to pray and plan for the abolition of war and the establishment of the Great Peace, which the words of soldiers, statesmen and moralists have kept alive through the ages as an ideal to be reached. Only so can we pay our heroic dead due honor."

* * *

A contrast with many of the statements made is this from a sermon preached by the Rev. Nathan A. Seagle, rector of St. Stephen's, New York City:

"Today we are thinking of peace that now is and of war that has been! There is nothing more needed in this, our day, than clear thinking! If only we will stop and think, and can make people stop and think, our fears of whatsoever sort of kind will vanish! Fear hath torment. Banish it! More and nowhere is clear thinking more needed today than it is on the great questions of peace and war, over which so much maudlin sentiment is being poured out. Of course, we love peace and hate war. Every sane man does.

"But this does not mean that we should be fools and commit national suicide. Self-defense is the first law of nature. In every war in

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which this country of ours has ever been engaged we have suffered and that severely because we were utterly unprepared. I plead for clear thinking on the subject of our national defense.

"If we were to take too seriously much of the loose talk of our day, we might imagine the very word 'patriotism' to be taboo. Daughters of the American Revolution, you have a work and that a serious and glorious work to do. You are the leaven which must leaven and releaven the whole lump. Hold high your torch of pure patriotism. Keep dear the names of those who were not 'too proud to fight' for the glorious and precious freedom which we enjoy. Continue to enshrine the names of our patriots and heroes on bronze and marble in our sacred places, as you are doing today in this church for one who was worthy, and above all print them indelibly on the altars of your hearts."

Preacher, Pulpit and Pew

By E. P. Jots

He had choked her—

She was dead—there could be no doubt about that. He had listened to her dying gasp.

Now she was cold—cold as the hand of death.

Yet in his anger he was not convinced. Furiously he kicked her. To his amazement she gasped, sputtered and began to hum softly.

"Just a little patience is all it takes, John," remarked his wife from the rear seat.

* * *

A woman gave her young son half a dollar to buy a pound of plums, saying "Be sure, Tommy, to pinch one or two of them and see if they are ripe."

In a few moments Tommy returned with both the fruit and the half dollar.

"I pinched one, as you told me," he explained, "and then when the man wasn't looking I pinched the whole bag full."

* * *

Professor: "Why don't you answer me?"

Student: "I did, professor. I shook my head."

Professor: "But you didn't expect me to hear it rattle away up here, did you?"

* * *

Traffic Cop—"Don't you know you can't turn around in the middle of the block?"

Fair Co-ed—"Oh, I think I can make it, thank you!"

* * *

It is better to have loved and lost . . . much better.

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