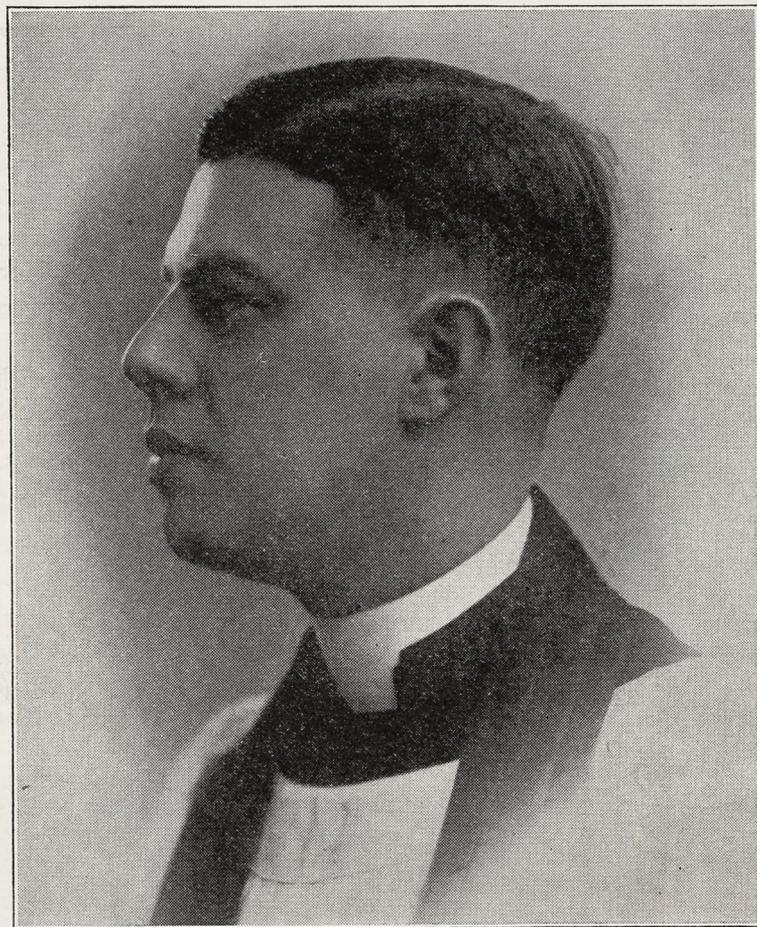


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RELIGION IN A MODERN WORLD *Science Deals With Facts: Religion With Values*

By

REV. HENRY DARLINGTON

PERHAPS there never was an age when religion was more under fire than it is today. All the great faiths are attacked, not only by their enemies from without, but by their friends from within. Religion's foes claim that they are the champions of human freedom and, going about their work with fervor and zeal, seek to overthrow all Churches and creeds as the enemies of humanity, as millstones about the neck of civilization, as the opiates of the people. They brand the Bible and the other sacred books of religion as not only a pack of lies but as indecent; they denounce all organized religious effort as a hindrance to human advancement, and the leaders in the movement as parasites and hypocrites. Their avowed purpose is to destroy. What will they create in its place? We have witnessed such a movement in Russia and it looks as if the enemies of religion had not won out.

ATTACK OF FRIENDS

But the faith is also subject to an attack from within by its very friends and followers. All creeds, and I know whereof I speak, have two general divisions in their membership; those who are perfectly satisfied with the present order of beliefs, doctrines and practices and do not wish them altered or changed in the slightest degree. These people many times do not understand what is held and taught, they may not even be in agreement with it, but they will maintain it against all change. They have inherited their beliefs, or they have made their decisions once and for all, and their minds are closed. There is a mistaken idea that this attitude is confined to the old; yet it is equally true of the young, for I know in the membership of several faiths, people not yet in their twenties who have sealed their minds. It is of such stuff that bigots and martyrs are made. These would give their lives to maintain the present order, be it good or bad. But there is the other group—larger in numbers, it is encouraging to note—whose attitude toward religion is

constructively critical. These are sincere seekers after light, convinced that religion can give them the help that they need. So they come asking questions. And I have found that in answering one, many are helped!

The historical background of every religion is some great personality: Jesus, Moses, Mohammed, Buddah, Lactse, Confucius, Mary Baker Eddy, the members of the Society for Psychic Research, and many others whose name is legion. All have sought to help people to live life to its fullest and to that end all their teachings were aimed. This is just what people are requiring of religion today—that it return to its primitive purpose of helping people to get the most and the very best out of life. Religion is suffering today from a wrong emphasis on the organization—the Church. The Church should exist only to serve the individual.

While human nature and human needs remain practically the same, times and conditions change. For instance, we have today in this country more leisure than any other people at any time have enjoyed. How are we using it? To develop, strengthen and spiritualize our life? I am afraid not; we just dandle the time away. Religion should help us to avail ourselves of our almost unlimited opportunity for growth and development, to budget our time so that each year we can show advancement.

SCIENCE AND RELIGION

Not only do people today have more time to themselves but they have more exact knowledge. That is the contribution of science. It had shown us what is good and what is bad, and if we are worldly wise we should of course choose the good. But there are goods and goods, and some goods are better than others, and above all there is the best. That is exactly the point where science stops and where the work of religion begins. For religion dealing with values, shows which of the goods are eternal and which are only temporal. Science deals with fact, religion with values.

Science discovers poison gases, religion determines how they shall be used; to exterminate humans in the throes of convulsions or to rid the farmer of the pests that attack his crops so that there may be more food for mankind. Unless what civilization there is in the world is to go to pieces, we must constantly keep revising our values, and that is what religion must do. Ever since the World War people have been wondering why Christians allowed it. This is a contribution of religion, which has been nurtured and fostered in the heart of religion. It is true that some of the worst wars of history have been fought in the name of religion, but there is now a new order of things and it has taken nearly two thousand years for the teachings of Jesus to sink in.

The same constructive process is just beginning to make itself felt in regard to poverty, disease and crime. Too long have we been wasting time on the effect; we must get at the cause. Science determines the cause, religion must apply it.

Moreover, every day science supplies new means of communications. The radio and the airship have brought the people of the world near together. It is a great advantage, but is charged with danger. We shall all be getting in each other's way with resulting friction. Here is work for religion, to help us to live together in love.

But what does love mean? If you asked a hundred men on the street, your answers would range from lust to sacrifice. Perhaps the best general synonym for that word is cooperation. Here again, adjusting values is the work of religion.

RELIGION GIVES COURAGE

Again, religion should give us courage to live, should help us to withstand all the assaults and disappointments of life by supplying us with the true and eternal values. If we realize that life is eternal, unending and spiritual, then death has lost its sting and the grave its victory. If we believe that existence here is only a rung in the ladder of life, that we climb over death to something higher, then our passing is really a promotion. If one believes thus, then the greatest fear that can come to the individual in his own passing or the greatest sorrow in the loss of a dear one, is gone. Religion has triumphed. If by disease or disaster one loses one's health, or if by chance or ill luck carries away one's possessions, the possessor of a real religion can rise above it all with a power born of the right appreciation of things. And it is the sphere of religion to impart this knowledge for the comfort and help of people.

Religion should give people the power, poise and peace to live on with a zest. A right religion should supply the power to rise and fight again.

If the statement is accepted that religion is a help toward living life in its fullest, then it must inspire to better thoughts and nobler ideals and ideas. For all the Churches teach, as does the shorter Catechism of the Presbyterians, that the chief end of man 'is to glorify God and enjoy Him forever,' and this can only be accomplished by seeking and striving to live on the

very highest plane. St. Paul set this standard when he wrote to the Phillipians, (4:8) "Finally, brethren, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtues and if there be any praise, think on these things." Unless a religion constantly holds before its followers this standard, it falls short of its highest possibilities.

DEVELOPS CHARACTER

With this unending striving after the ideal, with the divine desire to realize it, there is born in our minds and souls the appreciation of the Beautiful. Beauty not only in things, as the glory of the dawn or the surging of the ocean, but beauty in human relationships, the loving sacrifice of a mother for the spiritual and physical welfare of her child, the loving sacrifice of those who minister to the sick, who have given of their best to others. How much beauty there is on all sides of us, if we only had eyes to see! Religion should open our eyes to all of this fund of happiness. Our characters would be beautified if each day we would strive to do three things: first, to do something beautiful, by word or deed. For instance, to express appreciation to those who are near and dear to us and whom we so often seem to take for granted; to deliberately show them some attention. Second, to see something beautiful—in material things, yes, but rather in human relationships—each day to seek a new thing from this angle. And third, to learn something beautiful. There is at hand the whole of the English classics, the writings of the great poets, the Bible itself, from which we can draw. Let us possess these treasures and make them ours, hanging them as pictures on the walls of our minds. And this beauty will be ours forever. This, as I see it, is the work and sphere of religion today—to help every one everywhere to this fullness of life.

If religion will lose itself in this great venture—the uplift of humanity, we shall find our churches crowded to the doors, for the creeds will produce not only a revival among their own members, but they will draw in the outsider, the man on the street. In closing, let us think of the definition of religion as given one day by Professor Franklin H. Giddings before one of his classes in sociology at Columbia University: "Religion is an attitude of mind positive in character, due to the reaction of life against environment and summarized as a hope in the possibilities of life."

Hearts and Spades

By Captain B. F. Mountford

"I HAVE twenty and more organizations in this parish, all functioning splendidly, but it is nearly costing me my Soul."

"Prayer means but little to me now. I guess my life is too full to stop to pray."

These were the admissions of two hard working priests of the Church, both friends of mine, each of

them so active with the Spade as to hurt the heart. And if the Clergy scarcely be saved how shall the still busier laymen escape?

Most of us need overhauling, and all need a better regulated day.

Some of us will have to begin with our evenings, and reduce the after-business-hour jobs to a minimum. If you ask who is to take your place on the various organizations and tasks claiming all your evening hours, one reply is—He who multiplies the workers is better engaged than he who does it all himself.

Develop other workers by dividing responsibility.

Every morning lean your arms upon the windowsill of heaven and gaze upon your Lord; then with the vision in your heart, turn strong to meet our day.

But how can a fellow take time to have his window open toward Jerusalem, if he is constantly late to bed?

The Churchman who on rising in the morning, must dash down to the furnace, dash back to the bathroom, and then out to catch his city-bound train, snatching a cup of coffee and a cruller at a quick-lunch counter,

and then slog into his day's work, is in grave peril of finding his God a *receding God*. *There ought to be a special prayer for Commuters*, for their's is a life fraught with grave dangers. That so many of them are numbered amongst the finest of our serving laymen and women is an indication that they are keeping the heart ahead of the spade. It's a whale of a task living up to one's ideals. What red-blooded man wants to be early to bed? Yet if the evening weariness leads to morning tardiness—if late nights mean late mornings and late rising cancels the morning watch, causing us to have only a nodding acquaintance with the Lord of our Lives, then in order for finer effectiveness in the major tasks, ought we not resolutely to cut out some of the minor jobs and pack up a few of our little spades?

"Every morning Jesus went out of the city" Mk XI. 19—and I guess we need the renewal no less than He did, and then with Him we will, on occasions, be able to rise a great while before day for fellowship of the finest kind.

HEROES OF THE TWENTIETH CENTURY

A Challenge to the Boys of the Church

By

BISHOP JAMES WISE

Delivered at the Convention of the Brotherhood of St. Andrew

WHAT boy knows anything about Dr. Hideyo Noguchi? He was a world famous Japanese bacteriologist who died a few months ago on the African Gold Coast, a victim of African yellow fever. Before his death he had identified the cause of this dread disease by a scientific study of his own case.

A few days after Noguchi's death in Africa, a man travelled through some wheat fields under the hot sun of northeastern Japan towards a Japanese woman about fifty years old, who with callous hands and bent back was spading the soil in the field. The travelling stranger approaching the woman spading the field was a foreign missionary bringing to this Japanese woman the news of her brother's death in Africa.

This woman, toiling in the fields with the other members of the family, had made it possible for Noguchi to graduate from Tokyo Medical College and later to be an assistant at the Tokyo General Hospital.

Who will venture to measure the value of the service this Japanese has rendered to the world by his heroic death or who will estimate the influence of this woman's life who drops her spade and heart brokenly weeps as she takes in the truth of her brother's death?

DR. WILSON

In a recent article of the Popular Science Monthly, Earl Chapin May tells the thrilling story of the lives of a number of men both young and old who in a

spirit of daring adventure have risked death for Science, in order that humanity might learn some valuable new truth about this marvelous world in which we live and the laws which govern and control its operation.

Mr. May speaks of the noted English surgeon of Manchester, Dr. Sidney Rawson Wilson, whose wife, on entering his laboratory, found him with a mask over his face lying dead beside a machine for giving mixtures of gases as an anaesthetic for surgical operations. For years he had experimented with the use of gases that would destroy the pain of the knife and still enable the patient to retain consciousness. On the borderland of success the final results of his years of experiment had to be tested. He adjusted the gas mask over his own face, and died.

VAN CAMPEN HEILNER

A young man from New Jersey, Van Campen Heilner by name, already distinguished in the scientific world as an ichthyologist has been to the Bahama Islands this summer to present his stripped and naked body, his only weapon a knife in his hand, as a bait to the sharks who infest the seas there. Will it be of any value to humanity to definitely learn whether sharks do actually attack and devour men and if so what species of the shark family do this. This young American believes it is of great enough value to risk his life to find the answer.

Mr. Beebe of the New York Zoological gardens is telling the story of his remarkable experiences to the people of the world through books and moving pictures of the animal life under the sea and of the jungles in the tropics to enlarge our knowledge of the marvelous life that is a part of this planet on which we live. On every one of these daring adventures he takes the risk of losing his life in the pursuit of scientific knowledge.

EATING POISON

Fifty medical students in the New York Homeopathic Medical College volunteered under the leadership of Dr. Linn J. Boyd to eat daily a dose of poison from the bodies of spiders, bees and other insects for a period of six months. This experiment may enable medical science to add to existing medical knowledge.

Miss Mary Davis, a Welsh bacteriologist, died in France a few weeks ago. She deliberately inoculated herself with gas gangrene germs to test a remedy for the horrible malady that killed thousands of soldiers in the Great War.

Time fails me to go into the whole story of thrilling adventure so tellingly told by Mr. May of other lives of men both past and present who have with heroic courage and faith added their names to the ranks of the world's heroes by their deeds for the welfare of humanity.

AMUNDSEN AND LINDBERGH

Who can read the story of the life of Amundsen, the Arctic explorer and the sacrifice he made of his life to rescue Nobile, his earlier companion, and associate, in whom he had lost confidence, and not be profoundly moved by his heroic spirit?

What person in the wide world does not know the name of Lindbergh and who in this audience of boys in America does not tingle in spirit at the mention of his name and admire his sturdy and heroic daring?

If you have not yet read that really remarkable book entitled "From Emigrant to Inventor," by Michael Pupin, I commend it most heartily to your attention and as you learn from its pages the kind of a contribution that a poor Serbian emigrant has made to the enrichment of life in the world of electrical science I hope it may inspire you to do something with your life that will make it count for something real and of permanent value to humanity.

What is the practical value of this story of heroic achievement, going on all over the world today. Much, I believe, in every way. These men and women whose names I have mentioned with hundreds of others unspoken and often unknown are contributing by their heroic deeds and lives to the enrichment of the whole life of the world. They are making the universe a more intelligible place in which to live and are step by step revealing by their daring experiments the laws that govern and control its operation and existence.

Are there any other great truths that boys and men need to learn besides the discovery of scientific truth in the natural world, in electrical, medical or mechanical science? I am profoundly convinced that there are. I am absolutely sure that this world and its inhabitants

will never become what its creator intended it and us to be until we learn and put into actual living practice the laws of life that relate us to Him, Whom we have learned to think of as Father and to our fellowmen whom we are challenged to live with as brothers.

Here is a great field of adventure in life and human service in presenting "The Great Challenge" to every man and boy. Until the world of men learn and act in accordance with the spiritual law of life we will never reach the real glory of our possibilities and perhaps the discoveries made possible in the scientific world by these heroes of science will be of no permanent value to humanity.

THE GREAT HERO

The long story of the founding and growth of the Christian religion is a matchless epic of human history. It also has its roster of heroes and martyrs both ancient and modern as well as the world of science. Moreover, its Founder and present Head and Leader is the greatest hero and martyr the world has ever known. Our Lord and Leader, Jesus Christ stands easily at the head of the long procession of heroic souls who in the history of the race have dared to think and do great things for humanity. What story of man's life or achievement matches for a moment the heroic record of Him we call the Christ, whose birth took place in a stable and whose death was a cross? Examine that life from any angle that you please and you can't find a flaw or a weakness in it. Compare His teaching about the meaning of life and its relationships and amidst all the philosophers and profound thinkers of the world His revelation stands unique and alone as the most perfect. Match His courage and spirit of daring adventure with that of any others in the world's history and the contrast is so marked there is really no room left for comparison. He captured the imagination of men, and won them to an undying devotion to His cause. One of them, who like His Leader gave his life on a cross for his convictions, you have taken as your patron, Saint Andrew, and the symbol of that cross on which he died you have taken as your sacred emblem and wear it on your coats.

What does it all mean and what is the real significance of your being here?

First, I take it you have come here to see that this great heroic figure called Jesus is not a dead hero but a living one. He is here with us now in unseen presence presenting to us in person through my voice and that of others "The Great Challenge."

SPIRITUAL TRUTHS

Second, I take it for granted that you believe in Him with all your heart and soul and that you also accept the spiritual truths about your life that He teaches. That you are willing and ready not only to listen to His Challenge but also to pick up the gauntlet that He throws down at your feet and try to imitate His daring courage in making His truth known not only by talking about it but by living it. Some one has said that the trouble with most of us today, who claim to be Christians, is that while we believe in the advice of

Jesus Christ we don't follow it because we are afraid. Is that really true of you and me?

Third, the only way this Heroic Leader can win other boys and men to believe in and to follow Him is through the witnesses who by faith and daring experiment know, by personal experience and companionship with Jesus that what He says about life and its spiritual law is true. What kind of a witness are you? In your own home, in your own Parish, amongst the crowd you associate with in school or elsewhere?

ST. ANDREW

Fourth, the reason that Andrew, the ordinary fisherman, became the great Saint and hero was because he eventually made an entire self surrender to his Leader, Jesus Christ. He was loyal, teachable and obedient. Christ can take the life of any boy or man who has these qualities and transform him from an ordinary commonplace one in a crowd and make a hero out of him. He can do it with you if you let Him. The real trouble with the world today and its lack of spiritual progress is the fact that there are not enough Christ-made boys and men to go around. The Church isn't turning out enough of them. There are some, both amongst the clergy and laity, boys and men who have the courage to face the real meaning of the "Great Challenge" that Jesus Christ is making to them and in a spirit of daring adventure and undaunted courage trying to live it, but there is not yet nearly enough to convert the boyhood and manhood of America to follow Him.

CHRIST-MADE OR SELF-MADE

We might divide men and boys roughly speaking into two-classes, Christ-made and self-made. Into which division do you want to stand? The man or boy who really is ready to accept "the Great Challenge" and make an entire self surrender will eventually become the Christ-made man. The Christ-made man is the one the world really needs today more than it needs anything else. Christ really challenges you now to become that kind of a boy and man through His help and companionship. That kind of a life can be used by Him to enrich the life of the world.

Lastly, don't think for a moment of ever becoming a hero. That isn't the way heroes are made. I venture the assertion the Japanese Noguchi never thought of himself in any such terms. He did the job that came to his hands to do quietly and without any noise and publicity. The world never knew anything about him until his heroic death revealed to men the kind of a man he was.

Whoever heard of Lindbergh a month before he made his famous trip across the Atlantic? He was more amazed than anyone else over the way the world acclaimed his heroic deed. He was so busy working out his experiment in flying that he never thought of himself.

So it is with all truly heroic lives. The greatest hero of all was Jesus Christ. In absolute self-forgetfulness, in absolute self-surrender, with courage undaunted, with faith undimmed, with love for others unquenchable and undying, He blazed a trail and still

continues to do it, into the hearts of men that opens up new doorways into a land of spiritual adventure that will show us the inner meaning and values of life if we accept His Challenge and dare with faith and love and courage to try and follow where He leads.

The trivial round, the common task
Will furnish all we ought to ask.
Room to deny ourselves, a road
That leads us daily nearer God.

Pen Portrait

LOUIS WETHERBEE PITT, pictured on the cover, is one of the younger clergy of the diocese of Newark. He is the rector of St. Mark's, Newark, where he has done exceptionally fine work, his gifts for winning young people being particularly marked. Since becoming rector of the parish there has been not only a considerable increase in the number of communicants but a new church has been completed and the property generally improved. Mr. Pitt is a graduate of Wesleyan University and the Berkeley Divinity School. He has given courses in a number of the summer schools of the Church on work among young people.

Comments and Observations

OF DISTINGUISHED PEOPLE

THE REV. S. PARKES CADMAN, broadcasting president of the Federal Council of Churches: "As a Christian I can testify from fairly wide observation that professors of the New Testament faith have at last awakened to the essential contradiction between that faith and the war system in its roots and branches."

* * *

MR HAYWOOD BROWN, essayist: "The papers say that 283 individuals in the United States have incomes of more than a million dollars a year. If I should say, 'Money isn't everything,' people would laugh scornfully. Well, as a matter of fact, I would like to get a million dollars a year, and as yet I do not. But there are several things I would like more. I would rather be the owner of a newspaper, the author of a great novel or the president of Harvard University."

* * *

MR. LORADO TAFT, sculptor, lecturer and author: "Our homes seem to be on casters like our furniture—ever moving, ever changing. Our recreations are hectic, at forty of fifty miles an hour; our music is jazz; our drama, the movies; our literature, the strident daily. To the other arts we are practically immune. We lack the European traditions of beauty, the accumulated inheritance of artistry. We lack the joy of creating; the habit of the handicrafts which opens the way to mightier achievement."

NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

THE Right Reverend C. H. Brent, Bishop of Western New York, and Dr. R. B. Ogilby, President of Trinity College, Hartford, who were appointed by the Presiding Bishop as the representatives of the Episcopal Church at the coming Enthronement of the new Archbishop of Canterbury, sailed from New York on the "Olympic" on November 3rd, arriving in London on the 9th, just before Armistice Day. They were present at certain of the ceremonies of that day, which, as the tenth anniversary of the end of the World War, was observed in London with marked devotion. On the afternoon of Armistice Day, Bishop Brent and Dr. Ogilby were given an opportunity by the Home Office to place a wreath on the Cenotaph in Parliament Street, the great memorial in London to the Soldier Dead and the centre of the observance of the day.

On November 12th, Archbishop Davidson formally resigned the high office of Primate which he has held for the last twenty-five years. It was a great day for the Archbishop and Mrs. Davidson, as it was their golden wedding. They received many gifts from friends all over the world, including a large gold rose bowl from the King and the Queen. A formal tribute was presented by the Prime Minister, representing the nation, together with a gift from approximately 15,000 subscribers, amounting to \$75,000. The King, graciously desiring to give the Archbishop an opportunity to keep his seat in the House of Lords, which he automatically yielded by his resignation, raised him to the Peerage with the title of Lord Davidson of Lambeth.

Bishop Brent and Dr. Ogilby, in addition to being the delegates of the Episcopal Church at the enthronement of the new Archbishop, were also the bearers of an Address from General Convention to Archbishop Davidson and a present to him and Mrs. Davidson from some of their American friends. There has been for so many years such a strong friendship between Archbishop Davidson and Bishop Brent that the Archbishop was reluctant simply to assign a time for the American presentation in the middle of a crowded day. Accordingly Bishop Brent and Dr. Ogilby were asked to dine at Lambeth Palace that evening and after dinner the Archbishop paid the American representatives the high honor of receiving their Address in the presence of a few friends and guests as his last official act.

The gift, presented to Archbishop

Witness Fund

EACH year we ask those of our readers who feel able to do so to contribute to this Fund which is used to pay for subscriptions for numerous institutions—hospitals, prisons, homes—as well as for a large number of people who appreciate THE WITNESS, but feel unable to subscribe for it. There has been given to this fund during this year less than \$100. We hope very much that the Fund may reach \$500 before the end of the year thus enabling us to take care of the demands upon it. From now until the end of the year we will acknowledge gifts to the Fund in the columns of the paper. Send a small additional amount with your subscription if you can do so, please.

and Mrs. Davidson by Bishop Brent, was a gold casket of the period of Charles II, enclosing a draft for \$10,000.

The Archbishop, obviously greatly moved by the presentation from the American Church as well as by all the events of the day, made a short speech in response. He said first that he felt really puzzled by what had been said to him that day, and particularly by the gracious words of the American Address. He could not seem to understand what he had done that merited such praise. He did not wish to be accused of affectation, but he felt that he had simply been doing each day what he could in the face of grave responsibilities, but did not see that he had really done anything. He then spoke with real affection of his relations with the Church in America, mentioning especially some of the leaders with whom he had come into close touch, especially Bishop Alonzo Potter, Bishop John Williams of Connecticut, and Bishop Coxe. From some of his American friends in the Episcopate he thought he had learned something in the way of leadership and something of what a bishop ought to be. He closed by expressing his deep satisfaction at closing his long service as Archbishop with a greeting to the Episcopal Church in America whose representatives he was so glad to receive as the last official act of his administration.

Some time later Bishop Brent and Dr. Ogilby will present an Address from General Convention to Dr. Cosmo Gordon Lang, Archbishop of

York, who will shortly be translated to the See of Canterbury. Archbishop Lang formally welcomed Bishop Brent and Dr. Ogilby on November 13th at a regular session of the Church Assembly, held in the Church House at Westminster, and presented them to the Assembly. On November 25th, Bishop Brent will preach in the Cathedral at Canterbury, and on December 4th, he with Dr. Ogilby, will be the representatives of the Episcopal Church in America when Archbishop Lang is inducted into his high office.

* * *

Bishop Brent preached in Canterbury Cathedral on Sunday last, hitting rather hard at jingo nationalism.

"As a boy," said Bishop Brent, "I looked on every other people but those of the land of my birth with unbelievable arrogance. We were the chosen people, God's appointed. Those of the same racial stock but of independent political organization were to be tolerated. Chinese, Indians and undeveloped races were but tribes to be exploited where necessary for our advantage and hardly to be dealt with as human beings, certainly not as brothers beloved. Patriotism was loud shouting—exaltation of our own national life to the disadvantage and humiliation of our national neighbors.

"Times are slowly changing. We are slowly but inevitably beginning to view mankind, as it was intended by God to be, a family.

"It is not merely that we must oppose war, settlement by force and guile of international disputes, but we must espouse peace and peaceful ways, arbitration, conciliation and the spirit of brotherhood. We must embrace the truth that God has made of one blood all nations of men. Secondly, we must learn to rejoice in those finer characteristics of other nations which distinguish them and individualize them, just as a man rejoices in the greatness of his friend.

"The third fundamental principle to be adopted and applied is hardest of all, to make our larger loyalty to mankind. Just as the individual lived for the family, the family for the community, and the community for the nation, so the nation should live for mankind if it is to achieve its destiny."

* * *

While rejoicing over this fine sermon of Bishop Brent's I must report a very loud oration I heard last week delivered by a prominent New York Republican who obviously felt chesty

over the recent landslide. It was prosperity and the full garage that he talked about. "America (meaning of course the United States) is the fear and the envy of the world," was one of his gems. Mr. Maurice Reckitt, English Churchman lecturing here, when called upon for a word, said: "I hope your country is to be more the envy than the fear."

* * *

A tablet commemorating the fact that the first service ever held in the Cathedral in Washington was the corporate communion of the Woman's Auxiliary, when the United Thank Offering was presented, is to be placed in the Cathedral. An effort is now being made to raise money for this purpose; Mrs. Thomas Ewing, 45 East 65th Street, New York City, is the treasurer.

* * *

Here is something about college education from a sermon preached last Sunday in New York by Dr. Bernard Iddings Bell of St. Stephen's College:

"The two outstanding problems connected with colleges today are these: First, how to get a college with university breadth and at the same time intimacy of contact sufficient to train urbane gentlemen; second, how to get a college where men can be helped to face fearlessly, both science and religion and to correlate the two into something approaching a life philosophy.

"The first problem is vital if we are to produce men of taste, rather than intellectualized hooligans. The second is even more vital, if we are to produce anything more than fact-accumulating specialists with no sense of purpose. The current decay in urbanity is due to methods of college training which cram facts down student throats but never introduce students personally to mature and scholarly masters.

"To the Episcopal Church has been given the first real chance to do something about this, the first adequate chance in modern America. Heretofore religious colleges have been isolated, small colleges, doing good work but hampered by being somewhat out of those currents of world thought and action which permeate the great universities. By the integration of St. Stephen's College into Columbia University a new sort of thing comes into being."

* * *

May I call your attention to the advertisement on the last page of this issue please? It is possible that some of you may consider THE WITNESS an appropriate Christmas gift for some friend or a number of friends. If you do merely send us the names of those to whom you wish to have the paper sent for the next year and we will begin with the



BISHOP BRENT

Christmas number. This will be mailed by first class postage, with a Christian Christmas Card enclosed, announcing the gift of an annual subscription from you. Just send the list, a check for \$2 for each subscription, and the name you wish placed on the card as the donor and we will do the rest.

Also some of you may want to consider giving the paper to a Church institution or your local library, or some missionary for a year. As the announcement on the last page states, we have a long list of such places which would welcome the paper. It will be a gift to them that will be greatly appreciated; incidentally a gift to THE WITNESS that will be equally appreciated.

* * *

A nation-wide movement to purge colleges and universities of irreligious tendencies, the result, according to leaders of "the alarming spread of anti-Christian teachings," will be launched by the Church, it was announced yesterday by Dr. William H. Milton, vice chairman of the national commission on evangelism. The evangelism campaign is a result of a conference held recently during the national triennial Episcopal convention.

An effort will be made to interest a larger number of students in the church, and religious leaders will be sent to all the larger colleges and universities, according to the plan.

"Religious conditions in the American colleges are more alarming than most people suspect," the Rev. C. Leslie Glenn, secretary of the college work said. "There is in many places a conventional Christianity

which never touches students' morals at such points as cheating in examinations, fraternity politics, and dirty athletics."

* * *

The diocese of Southern Ohio, due to a very able chairman, Dr. William S. Keller, has a social service department that really counts in the life of the Church. If you read the Church papers at all regularly you are familiar with the clinic which was conducted for the past two summers in Cincinnati for seminary students. The men were placed in the various social agencies where they learned, through work, of the important work being done in this field. Over the week-ends the men met in conferences, under the leadership of Dr. Keller and other experts, to discuss and evaluate their findings.

Dr. Keller more recently has organized an Institute of Human Relations, and a three-day conference met in the Diocesan House last month to discuss the Responsibilities of Parenthood. The program included papers by leading authorities, and visits to various institutions, including the Juvenile Court, the Court of Domestic Relations, the Mental Hygiene Clinic and the Vocation Bureau.

"Today we are becoming more and more convinced that the main outlines of character, personality and types of social reaction are laid down before the school comes into contact with the child," Dr. Keller said in opening the meeting.

"When we ask how well the parents have performed the task of the training of young childhood, the answer is not reassuring.

"Not only the feeble-minded and vicious parents are failing in this task, but parents who never come in contact with the law and social agencies are giving their children treatment which makes directly for bad social adjustments."

Conjugal harmony was stressed as one of the most important factors in training for parenthood Tuesday in an address by Mrs. C. M. Lotspeich, principal of the Lotspeich School.

"Without marriage harmony, child psychology and knowledge will avail nothing," Mrs. Lotspeich said. "Nothing is so perplexing to a child as not to know where the authority lies. Parental authority should be controlled and unified.

"Children do not learn through words alone. There must be a variety of experience from earliest babyhood. There is too little practical sort of experience thrown around city children."

Mrs. Lotspeich said parents-to-be should study the coming child's antecedents. The child's inherited strength or weakness, physical, nervous and temperamental tendencies

should be studied before birth, she contended.

"I believe in being thoroughly silly and foolish with children," Mrs. Lotspeich asserted in emphasizing the necessity for a sense of humor. She advised an occasional "orgy of nonsense." She also illustrated the bad effects in children fear will bring about.

"There is a danger of looking on preparation for parenthood as an exact science," she said. "Child psychology can never be an exact science, inasmuch as it deals with human beings."

As the first prerequisite for parenthood Mrs. Lotspeich said there must be a tremendous and passionate interest in children. "Many are in love only with the idea of parenthood and the importance it brings," she warned.

"There must be a real living sort of love, but love is not enough. We must have knowledge. In the name of love one often does things very unwise. We must acknowledge the limitations of children, as well as their possibilities.

"Mercy should temper judgment," she told the gathering in decrying the "inflexibility of law."

A parent must have self-confidence and not a sense of failure. However fearful we may be in the presence of children we should always have a cheerful outlook on things.

"There are bigger elements than obedience, for instance, on all occasions. When a parent shows an absolute willingness to weigh motives he will in return win from his children the right of parenthood.

"Love is often misplaced. We must have an exact and as rigid a sense of administering justice to children as to grown-ups."

In advocating a thoro study of the child's emotions, Mrs. Lotspeich said, she believed in a "laboratory for research into the subtle but beautiful personalities" of children.

"I think children prefer to be yelled at than to be controlled at," she said, stressing the importance of being perfectly natural, simple, kind, and unrestrained in dealing with

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children, and suggesting youth can recognize insincerity.

"Within late years we have heard much of the crime wave blamed upon the let-down in parental discipline and on laxity of the law," said Dr. Emerson A. North, director, Central Mental Hygiene Clinic, Cincinnati Council of Social Agencies.

"Statistics prove," Dr. North said, "that several years ago most of the prisoners in Sing Sing were less than 25. Therefore, it is obvious that crime is mostly a matter of youth and that training in the adolescent period is the most important in life.

"What do we mean by adolescence? Some have said, and I think it a very good description, that adolescence is the stormy period between childhood and maturity when we pass from the unknown to the known. What a child does and how he acts at this time is dependent upon his parents more than anything within the child.

"The very first months of a baby's life are fundamental for child training, not in intellectual capacities, but rather in muscular training. This brings them finally to the pre-school age when they face new situations, and how they meet them will depend largely upon the parents and the early training they have given the

child. Then comes school to open new contacts and acquaintances and he begins real intellectual gymnastics, and his attitude toward life and discipline depends again upon his early training.

"Parents are responsible for bringing their children safely through the adolescence stage with a goal of child training set for maturity."

* * *

Interesting little war going on between cigarettes and candy which you may be interested in following. Cigarette makers are telling the ladies that when they feel like a bit of candy—very fattening—smoke a

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Lucky. The candy makers are naturally sore and are planning to come back with ads which inform the ladies that they may drop dead from heart failure if they smoke. "When you crave that cigarette eat a bon-bon." One New York daily I am told had the candy makers submit an ad of this sort but they refused to run it since the cigarette manufacturers, at this stage of the fight at least, are planning to spend more money on advertising and are not to be offended. Meanwhile the dear reader gets filled with bunkum every time he picks up a paper. Too bad we haven't the good sense to cut out both the cigarettes and the candy, just to show them that we are capable of deciding for ourselves.

Rev. McVeigh Harrison, Order of the Holy Cross, is conducting a preaching mission at All Saints', Ashmont, Mass., the first two weeks of December.

Bishop Slattery dedicated the new parish house and chapel of the Church of the Good Shepherd, Dedham, Mass., on November 30th.

Bishop Lawrence was the preacher last Sunday at Trinity, Boston, the

rector, the Rev. Henry Sherrill preaching at Harvard.

Dr. Banks of the Society of the Nazarene is conducting a mission of health this week at Grace Church, Lawrence, Mass.

The following comment on getting ready for church, Sunday morning, was written by a ten-year-old Boston boy who did not think that his lines would even be read by anybody: "One of the greatest trials in my family is getting ready for church on Sunday morning. There is more fussing and fuming than on all the other days put together. Clean shirts, stiffly laundered, tight collars, fussy neckties, tighter shoes. All through the day we would hear: 'Mother, when I get home, I'm going to change this shirt; it's driving me insane.' Altogether Sunday is a very uncomfortable day, and pajamas feel mighty good on the Sabbath evening."

Rev. Frederick C. Lawrence, rector of St. Peter's Church, Cambridge, Mass., held a service recently in memory of Miss Rebekah A. Young, who died last summer in her eighty-ninth year. A tablet was placed be-

neath a window erected to her memory. Of beautiful design, the window is appropriately located near the font where Miss Young often stood as sponsor during several generations of parishioners. She also served as choir mother for many years during her residence of more than sixty years in Cambridge. She was identified with the early history of the parish and her interest continued until her death.

John McCook Roots, son of Bishop Roots, was ordained deacon in the chapel of the Cambridge Theological Seminary on Thanksgiving Day. He was ordained by Bishop Slattery, his father assisting.

The 75th anniversary of St. John's, Lancaster, Pa., was observed in November, with prominent Churchmen from all over the diocese attending. The big party was a banquet when speeches were made by Presiding Bishop Murray, Bishop Darlington, the Rev. C. W. Twombly, the rector of St. James', Lancaster, and Major General Charles M. Clement, chancellor of the diocese. One of the interesting and unusual features of the celebration was a reception to the former boys and girls of the parish

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who had gone out into the work of the Church as priests, deaconesses, nurses, and missionary teachers, and to all members of the parish who were sixty years of age and over. Greatly regretted was the absence of Miss Florence Newbold whose illness prevented her from coming. Two of the young women of the parish, at present missionary nurses at Shanghai, China, sent a "canned" speech of congratulations to the parish, which was reproduced by means of amplifiers.

The Rev. Albert Sidney Thomas was consecrated bishop of South Carolina on November 30th at St. Michael's, Charleston, the sermon being preached by Bishop Bratton of Mississippi.

I am not quite sure how many bishops by the name of Thomas there are in the House of Bishops. Anyhow all will regret that there is not to be another by the name of George Thomas, who has declined the election to Wyoming. Dr. Thomas is one of the most beloved priests of the Church, and his election was received with real enthusiasm at General Convention. However, Dr. Thomas feels that he must carry on his work at St. Paul's, Chicago.

That the country girl should stay at home and not go to the city to live and work was voiced most emphatically by Cornelia E. Marshall, president of the Association to Promote Proper Housing for Girls, at a recent meeting of the Association held in the Hotel Pennsylvania, New York City.

More than 25,000 girls in Manhattan and the Bronx alone receive less

than \$15.00 per week and live on a minimum of food and in doubtful social atmosphere.

Miss Marshall said the Association to Promote Proper Housing for Girls was bending every effort to keep country girls from adding to "the enormous number of poorly paid, barely existing girls in this city." The question is, will country girls heed this and other similar warnings?

A great meeting of the Federal Council of Churches is now in session in Rochester, New York, December 5-11. This is the 6th quadrennial meeting and it celebrates the 20th anniversary of the Council. We shall hope to have detailed reports of this meeting later.

Seven beautiful stained glass windows, the work of Henry Wynd Young of New York, were blessed at St. James' Church, New York, last Sunday by Bishop Manning.

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Heaven and Hell from the rector of St. Bartholomew's, New York, who said last week:

"Each man is responsible for his hells and his heavens. Our common sense teaches us that the only hells are those which are created by our own minds and that the only heavens are those created by our own minds. There is not a single torment that assails us created by anything other than mortal minds. To be carnal minded is to be in a state of disintegration and as long as you are the natural man you are in hell."

* * *

Bishop Moulton and the Rev. John W. Hyslop told the women of the district of Utah all about the General Convention at a meeting of the Auxiliary which was held at Ogden last week.

* * *

The endowment fund of the University of the South (Sewanee) has passed the million dollar mark according to an announcement by Bishop Gailor, chancellor of the University.

* * *

On December 13th, the Church Army is observing the first anniversary of its existence as a separate society in U. S. A. The Rev. Dr. Sutton of Trinity Chapel, New York, a member of the Board of Advisers, will celebrate the Holy Communion at Church Army Headquarters, at 7:30 a. m. that day.

Bishop Darst writes concerning the Caravan at work in his diocese, "You are doing splendid work in the Diocese of Eastern Carolina, and your men have made a profound impression on the people of the parishes and missions visited by them."

Bishop Remington, speaking of the eight Church Army evangelists who have been engaged in missionary work in Eastern Oregon for twelve

weeks, says, "The results of our Crusade have been even more effective than I had dared to hope. The men have adapted themselves very finely to the work, and are universally liked. They will leave a very deep impression. My anxiety now is that this impression shall become permanent, and that lay evangelism may become a permanent method in our way of doing mission work in this district." The bishop asks for two more men to continue the work until the first of July.

* * *

Captain Mountford's engagements include a preaching Mission at Dobbs Ferry, N. Y., December 2-9, and he is scheduled to address the National Church Club for Women in New York City on January 14th, and the Clerical Association of Massachusetts on February 4th. The Church Army Training Center in Providence, R. I., will reopen on the eve of the Feast of the Epiphany, January 5th, when it is expected that eight more students will go into residence. Working in cooperation with the Provincial Commission on Social Service (2nd Province) Church Army evangelists are to undertake some evange-

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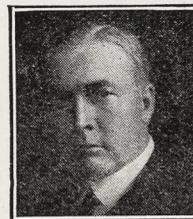
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Weekdays, 8 A. M. and Noonday.
Holy Days and Thursday, 11 A. M.

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
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Daily: 7:30, 9 and 5:30. Also Friday, 10:30.

St. Chrysostom's, Chicago
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Sundays, 8:45, 11, and 7:45. Daily, 12:10.
Holy Days, Holy Communion, 10.
Daily, 7, 9:30 and 5:30.

St. Matthew's Cathedral, Dallas
Very Rev. R. S. Chalmers, Dean
Rev. E. Caldwell Lewis
Rev. Charles James Kinsolving
Sunday, 8, 9:30, 11:00 and 7:45.
Week days, 10 A. M.

Christ Church, Eau Claire, Wis.
Rev. Frank E. Wilson, S.T.D.
Sundays: 8, 9:30, and 11:00 A. M.
Holy Days: 10:00 A. M.

St. Mark's, Berkeley, California
Bancroft Way and Ellsworth Street
Near the University of California.
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Tuesdays: 10:00 A. M.

listic work in the county jails in New York State, in 1929. January or February will see eight or ten men at work in the Diocese of Maryland at the request of the National Commission on Evangelism.

* * *

The Rev. Norman Spencer Binsted, Bishop elect of Tohoku, Japan, is to be consecrated on December 3rd at Mount Saint Alban, Washington, the sermon to be preached by Bishop Tucker of Virginia.

* * *

The Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America has recently issued a pamphlet, by James Myers, the Industrial Secretary of the Commission, entitled "City Churches in Social Action." The pamphlet describes the social and industrial activities of the Los Angeles Federation of Churches. It is highly suggestive of what can be accomplished in the field of social service and industrial relations by a local council of churches under courageous and skillful leadership.

* * *

Father Huntington of the Order of the Holy Cross very gently reminded me the other day that the figures on the attendance at the Catholic Congress were decidedly off. I believe I said 500 at the first session and 1,500 at the banquet. He tells me that there were fully 2,000 at the sessions and that the attendance generally was far greater than had been anticipated. We are very glad to make the correction and to add that we wish there might have been ten times the number.

* * *

Occasionally I receive letters asking me if I won't please try to express myself in better English and to cut out the slang. I have labored abundantly with that problem with meager results. It was therefore a great comfort to me to meet a distinguished professor of a Church seminary yesterday who has it all over me for choice slang bits.

* * *

Bishop Murray was the celebrant, assisted by Dr. Carroll M. Davis, at a service held as a memorial to Miss Emily C. Tillotson in the Missions House Chapel on Tuesday morning, November 27. Altar vases given in her memory were dedicated.

* * *

Oh, I must let you know that the New York office of the WITNESS now has a 'phone: Beekman 8052. It will be very nice if any of you about New York will phone in the news—those away please, on a bit of paper addressed to 931 Tribune Building.

Services

Cathedral of St. John the Divine, New York
Amsterdam Ave. and 111th St.
Sunday Services: 8, 9 (French, 9:30, 11 A. M. and 4 P. M.)
Daily: 7:30 and 10 A. M. and 5:00 P. M.

The Incarnation, New York
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Daily, 12:20.

Trinity Church, New York
Rev. Caleb R. Stetson, S.T.D.
Broadway and Wall St.
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Daily, 7:15, 12 and 4:45.

The Heavenly Rest and Beloved Disciples, New York
67 East 89th Street
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Sundays: 8 and 11 A. M.

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

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Sundays, 7:30, 11, and 5:30.
Holy Days, 9:30.
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The editor's reply: "Buy 'em one at a time."

* * *

Irritable Husband (to wife driving a nail): "How do you expect to knock a nail in the wall with a clothes brush? For goodness sake use your head."

* * *

Inquisitive lady—And now, officer, tell me what the strap is under your chin for.

Officer—That, lady, is to rest my poor old jaw when it gets tired answering silly questions.

* * *

"Who's the stranger, mother dear? Look! He knows us—ain't he queer!"
 "Hush, my own, don't talk so wild. He's your father, dearest child."

"He's my father? No such thing! Father died away last spring."
 "Father didn't die, you dub!"

Father joined a golfing club. But they've closed the club, so he Has no place to go, you see—

No place left for him to roam— That is why he's coming home.

Kiss him; he won't bite you, child; All them golfing guys look wild."

* * *

One day when Mr. Gaddis was golfing he discovered an old lady calmly seated on the grass in the middle of the fairway. "Don't you know it is dangerous for you to sit there, madam?" he reminded her.

The old lady smilingly replied, "It's all right; I'm sitting on a newspaper."

* * *

Peter was playing at John's house. When it was time to go home, it started to rain. Mrs. White, however, gave Peter Johnny's raincoat and galoshes.

"Don't take so much trouble, Mrs. White," said Peter politely.

"I'm sure your mother would do as much for Johnny," she replied.

"My mother would do more," said Peter. "She'd ask Johnny to stay to supper."

* * *

"I would be glad," said the clergyman, after he had given out the text for his sermon, "if the young man who is standing outside the door would come in and make absolutely certain whether she is here to-night or not. That would be a great deal better than opening the door half an inch or so and thereby exposing the necks of the people in the back row to a current of cold air."

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