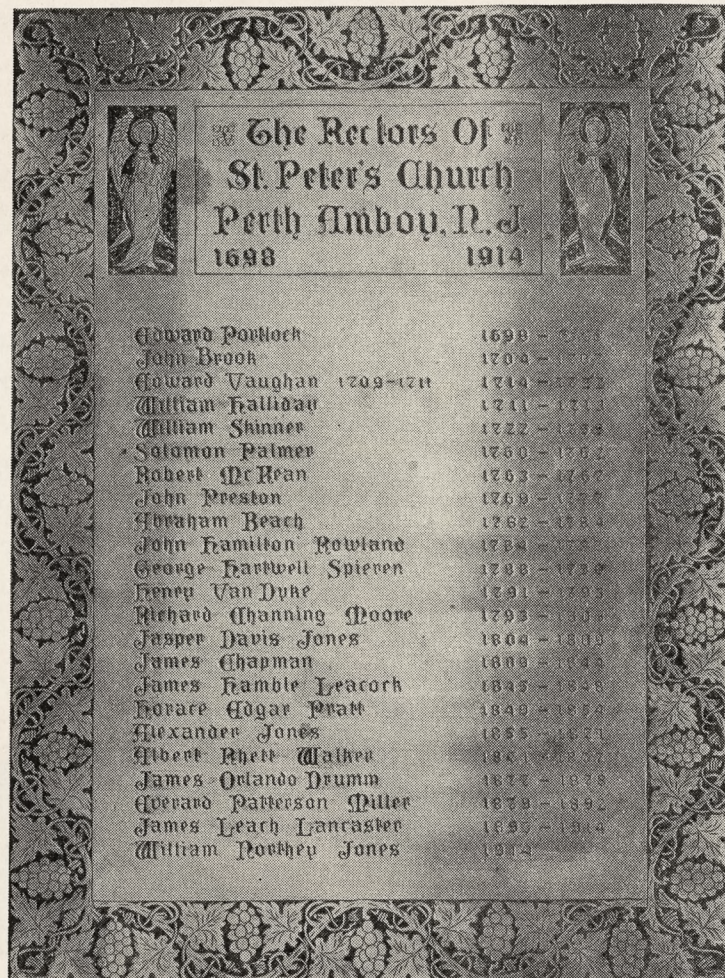


# The WITNESS

CHICAGO, ILL., JUNE 13, 1929



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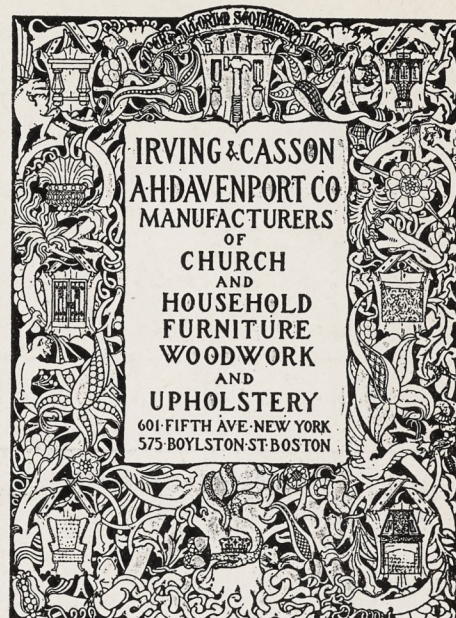
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## NATIONAL ISSUES

*An Address by*  
BISHOP W. F. FABER

WHEN the President of the United States makes an impassioned appeal as he did in his address at the Associated Press luncheon in New York the other day, no apology is needed for its introduction here.

President Hoover declared that "the dominant issue before the American people is the enforcement of and the obedience to the laws of the United States, both Federal and State" . . . "What we are facing today," he says, is "the possibility that respect for law as law is fading from the sensibilities of our people." He continues: "No individual has the right to determine what law shall be obeyed and what law shall not be enforced." "The time has come," he declares, "to realise that we are confronted with a national necessity of the first degree; that we are not suffering from an ephemeral 'crime wave,' but from a subsidence of our foundations."

The President has been faulted for saying that only a relatively small part of our deplorable lawlessness is attributable to the Prohibition Amendment and the Volstead Act. Be that as it may, a seasonable challenge comes to us as to our own part in this matter.

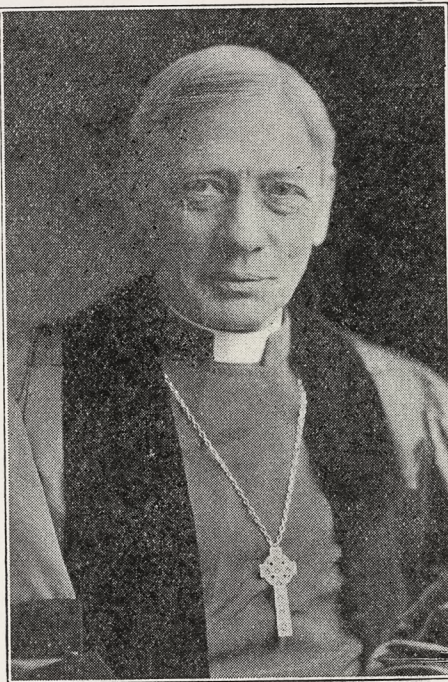
By a strange coincidence the President delivered his speech on the day after, in all our Episcopal Churches, the following words had been read at the altar, in the "Epistle for the Third Sunday after Easter:"

"Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king as supreme; or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well. For so is the will of God, that with

well doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousness, but as the servants of God."

With these words still ringing in our ears, there

came to us all over this land the solemn warning call of our Chief Magistrate. It should, one would think, arouse us to the grave responsibility of Christian people in such a crisis. For it is, of course, a Christian message the Apostle is sending to Christian people. It is not an ordinary appeal for good citizenship, pleading national self respect and a regard for the national well-being. It goes deeper than that. It is an appeal to Christians to act like Christians. So far as the Prohibition law is concerned, think what would be the effect if, as a voluntary submission to "an ordinance of man," and of their own "free" determination, our Church people the land over should resolve to abstain entirely from all alcoholic drink! Just because they would not and could not admit any inherent



BISHOP FABER

wickedness in (let us say) drinking a glass of wine, they gladly would forego it and make in this way, their contribution to a great social service. There are individuals here and there who are doing this very thing. But alas! How many, with the petulance of unruly children, refuse to consider what is at stake,—and forget their religion, which is to follow Him who "pleased not Himself." When one thinks of the immense contribution it is in our power to make toward a more orderly common life, by simple refraining from demanding our "rights," it seems incredible that we should refuse it!



But, if we are so shallow as to make of the Prohibition problem a big joke, a butt of ridicule, or the occasion of a flippant sneer, there is that which should give the loudest scoffers pause. The President tells us that "more than 9,000 human beings are lawlessly killed in the United States each year. Little more than half as many arrests follow. Less than one sixth of these slayers are convicted, and but a scandalously small percentage are adequately punished. . . . In many of our great cities murder can apparently be committed with impunity. . . . No part of the country, rural or urban, is immune. Life and property are relatively more unsafe than in any other civilized country in the world."

It is an appalling picture. To this have we come, with our amazing prosperity, in the "New Day" we were bidden rejoice in! The experience of passing through the war was to be to us a kind of National Sacrament. After receiving it we were to be both chastened and exalted. To such preaching we were for a time very humbly docile—we had so long been fed on propaganda, largely, in plain truth, lies. So we tried to keep on believing in the superior righteousness of our own nation, in spite of increasingly disquieting exhibitions of a pagan spirit, railing at Christian ideals of purity and altruism.

But the conscience of the Nation began to awake. One began to hear prophetic condemnation of our smugness, of our greed, of our reckless living, of our callousness toward wrong and inhumanity. In all quarters of our land there are rising up men and women to speak for God and for good will among men,—for justice and soberness and human brotherhood. And clearly recognized now for what it is, War is denounced as the arch-criminal against all the higher aspirations of the human race. There has come the Kellogg Pact, outlawing and renouncing war as an instrument of national policy! It is presented to the nations of the world as expressing what is the mind and heart of America; expressing it without reserve, expressing it honestly; expressing it officially:—and it is accepted and subscribed by one after another of the governments.

Verily, light seems at last to be breaking on our darkness! Surely all good men and true, and particularly all who profess and call themselves Christians, must join the chorus of thanksgiving? Everything that Jesus Christ stands for, has been in one way or another, sooner or later, insulted and outraged by War: lessons learned too well in war have been put into practice in peace time—hence the 9,000 slain in a year: it may grow to twice 9,000 next year: what is to hinder? The war-creed and the war-spirit will make short work of you and me if we should happen to get in the way of a man with a grievance and a gun! Violence and slaughter abroad in our land—the logical sequelae of our having been through the war! Nor is there any mitigation of horrors to be hoped for through education; man has turned his mastery of science to serve him in more diabolical atrocities. And the head of the greatest nation on earth tells us that what we are suffering from is "a subsidence of our foundations." It is high time we were looking to it!

Sometimes we are told there are worse things than war. There are. They are the improvements Hell is inventing for "The Next War."

Brethren, War is the most monstrous Crime of crimes. Whatsoever commandment Almighty God has spoken, War tells us to forget it. Whatsoever precept or example our Lord Jesus Christ has left us, War commands us to spurn it, to spit on it.

And withal, War is utterly futile to bring us any good. To win in war is to lose as surely as to be defeated.

Our Nation has now deliberately said it. Nothing less than the entire renunciation of war as an instrument of national policy!

We hasten to stand by our Government; by our President. We rejoice to declare our gratitude for this perhaps greatest political measure of all recorded time, for beginning the building up of a real civilization.

But No! There seems to be some terrible mistake about it! We are told by "patriots" that if we presume to take such a stand, we are "not patriotic." We are "pacifists." Very likely we are "reds." We must be fought; exposed; we are dangerous; we must be black-listed, lest we catch the ear of impressionable victims and convert them.

For we must have armaments increased, not diminished. Our young men must be trained to arms; our boys—they must be drilled, taught thoroughly how to kill other men and boys when a Power above the God of Sinai orders it. There must be camps, and more camps; and our letters must be stamped at the post-office, "Let's Go." Our children must not be taught good will toward other races and peoples; rather teach them that these will rob us and kill us at the first opportunity that offers—and be ready for them!

If these things be so, Mr. Kellogg and ex-President Coolidge and President Hoover, and Warren Harding have all been grievously misled. Harding on the dock at Hoboken, looking on row upon row stretching out before him, of coffins holding the bodies of our boys brought back from France, broke down and wept, and cried out, "It must never happen again."

No, these great leaders were not misled. And though men (and women) blinded by the god of War, shall say all manner of evil against us falsely, for Jesus' sake, let us take our stand with the Pact for the utter renunciation of war; yes, our stand with the Government that sets it forth. That is our conception of Patriotism.

—And in the Name of Jesus Christ, War Must GO!

## Notes on Worship

By

IRWIN ST. JOHN TUCKER

**B**EFORE any business house sends salesmen on the road, it assures itself on two points: first, that the salesman knows the product he is offering and, secondly, that he believes in it.

Suppose any firm finds a sales representative persist-



ently belittling his own company and its output: praising the product of a rival firm; adopting its trademarks; assuring the prospective customer that his own offering was "almost as good" as that of the rival. He would be dismissed with scorn by his own firm, and would find it difficult to get a hearing with the other.

Unfortunately the Episcopal church has a number of such salesmen. Some of its clergy will do anything except learn their own wares. They will not take the Prayer Book as it is, but sneak in little useless surreptitious changes which make it more like the Roman book. They look with longing eyes at other organizations, and imitate wherever they can.

There is always room for the sales force to make suggestions. In a newspaper, circulation and advertis-

ing departments have potent influence with the editorial department. But the heart-breaking thing is where an institution's representatives have so little faith in it that they will not take the trouble to learn what it has to offer, nor make the most of its strength.

The authoritative teaching of the Protestant Catholic Church is contained in the Prayer Book. This document's latest revision enriches it far beyond the possession of any other communion in the world. Compare with it the books of worship now being issued by publishing houses and other religious bodies, and with the official directories of worship of the Roman and Greek churches. Take the Prayer Book and Hymnal together. You will find them matchless treasure houses of the New and the Old.

## THE MACHINE AND GOD

*An Editorial by*  
BISHOP JOHNSON

PEOPLE argue more for the purpose of justifying their prejudices than they do to cause themselves pain by acknowledging their mistakes or rectifying their errors.

It would help the game of controversy if no one was allowed to argue until he had set forth his definitions. If people were compelled to do this most contentiousness would be avoided. Our real differences are usually to be found in our major premise, and our prickly dogmatism in the fact that we assume that our adversary accepts our definitions.

Let us consider the definition of science in its bearing upon the practice of religion.

What is a scientist?

There are very few real scientists, but they have great prestige today because so many people like to think that they think scientifically. A scientist is one who by a process of classification, analysis and explanation is able to set forth such things as are capable of being measured by instruments, in an orderly fashion. He deals with the resemblances in phenomena and minimizes any individual characteristics which cannot be co-ordinated. He is in his element when he is dealing with inanimate objects or the lower forms of life because their resemblances are great and their individual characteristics are slight.

He is not so favored when he deals with individuality and personality, because here the differences are very marked and common denominators not so apparent. It is difficult to measure human qualities. One man is not three and a half times as self-sacrificing as another man, and no two men have thumbs and brains alike. It is hard to classify personalities, difficult to analyze human motives, and human conduct is so variable that no one explanation covers many people.

It is the tendency therefore of scientifically minded people to look upon creation as a machine and to re-

gard the creative power behind it all as force. When they want to throw a Christian's conception of God out of court they say it is anthropomorphic, by which they mean that we are looking at God as though he were a man and clothing him with human attributes. Then they proceed in a very anthropomorphic manner to liken him to a machine, since man can classify machines and cannot explain personalities.

The world is full of religious people who worship an anthropomorphic God in a mechanical way, or else of the other class who manufacture a mechanical God in a rather anthropomorphic fashion.

It is bewildering to the untrained mind to listen to the controversy which, after all, is merely a difference in the backgrounds of approach or in the basis assumptions.

The scientist will naturally tend to think of the creative force as mechanical, and the artist will ascribe aesthetic qualities and the lover of righteousness will tend to regard the creative force as a personal one. Why should it be thought less intelligent to think of God as though He were a man than to think of Him as though He were a mechanical force, especially when we have to think of Him as a self-starting, self-guiding and self-determining machine when the scientist must acknowledge that man never yet saw such a creature from which to make his deductions.

There are two views of life and you have to make your choice from a pragmatic and not a theoretical basis. Which theory works and has worked in motivating human conduct?

Has there ever been a decent social order based on a mechanical theory of God?

The calm way in which many scientists have eliminated human intuitions and human aspirations from the problem of human actions is quite unscientific. Surely it is as much a phenomenon of nature that men



love and worship and sacrifice as it is that they are vertebrates and walk upright and have appetites. You can't solve a problem by eliminating its factors. My friendships and loves are quite as vital a part of my career as are my complexes and delusions. Why specialize on these and ignore the others?

Why try to solve the delusions of man and ignore his finer qualities? Why insist that man must have developed from an automatic, self-developing worm and that he could not be the creation of a life, existent in the universe higher than his own?

Why insist that morals are matters of purely mechanical behaviour and that reasons can be produced by such a colorless machine?

Of course if man is a mere mechanism his mental processes are as mechanical and futile as his moral efforts. You can't have man mechanical in one part and intelligent in the other.

It would seem, as Clutton Brock expressed it, that in order to save God's common sense they sacrificed his moral perceptions. Or, as Lord Balfour expressed it, certain neurons having assembled themselves together in a non-intelligent fashion finally produced the mind of man, which in turn assumes to analyze the non-intelligent forces that created it.

If there is a power behind me that can cause me to utter an intelligent observation about the weather, then why deny to that same power the ability to endow me with the ability to distinguish between purity and beastiality in the matter of sex relations. I am perfectly willing to concede that there is a mechanical side of me that may have been evolved from the soil up, but I cannot see why that should inhibit me from believing that there is another element in me that came from the heaven down.

If a worm could become a man in order that I might think, I fail to see how that prevents the Creator from becoming man also that I might have more abundant life. The one is really no more miraculous than the other, for both are outside of the realms of human observation.

I can understand why one man, primed in one process of intellection, should have a flair for mechanistic sources of human personality, but that does not exclude me from believing that a poem, a picture and a saint must have come from the same processes as a skull, a backbone and an alimentary canal. You can't reduce poems, pictures and saints to a quantitative measurement or a chemical formulae. I believe in electrons as explaining some things, but I can't visualize electrons as creating Hamlet or the Madonna or the Christ.

Why must I believe that because some things come from the bottom up that other things may not have come from the top down?

Why should I accept the theory that a mechanical devise is at the bottom of either human friendships or divine worship?

No one ever saw God at any time, but no one ever saw a self-starting, self-perpetuating, self-conducting machine either. Such a machine is purely the fiction of a human brain and never existed outside a lecture room.

## Heroes of the Faith

ALBERT SCHWEITZER

ALBERT SCHWEITZER, famed physician, theologian and musician, left the scholastic atmosphere of Strasburg, from which seat of learning he had become known the world over for his scholarly work in the new Testament, and went with his wife to the River Ogowe in Equatorial Africa, where he is still engaged in his work as a medical missionary. We will let him tell his story: "I had read about the physical miseries of the natives in the virgin forests; I had heard about them from missionaries, and the more I thought about it the stranger it seemed to me that we Europeans trouble ourselves so little about the great humanitarian task which offers itself to us in far-off lands.

"I chose this locality because some Alsatian missionaries in the service of the Paris Evangelical Mission had told me that a doctor was badly needed there on account of the constantly spreading sleeping sickness. The mission was prepared also to place at my disposal one of the houses at their station at Lambarene, and to allow me to build a hospital in their grounds, promising further to give me help with the work.

"As to operations, one undertakes, naturally, in the forest only such as are urgent and which promise a successful result. The one I have had to perform oftenest is that of hernia, a thing which afflicts the negroes of Central Africa much more than it does white people, though why this should be so we do not know.

"How can I describe my feelings when a poor fellow is brought to me in this condition? I am the only person within hundreds of miles who can help him. Because I am here and am supplied by my friends with the necessary means, he can be served, like those who came before him in the same condition and those who will come after him, while otherwise he would have fallen a victim to the torture. This does not mean merely that I can save his life. We must all die. But that I can save him from days of torture, that is what I feel as my great and ever-new privilege.

"So when the poor moaning creature comes, I lay my hand on his forehead and say to him: 'Don't be afraid; in an hour's time you shall be put to sleep.' The doctor's wife is called to the hospital, and, with Joseph's help, makes everything ready for the operation. When that is to begin she administers the anaesthetic, and Joseph, in a long pair of rubber gloves, acts as assistant.

"The operation is finished, and in the hardly lighted dormitory I watch for the sick man's awakening. Scarcely has he recovered consciousness when he stares about him and ejaculates again and again: 'I've no more pain! I've no more pain!' His hand feels for mine and will not let it go. Then I begin to tell him, and the others who are in the room, that it is the Lord Jesus who has told the doctor and his wife to come to the Ogowe, and that white people in Europe give them the money to live here and cure the sick negroes. Then I have to answer questions as to who these white people



are, where they live, and how they know that the natives suffer so much sickness.

"How shall I sum up the resulting experience of these four and a half years? On the whole it has confirmed my view of the considerations which drew me from the world of learning and art to the primeval forest."

## Cheerful Confidences

By

GEORGE PARKIN ATWATER

APPRECIATION

ONE of the finer arts of life is the aptitude for expressing appreciation. It requires a constant alertness to the work and deeds of others. Appreciation is one of the best stimulants to effort and attainment.

The habit, into which the clergy sometimes fall, of growling about the negligence of people, produces disastrous results. The same is true in every business and every profession.

The above comments are called forth by an item in the morning paper setting forth the presentation by the bishop of New York, at the Diocesan Convention, "of certificates of merit to those laymen who have completed more than twenty years as vestrymen of a church in the diocese." One of those to win a certificate was the Hon. Franklin D. Roosevelt, Governor of New York.

Some person with imagination conceived that idea. But every bishop can borrow it, and unlike most loans, it will pay him interest at a very high percent.

I know that one of America's gigantic corporations, the Goodyear Tire and Rubber Company, presents service medals to its entire working force, including the president.

Every diocese could well spare half an hour of its Convention (taking it from debate on canons) and summon faithful workers from every parish and mission, to receive service medals. It need not be confined to vestrymen. All persons, men and women, who have served twenty years in an active capacity in any organization, might be so honored.

The Rector and Vestry could well nominate each year a list of names to the bishop. Sometimes a person has a faithful record in attendance that deserves attention. I know of one man, William Bye, who has probably missed fewer services in his parish Church, in the last thirty-five years, than any other person in his parish. It would give him a thrill which would last all his days for him to receive at Convention a service medal.

The first presentation would include many people, but later ones would involve a smaller number. If the person so honored were unable to go to the Convention, the Bishop might present the medal at his Confirmation visit. Thus the neophyte would be introduced and the veterans honored at the same service.

The cost in time and money of such a method of appreciation would be trifling compared with the results.

Persons removing to other parishes would be proud of their former records, and might be more readily induced to try to add a cubit to their service stature.

Like many other plans, it would be best to have it very simple at first, and not try to foresee all its ramifications. The old Latin tag would apply, "Solvitur ambulando," which means, "It is settled by moving along," or, in other words, "Start and solve the difficulties as they arise." It would be an experiment in appreciation, and might, to many parish folks make a diocese seem more than a geographical designation.

## Book Reviews

By

IRVINE GODDARD

MORAL ADVENTURE; by Burnett Hillman Streeter. The Macmillan Company. \$1.25.

There are practical difficulties of living in this age of ever changing ideas. Life for the serious minded has indeed become, so Canon Streeter declares, a moral adventure. The moral system of rewards and punishments to encourage or coerce mankind into the straight and narrow path is ineffective, obsolete, and at bottom immoral. Not the dogmatic pronouncement of religious authority, but principles and values intelligently apprehended are the safe guidance in morals today. In this reprint of selections from his larger volume *Adventure* the Canon tells us that morality should begin not so much by telling people what to do, as what to want to do. Love of God and love of man, not fear of punishment in this world or the next, should be the main incentive of right living. He also maintains that divorce is justified if the married life has become for husband and wife a standing brawl. The chapter on the ethics of sex is one of the clearest and most thought compelling expositions on that difficult subject we have ever read.

\* \* \*

TONGUES OF FIRE: by Grace H. Turnbull. The Macmillan Co. \$3.50.

Clergy on small salaries however much they may be interested in comparative religion cannot afford either the time or the money for the many volumes of Oriental religious literatures. Here is a volume in which Miss Turnbull, a sculptor and painter of Baltimore, has gathered the choicest specimens of these literatures. She has made no attempt to develop any particular religious or philosophical system. She has however shown rare discrimination in her selections, some of them of unearthly beauty and spiritual appeal. She has made it possible for the humblest parson and missionary to gain a deeper understanding of the alien races and at the same time a greater sympathy and charity for these once called benighted brethren, who like us are in their own way and place seeking after God.



# NEWS OF THE EPISCOPAL CHURCH

*Edited by*

WILLIAM B. SPOFFORD

JUST when one is coming to look upon the Church as a craft that moves all too slowly someone comes along who gives it a spurt with his puff into the sails. Mr. Judge Gary did that when he condemned the Church for butting into his business to the extent of making it no longer possible for him to work his men a twelve hour day. That solemn pronouncement by an outraged employer came at just the time many were wondering if the Church could have any influence in softening up the rigors of industrialism.

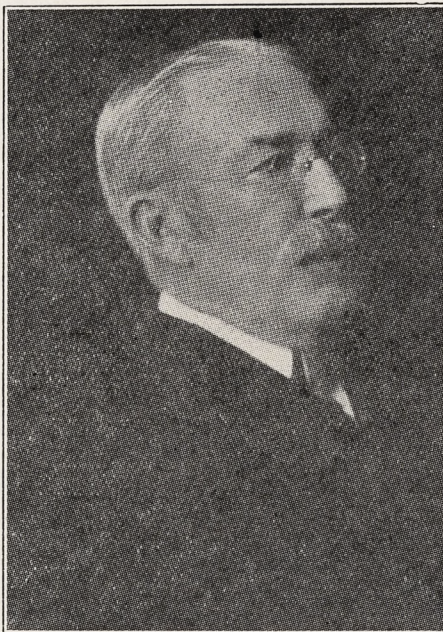
And now when the cynic is saying that all this chatter about peace on the part of the churches is doing nothing to stop the procession toward war, along comes Captain Dudley W. Knox, U. S. N., and hops on the Federal Council of Churches for blocking the navy's new building program. The Captain is very bitter about it, talking in a loud voice about a half million dollars of British money spent by the Federal Council on propaganda against war. That is a real tribute to the efficiency of the organization; give them a half million and I am not sure they couldn't prevent the next war. As it is, if we can take Captain Knox's word for it, they have done a very good job without spending more, I am sure, than five thousand of perfectly good American money.

\* \* \*

Mr. George W. Wickersham, prominent layman of New York and the chairman of Mr. Hoover's committee on law enforcement, was the speaker at the commencement of the Berkeley Divinity School, held last week in New Haven. Said Mr. Wickersham:

"It is of course common knowledge that the Ministry which a century ago disputed with the bar the primacy in education, has fallen to the rear and no longer can pretend to intellectual leadership in any branch of human knowledge.

"Some time ago, one of the ablest newspaper writers of my acquaintance asked me how it came about that the Protestant Episcopal Church, which numerically is one of the smallest Christian bodies in America, has in its membership so large a number of the leaders in every branch of thought and activity. I answered that its ritual appealed to the esthetic sense, its doctrines to the spiritual yearnings of man, and its ministry was made up of educated gentlemen. Today it is



MR. SAMUEL MATHER  
*Speaks at Ohio Dinner*

doubtful if the same statement could be made with assurance. Yet, without education, how can a ministry preserve leadership in the intelligent world of modern times? Consider for one moment the problems—moral and ethical—which confront men today.

"No one can dispute the fact that an alarming disregard for law exists among the American people. A certain amount of lawlessness always has existed even in self-governing countries. The existence of police, courts and prisons, attest that fact. But the peculiar characteristics of the present conditions arise out of the fact that, that part of the community who have most at stake in the preservation of law and order themselves are preaching and practicing an open disregard for certain laws to which they object, apparently without any concern for the effect upon the maintenance of the law in general—especially upon the laws designed for the protection of life and property—the fundamentals upon which rest the continuance of civilized society.

"Even this duty to guard the foundations, no longer is well performed. I confess I cannot see pass by in our city streets one of the armored cars which have become such a familiar sight, without a sense of humiliation.

"One of the matters which the National Commission on Law Ob-

servance and Enforcement probably will investigate, is the amount which private interests pay for police protection, in addition to that furnished by governments, local, state and national and the number of men employed in that extra government work.

"The Church formerly exercised a restraining influence upon the lawless tendencies of certain elements in communities. Perhaps it still does to some extent, but no one can fail to realize that its authority has been greatly weakened, if not destroyed.

"It seems to me that a minister of the Church today must be a social philosopher. He must adapt the ethical content of the Christian message to the life and problems of our times. He must fit it into the scientific revelations of the physical universe."

\* \* \*

Trinity Parish, New York, has given \$50,000 to St. Stephen's College of Columbia University to endow a chaplaincy. The college is seeking a million and a half in order to increase the facilities so as to accommodate 250 men.

\* \* \*

The tenth anniversary of the Evergreen Conferences are to be celebrated this summer, the first being held in 1919 under the leadership of Dean Henry M. Hart of Denver. A small beginning, with just a few clergy gathering for prayer and inspiration, has grown until this year there will be conferences for high school boys and girls, young people fellowships, general Church workers, a clergy conference and a clergy retreat, with a week-end for laymen thrown in for good measure. The faculty includes the following:

The Rt. Rev. Irving P. Johnson, Father Spence Burton, S. S. J. E., Dean Chalmers, the Rev. Alfred Newbery, the Rev. H. C. Benjamin, the Rev. W. H. Stowe, Miss Elizabeth Beecher, Miss Edna Beardsley, Miss Charlotte Tomkins. A new and interesting feature will be a special group of studies in music for boys and girls in Church Schools to be conducted by Canon Douglas and Mr. Walter Williams, organist at St. Stephen's Church, Providence, R. I., and president of the National College of Church Music.

\* \* \*

Great enthusiasm at the convention of the diocese of Ohio when it was announced that over half of the million dollars being raised as



an endowment, honoring Bishop Leonard, had been subscribed. Bishop Leonard, incidentally, celebrated his fortieth anniversary as Bishop of Ohio during the convention, with Bishop Vincent of Southern Ohio, who had celebrated his own fortieth anniversary as Bishop, preaching at the service held in Trinity Cathedral, Cleveland. Then they had a banquet with 800 folks there, when addresses were given by Dr. George Smythe, Mr. William Mather, Mr. Samuel Mather and the Rev. Frank Nelson of Cincinnati.

\* \* \*

The following, although erroneous, is at any rate pardonable in a child. Teacher: "Who designed St. Paul's Cathedral?" Pupil: "Sir Christopher Robin."

\* \* \*

There were 163 vested choristers in the procession at the service held at St. Paul's, Columbia, Pa., when the Lenten offering was presented. Bishop Darlington preached; St. John's, York, was the school with the largest offering; St. John's, Lancaster, and St. Paul's, Manheim, received awards, and the total offering was about two thousand dollars.

\* \* \*

The leading article in Scribner's for June is by Bishop Fiske of Central New York on "The Every-Day Man's Approach to Faith." That it is worth reading appears reasonable from the fact that the last four of his articles have each in turn been selected by the American Library Association as among "the best dozen articles of the month." Bishop Fiske's book, "The Confessions of a Puzzled Parson," has been placed by the same voting body as among "the most important religious books of the year."

\* \* \*

A meeting for laymen was held at Camp Onward, Bay St. Louis, Mississippi, June 8th and 9th. There was but one clergyman allowed—a parson from New York.

\* \* \*

The Rev. Gilbert Symons of Glendale, Ohio, was the preacher at the dedication of the colonial brick church at Wilmington College in Ohio, the other day. Archdeacon Reinheimer read the dedicatory prayers, and several other Episcopalian parsons took part in the service. The college is a Quaker institution, though it is ministered to by the Rev. D. C. Ellwood who was advanced to the priesthood recently, along with the Rev. B. W. Hummel, an assistant at Christ Church, Cincinnati.

\* \* \*

There are to be a lot of improvements made in Calvary, New York,



REV. R. BLAND MITCHELL  
*To Be Rector in Birmingham*

Rev. Samuel Shoemaker, rector, during the summer, thanks to generous folks. In all about \$35,000 is to be spent; redecoration, new lights, pulpit, communion rail, clerical chair, choir enclosed with new stalls.

\* \* \*

The Young People's Fellowship of Alabama is having camp from the 11th to the 18th on Mobile Bay; the young folks of Mississippi are to have theirs at the same time at Bay St. Louis.

\* \* \*

There were 860 children in procession at Calvary, Utica, N. Y., at a school rally for the schools of the 2nd district of the diocese—that is a lot of children. The sermon was by the Rev. H. S. Wood.

\* \* \*

There are to be canons at St. Philip's Cathedral, Atlanta, from now on. On nomination of Bishop Mikell and Dean de Ovies the following professors are now canons of the cathedral: C. L. Wells, C. B. Wilmer and George B. Myers . . . all clergymen of course. They are now preparing courses to be given later at the cathedral.

\* \* \*

"Unless we adopt good will instead of gas and guns, life in this world as we know it is headed for certain destruction," said the Rev. W. Russell Bowie, preaching in Grace Church, New York.

"There is a play in New York at present which has arrested the attention of thousands of people, and which it would be well if every per-

son in America could see. The reason it makes us stop and think is because it shows what its name suggests—the 'Journey's End.' For millions of men in the world war, the end of the journey was exactly what that play depicts—a dugout in the front-line trenches, with the daily killing or being killed, with the intolerable strain upon men's nerves, and with the pitiful and futile waste of young life going out to die.

"The question which we confront now is the question of the journey's end for civilization as a whole. Two weeks ago the nation was shocked by an explosion in a Cleveland hospital which in an instant, through poison gas generated by burning X-ray films, killed more than a hundred persons. Immediately authorities everywhere began to investigate conditions which might make such an explosion possible in other places and to adopt measures for its preventions. Yet over the whole world hangs a possible menace in comparison with which the Cleveland horror would be only the faintest suggestion. Another war would outstrip the last war in hideousness of destruction as far as that outstripped those ancient skirmishes when men fought with bows and spears. With the immense advance in speed and size of aeroplanes, and with the possession by all the nations of lewisite and other forms of poison gases, which could be dropped on great centers of population such as New York or Washington or London and kill millions of men, women, and children, with no possibility of escape, it is plain that another war might blot out all the highest development of our civilization and turn this planet back to a new dark age of savagery and chaos. Yet in the face of this possibility, our Supreme Court by a majority vote this week, notwithstanding the fact that the United States has signed a solemn treaty forever renouncing war, bars out from citizenship a person who proclaims herself a pacifist. Still we go on arguing and assuming that war is necessary. It is not necessary, and to assume that it is to abjure our moral conscience and tamely to surrender all our children's right to live. If war were necessary, then civilization may as well begin to dig its own grave. The journey's end for the race would be like the climax of 'Journey's End' in the play—the figure of humanity silhouetted, like the figure of the captain at the door of the dugout, then an explosion, a crumbling chaos, darkness, and the end. From such a climax we shall not be saved by idle drifting.



We can be saved only if millions of the common people in America and the other nations turn their backs upon the old paganism of the militarists and rally to the support of every forward-looking statesman, including the present President of the United States, in their determination to remove the causes of international friction and to build the safeguards of dependable peace."

\* \* \*

Jim Kelly is a hero, whether he makes the front pages of the metropolitan newspapers or not. He is a hero in the eyes of David Wang, a Chinaman whose life has hung in the balance for the past week at one of the United States Marine hospitals. For it so happened that the 25th of May was the birthday of one of the chaplains of the Seamen's Church Institute of New York who is engaged in hospital work in the various marine hospitals in New York. All the seamen in the wards wished to express their heart-felt appreciation of the kind words and deeds of this chaplain, so they got together and decided to "chip in" and give the worthy chaplain a handsome black leather pocketbook with his name engraved in gold.

But Jim Kelly who was in Ward 5, suffering with a broken leg, had no money to contribute toward the

chaplain's birthday present. So he began to think of ways in which he could earn a little something to add to the general fund. It happened that David Wang, also of Ward 5, was dying. For days he had clung to the frail thread of life, but yesterday the doctors shook their heads dubiously. Kelly in his wheelchair wheeled himself across the floor of the ward to the surgeon's office. "Can I do anything to help save the Chink's life?" he queried. "Yes," was the answer, "we need someone to offer a pint of blood."

And Kelly, with his leg in a cast, was carried to the operating table where Wang patiently waited. Before the ordeal was over, Kelly gave two pints of blood and in the early morning hours he learned to his great joy that Wang would live. Some of the sailors jeered and said, "Gee, I wouldn't give my blood to a Chink!" But Kelly ignored their protests. When the doctors offered him remuneration for his services, Kelly shook his head and said, "All I want is a dollar to give for the Chaplain's birthday present." And he refused to accept any more.

\* \* \*

Meeting of the Young People's Fellowship of the diocese of Harrisburg was held at St. Paul's—three

days of it, with services, business meetings, dinners and dances.

\* \* \*

President W. M. Lewis of Lafayette College is to give the commencement address at St. Stephen's on June 18, and the baccalaureate sermon is to be preached by the Rev. Frederick Fleming of Providence. The commencement this year will mark the tenth anniversary of Dr. B. I. Bell as president. During that time \$850,000 has been raised and expended in development.

\* \* \*

Through the will of the late H. M. North of Lancaster, Pa., St. Paul's Columbia, Pa., has received a legacy of \$10,000. An additional gift of \$20,000 was given to provide an endowment for the parish house of the parish.

\* \* \*

Weed—What's the idea of the suit case—going away?

Lee—No, I heard the church was giving a rummage sale and I'm taking all my clothes down to the office until it's over.

\* \* \*

Four hundred members of the Woman's Auxiliary of Long Island met at Trinity, Hewlett, a large number of the clergy also being there. Bishop Larned preached, Dr. John W. Wood spoke on the work of St.

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Luke's, Tokyo, and the Rev. H. A. Donovan of Liberia told of the work done at St. John's School, Cape Mount. There was an offering of \$400 which was divided between the two institutions.

\* \* \*

The Rev. R. Bland Mitchell, formerly executive secretary of the field department of the National Council and now the director of the Sewanee Expansion Fund, has accepted a call to be the rector of St. Mary's, Birmingham, Alabama. He will start there September first.

\* \* \*

Another father and son affair, this time at St. Paul's, Harrisburg, Pa., where the Rev. Archibald M. Judd preached the sermon at the ordination of his son, the Rev. Orrin Francis Judd, who is to serve as a curate at the Mediator, Philadelphia.

\* \* \*

A little while ago Dean Inge gave a young lady of his acquaintance a very bad quarter of an hour, albeit

unwittingly. On her wedding day he sent her a telegram which, as received, tersely ran: "John 4:18." On looking up the text she was horrified to read: "For thou hast had five husbands. And he whom thou now hast is not thy husband."

After they had restored the young woman to consciousness, inquiry was made at the telegraph office, and it was found that the operator had omitted the letter or numeral indicating the first epistle. John 1:4-18, reads: "There is no fear in love, but perfect love casteth out fear."

\* \* \*

The men of St. John's, Minneapolis,

asked for a quiet hour. The rector, the Rev. E. Croft Gear, said it was all right with him, so cards were sent out announcing it. No particular effort was made to persuade men to attend. The attendance was, however, unusually large, the men coming for two hours on a recent Friday evening; all of which seems to prove something or other.

\* \* \*

Holy Trinity Church, Brooklyn, New York, home of Mrs. Dennett, whose pamphlet on love and marriage has stirred things up somewhat, held a symposium last Sunday evening on birth control, with fifteen minute

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- (3) "It presents life at so many unlooked-for angles that it must incite thought in an age certainly not too thoughtful." *Chief Magistrate William McAdoo, New York City.*
- (4) "The distillation of a great preacher's heart." *Dr. Robert Norwood, in the INTRODUCTION.*

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speeches by such experts as Dr. Robert L. Dickenson, secretary of the committee on maternal health, who dealt with the medical aspects of the problem; Dr. Leslie E. Luehrs, psychiatrist for the Brooklyn Bureau of Charities, who spoke on mental hygiene and its relation to contraceptive practice, and Miss Joyce Baldrige, a social worker, who spoke of her work with large families. The Rev. J. Howard Melish is the rector of the parish.

\* \* \*

They had a fire at the Nashville Trust Company the other day, Bishop Gailor being the man to light it. They burnt up the last of the bonds issued by the University of the South in 1903; thus the mortgage that has been on the university property since that time is wiped out. The bonds were called 25 years before their maturity.

\* \* \*

Here is a new one: At the meeting of the Church schools of Long Island to present the Lenten offerings the announcements of the prize winning schools were dropped from an airplane which flew overhead during the outdoor function. There were eighty schools represented when they met at the cathedral at Garden City, the total offering being over \$24,000.

\* \* \*

Dean Robbins, recently made a professor of the General Theological Seminary, pleaded for tolerance, justice and a world free of prejudice in

his address to the graduating class of Columbia University.

Dr. Robbins then told the graduates that it is for them to go far and wide in this spirit of freedom, to play the part of freemen, to preserve in its integrity their personal life, to reverence conscience and to disregard public opinion when it appears to be opposed to reason and conscience.

"If you feel impelled to do so you will plead in San Francisco for Tom Mooney's release; you will question in Boston the justice of the Sacco-Vanzetti executions; you will proclaim at conventions of the Daughters of the American Revolution (that is, if they let you on the platform) the right of pacifists to citizenship, even though you are no pacifist yourself. And for precisely the same rea-

son, at conventions of organized labor, oppose and resist anything in its program which is in your opinion tyrannical and unjust."

\* \* \*

Bishop Brewster of Connecticut, retired, has been granted \$5,000 a year

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by the diocese, and the bishop's residence in Hartford.

Rev. Frederick Lawrence, Rev. Cleveland Hicks, Rev. John Dallinger, and Rev. George L. Paine, were the speakers last Sunday on Boston Common at the service held under the auspices of the Federation of Churches.

The Church of the Good Shepherd, West Springfield, Mass., was dedicated last Sunday.

Leeds, England.—The Rev. G. R. Shelton, who resigned as a magistrate to enter the ministry, in his first wedding ceremony addressed the bridegroom thus: "What have you to say in your defense?"

Commencement at the Cambridge Seminary is held this week. Professor Hall of Alexandria is the preacher, with the Rev. George E. Norton of St. Paul's, Rochester, N. Y., preaching at the alumni service.

Dr. Jeffrey Brackett of Boston gave an address on social service at the convocation of churches in Worcester County, Mass., at St. John's, Worcester, last Wednesday. Rev. Marshall H. Mott, archdeacon, and the Rev. John H. Nolan spoke on city mission work in Springfield.

Included in a confirmation class of eighteen at St. James' Church, Leesburg, Diocese of South Florida, were the mayor, one of the city commis-

sioners, the chief of police, the superintendent of education, and the all-southern half-back in high school football. The class was further notable in that it resulted largely from the work of members of the congregation as the rector had been there only a few months.

Memorials to each of the former rectors of the parish are soon to be installed in Trinity Church, Brooklyn.

There is a certain magic nowadays in the words "country club." Not chiefly because a country club is associated with wealth, but because it means pleasure and leisure and athletics and beauty and comfort and escape from city pavements. For most of us it is about as far out of reach as a private airplane or Paris clothes.

To provide a parish country club within the reach of all the parish

people, Grace Church, Providence, R. I., is marking its hundredth anniversary by securing a hundred-acre country place, eighteen miles from the city, with a hundred-year-old house, another building to be used

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Rev. Wyatt Brown, D.D., Litt.D.  
Sundays, 8, 9:30 and 11 A. M.; 8 P. M.  
Weekdays, 8 A. M. and Noonday.  
Holy Days and Thursday, 11 A. M.

**Trinity Cathedral, Cleveland**  
Dean, Francis S. White, D. D.  
Sunday, 8, 11 and 4. Daily, 8, 11 and 4.

**Grace Church, Chicago**  
Rev. Robert Holmes  
St. Luke's Hospital Chapel until new church is built.  
Sundays: 7, 10:30 and 7:45.

**St. Paul's, Chicago**  
Rev. George H. Thomas  
Dorchester Ave. at Fiftieth St.  
Sundays: 8, 9:30, 11 and 5:00 P. M.  
Holy Days at 10 A. M.

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

**St. Chrysostom's, Chicago**  
Rev. John Crippen Evans  
Locum Tenens  
Sunday, 8, 9:30 and 11 A. M.  
Sunday, 4 P. M. Carillon Recital.  
Holy Days, 7:30 A. M.

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

**The Ascension, Atlantic City**  
Rev. H. Eugene A. Durell, M.A.  
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Daily, 7:30 and 10:30.

**Christ Church, Cincinnati**  
Rev. Frank H. Nelson  
Rev. Bernard W. Hummel  
Sundays, 8:45, 11 A. M. and 7:45 P. M.  
Holy Days, Holy Communion 10 A. M.

**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 Cathedral, Eau Claire, Wisconsin**  
Rev. F. E. Wilson, Rector  
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  
Sundays: 7:30, 11:00 A. M., 5:00 P. M.  
Tuesdays: 10:00 A. M.

for recreation, level playing fields, apple orchard, woodland of birch and pine, and a "pond," which is Rhode Island modesty for a perfectly good lake. A man and his wife are to live in the farm house, and the place is to be open the year round. Boys' and girls' camps, week-end holidays, winter sports and all that. A chapel is to be a part of the equipment, also small cabins in the woods, "canoes, ponies and such things." The rector, Rev. W. A. Lawrence, says, "Grace Parish will not sit back and bemoan the exodus of the people into the country on a beautiful summer day or a crisp winter morning, but will conserve this perfectly natural impulse by saying, Good! We will go with you and show you God's handiwork . . . God's beauty and majesty."

\* \* \*

Here is a way to get a young man interested in the ministry. The Rev. R. V. Hinkle had to be away from the Church of the Redeemer, Pendleton, Oregon, so he left the service in the hands of several laymen. One of them was to read a sermon. He looked it over—didn't like it too well—so prepared one of his own. Canons, rubrics and what-have-you, all gone to smash. Now that young man is to be reported to the Bishop. But not for a call-down. He did a good job with that sermon, has discovered that he really has a calling, and has become a postulant for orders. Incidentally Mr. Hinkle, delayed for a day in leaving to give an address on rural work in San Francisco, went by plane. So add his name to that growing list of parsons, mostly bishops, who fly to their labors.

\* \* \*

The Rev. O. J. P. Wetklo, assistant to the Rev. O. E. Gray at St. James', Wichita, Kansas, has been made a member of the Oriental society, one of the learned societies in the United States. Dr. Wetklo is the only man in Kansas who is a member of this society. In addition to his duties at St. James' Church, Dr. Wetklo is Professor of Modern Languages at Friends University and also serves at St. Augustine's Church.

\* \* \*

"There is a very common muddle-headedness that confuses mystification with mysticism," said Dr. Delany, rector of St. Mary the Virgin's, New York, "and there are many who seek after some sort of occultism such as spiritualism or theosophy which will bring them to the Holy Ghost. They seek experiences to thrill the fibers of the body, or bring them into touch with the departed.

"Some see in that unusual state

## Services

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

**The Incarnation, New York**  
Rev. H. Percy Silver, S.T.D., LL.D., Rector  
Madison Ave. and 35th Street  
Sundays, 8, 10, and 11 A. M., 4 P. M.

**Trinity Church, New York**  
Rev. Caleb R. Stetson, S.T.D.  
Broadway and Wall St.  
Sunday, 7:30, 9, 11, and 8:30.  
Daily, 7:15, 12 and 4:45.

**The Heavenly Rest and Beloved Disciple, New York**  
Rev. Henry Darlington, D.D.  
67 East 89th Street  
Sundays: 8 and 11 A. M.

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

**Grace Church, New York**  
Rev. W. Russell Bowie, D.D.  
Broadway at 10th St.  
Sundays, 8, 11, 4 and 8.  
Daily, 12:30, except Saturday.  
Holy Days and Thursday, Holy Communion, 11:45.

**All Saints' Church, New York**  
"The Old Slave-Gallery Church"  
Rev. Harrison Rockwell, B.D.  
Henry and Scammel Streets  
8 and 10:30 A. M. and 8 P. M.

**Church of St. Mary the Virgin, New York**  
Rev. Selden P. Delany, D.D.  
139 West Forty-sixth Street  
Sunday Masses, 7:30, 9, 10:45.  
Week-day Masses, 7, and 8.

**Gethsemane, Minneapolis**  
Rev. Don Frank Fenn, B.D.  
4th Ave. South at 9th St.  
Sunday: 7, 8, 9:30, 11:00 and 7:45.  
Wed., Thurs., Fri., and Holy Days.

**All Saints' Cathedral, Milwaukee**  
Dean Hutchinson  
Juneau Ave. and Marshal St.  
Sundays, 7:30, 11, and 5:30.  
Holy Days, 9:30.  
Daily, 7 and 5:30.

**St. Paul's, Milwaukee**  
Rev. Holmes Whitmore  
Knapp and Marshall Streets  
Sundays, 8, 9:30, 11, and 4:30.  
Holy Days and Tuesdays, 9:30.  
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Rev. John Mockridge  
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Holy Days and Thursdays, 10.



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of consciousness that brings the feeling that they have been there before when a certain definite event occurs, a manifestation of the Holy Spirit, and others find it in the hallucinations which result from many forms of mental sickness," Dr. Delany continued. "Martin Luther throwing his inkpot at the devil is an example. He was continually having hallucinations. Don't think that in hallucinations you are having mystic experiences—go and see a doctor."

Dr. Delany explained that the great mystics undoubtedly heard and saw visions, but demanded that the lives of visionaries should be proof of their truth.

"People who tell you 'I feel it here,'" said Dr. Delany, "probably have some glandular disturbance. Those afflicted with the loss of volitional control, such as the Holy Rollers, Jumpers and their like, are possessed certainly, but not with the Spirit of God. All these forms of false mysticism are abroad, and many Christians are constantly deceived by them into pursuing a will-o'-the-wisp."

\* \* \*

Bishop Huntington writes of the work in the diocese of Anking as a whole during the year 1928: "The evangelistic work has gone on a good deal better during the past year than during the year before. There has been no violent anti-Christian movement and a decided swing in the opposite direction. The statistics show an increase in everything except burials, which are only half of what they were in 1927, and marriages, which show a reduction of one. Undoubtedly there would have been many more confirmations if the clergy had not been afraid that something would happen to the Bishop if he went where there might be bandits. Of our thirty-two stations, I was able to visit only fourteen, including, however, most of the larger ones. The most marked increase is in the matter of offerings. There the amount has increased from \$2,500 to \$5,100, which is far and away the largest amount ever contributed in a year in the diocese, and that brings us to the most important development of the year. I think there is really a new spirit with regard to self-support. The clergy, and to a less extent, the people, are deeply interested in the matter and we are making very good progress in that direction. Although about half of this money comes not for parochial but for diocesan and general expenses, yet the advance is just as real as if it all went for parochial expenses."

The Bishop confirmed 120 persons during the year, and ordained seven deacons and four priests.

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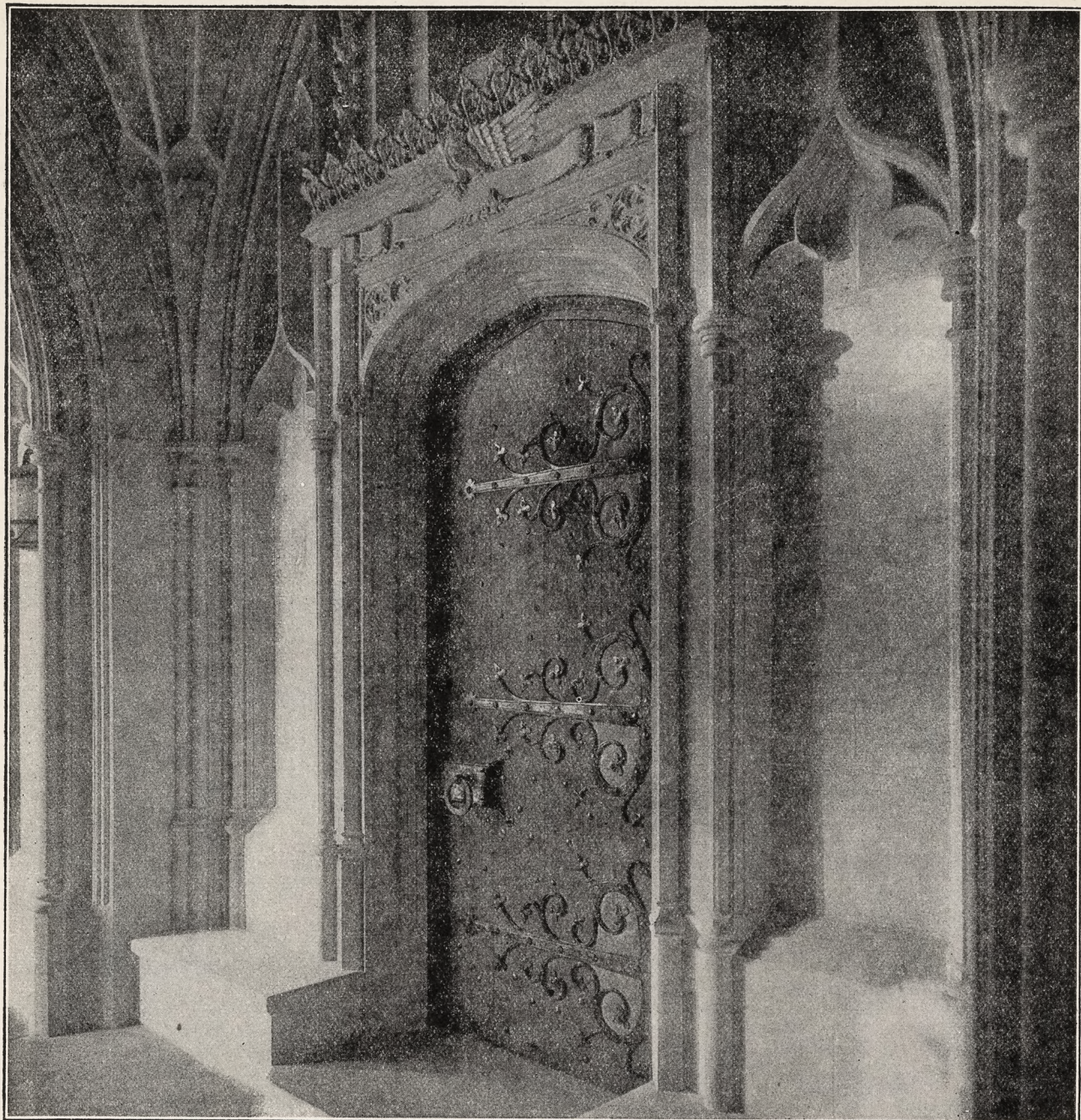
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