

The **WITNESS**

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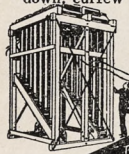
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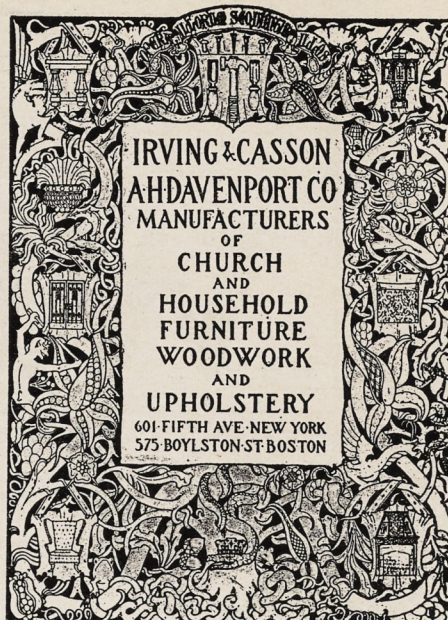
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A LABOR SUNDAY MESSAGE

By

CANON SPENCER H. ELLIOTT

Vicar and Rural Dean of Mansfield

IT IS commonly alleged that the Church has had nothing to say on the great problems of modern industrial life, but nothing could be further from the truth. Within my own lifetime we have had the magnificent witness of men like Bishop Westcott, Canon Scott Holland and Bishop Gore. The constant preaching and writing of such men as these has been of incalculable value in stirring the conscience of the nation on social questions. On the other hand, there are some who ask whether the Church ought to touch such problems at all. Ought it not to deal only with the conversion of the individual? True, the first business of the Church is to deal with the individual, for without personal conversion we are not likely to solve the problem. But the conversion must be real and complete. The converted life must be Christ-centred, not self-centred. It means the acceptance of Christ as King, and if He is King anywhere he must be King everywhere. When He took upon Himself our complete human nature He showed that nothing human is outside the interests of God. He cared for the bodies as well as for the souls of men. He cannot be excluded today from politics or industry, or from any of our social relationships.

What then are the main principles which we should proclaim in the name of Christ with reference to the general problem of industry? You will not expect me in one short article to cover the whole field, but I will mention three points—human value, human brotherhood, human responsibility.

First, *human value*. Every man, woman and child is precious in the sight of God; God is the Father of all, and Christ the Saviour of all. This is not the same thing as human equality; that is a distinct question. It is not true to say that every human life is of equal value in what it can contribute to the welfare of all. But apart from any question of equality, when we insist upon human value we mean that life must always count for more than property. Men and wom-

en are not mere instruments for the production of wealth. Wealth means well-being, and it is to be produced for the sake of the human family—not the other way about. Undoubtedly there must be discipline of free men, working together for the common good.

Secondly, *human brotherhood*. As Westcott used to teach, the Incarnation broke down the old barriers between men of different races and classes. Even the difference of sex is to be transcended, and women are not to be regarded as inferiors. Industry is to be conducted in the spirit of mutual service. A man is to think about his duties, before he thinks about his rights. His ambition will be to serve his brother man, and he should be honoured not for his success in the worldly sense, but for the good he has been able to do.

This brings us to the third point, *human responsibility*. Every man has his part to take. St. Paul said: "If a man will not work neither let him eat." Here we must take notice of the vast problem of unemployment, and I wish it were possible to enlarge our subject so as to deal at all adequately with that perplexing dilemma. It is the business of the State to exert every possible effort to secure that every man has an appointed place in the scheme of mutual service. If, temporarily, owing to circumstances, or permanently, owing to infirmity or incapacity, a man is unable to find work provision must be made for his support; but all such relief should be accepted reluctantly and with a strong manly desire to become independent of it. Those who are in honourable employment should be trustworthy in doing each day's work faithfully and well. The policy of "Ca' canny" is contrary to this principle, in whatever walk of life. If each man were given a fair opportunity, then, by the fulfilling of that responsibility, a large part of our social problems would be solved.

These principles may be applied in many different

spheres of action—amongst employers and employed; in buying and selling; in professional as well as in manual work. In brief outline they suggest a possible point of view which would show us a better way of life for all. We Christians firmly believe that if men and women everywhere would follow the way of Christ there would be a solution to our present troubles. Christ offers the secret that would solve our troubles the way of God's will by mutual service and brotherly co-operation. "Come unto Me," He says, "and I will give you rest"—not the rest of idleness, but the easy yoke of work done unselfishly, in a spirit of mutual understanding. But the difficulty is that men will not hear; or they listen for a moment and then pass on; "My people will not consider." When that is so, God will not drive a man. Men are saying today: "We are not machines, and we will not be treated as machines." Quite so; that is exactly what God Himself recognizes. He will not accept the obedience which is compulsory like the obedience of a machine. He does not force the human will to accept that better way which He offers. If a man will not answer, Christ will never compel. He will only stretch out His hands again and say: "Ye will not come unto Me that ye might have life," or, "How often would I have gathered you, and ye would not?"

We all want to be better Christians. We have to aim at absolute loyalty to the standard of Christ—the honest thing, at all costs. We are to ask, not how we can best serve the class to which we belong, but how to serve the common cause of the whole family of God. How long could any strike or lockout last, or any war, if men regarded one another with the sympathy and compassion with which the Father regards this world of sinners?

Of course, this is not easy. There are complications beyond count. We are the victims of all sorts

of compromises. We are fettered by conventions, by the inferior standards of life all around us; perhaps, in some cases, by our possessions and occupations. It is not the actual getting rid of our impedimenta that matters so much as the attitude of holding ourselves loosely towards all but God. We must somehow aim at being free to decide on a basis of "Right or wrong" without bringing in any other consideration whatever.

The Incarnation is Christ's proof that the burning, blazing witness of the Christian life is to be set in the midst of the actual world as it is. "I must be about My Father's business." We must not shut ourselves up. None of men's problems, none of the difficulties that tax the patience of humanity, can be counted as outside the sphere of Christianity. There is not a corner anywhere from which Christ is to be excluded; not a soul anywhere who is to be refused a share in all that the Father has to offer. There is no common concern, no detail of human affairs, but what God in Christ has shown us His relationship to it. So we are to be His saints, not by going into a trance, but by setting about the Father's business amidst the real surroundings of every day.

So when we come up against impossible conditions, we must not shrink. We must set to work to alter the conditions. We must have faith in our message, faith to believe that conditions may be changed, human nature may be changed; faith to believe in the power of love against force, if only we live our message as well as preaching it.

In all this, we must look out on the world with humble eyes, knowing that we ourselves have been forgiven much. We can have faith in people, because we have faith in the Father's love for them as for us. We are redeemed, each of us, that we may belong to something larger than ourselves. We are saved that we may serve.

THINGS OF WHICH I AM SURE

By

SAMUEL M. SHOEMAKER, JR.

WE BELONG to a generation which likes to prowl amongst negatives and derives its hugest joy in spinking the guns of another certainty. This was all very well for a time: it has cleared away a lot of underbrush and helped us in the realm of religion to forsake some ground which it was not worth while defending. But I think that our generation is growing a little weary of negatives and spiritual interrogation points. It is saying with Mr. Chesterton, "It is time we gave up asking questions, and began to look for answers." No man's interior life subsists upon what he does not believe, or upon what seems to him questionable: it subsists rather upon certain ideas which may first have been adopted as hypotheses, but which as time goes on have shown themselves to be such rock as will support him if he stand upon them.

Our preachers are right in giving congregations to understand that they share in the same intellectual difficulties which meet every openminded man today, but they are wrong in confining their remarks to intellectual explanations of the apparent discrepancies between religion and science instead of dealing with the data of definite religious experience. For these are indubitable data. Religion is not more called upon to face the "facts" of science than science is called upon to face the "facts" of religious experience. If religion is again to face the world with power and conviction, it must be because religion has developed a new certainty of religious experience.

I am going to tell to you about seven items of religious experience upon which I myself feel confident, seven things I feel sure of in religion.

First, "I know whom I have believed." St. Paul was talking about Jesus Christ, and I am talking about Jesus Christ. Life is desperately wicked and unhappy and precarious, defiant of interpretation without the golden thread of Jesus' personality and life, dark and full of mystery without the light which the acceptance of His standards certainly sheds upon it.

Jesus lifts all of life for me, making me feel that human beings are worth more than the work they do or the talents they contribute to human progress, and that the adventure of life is a good thing to have undergone, and that I am glad that, without being asked, I was hurtled on to this planet to make the best of it. This kind of optimism is sometimes the offspring of sheer animal spirits, and healthy glands may have something to do with it as well as the grace of God: but when this kind of faith and optimism persists through years of dealing with the twists and perversities of human beings, and with the beasts that lie chained none-too-tightly in the cellars of one's own soul, it is to me the sign of a Presence which is continually giving off radiations of courage and faith and hope and love. I have seen men come into touch with that radium-like personality of Jesus, and I have seen a new heart put into them, seen life re-made and re-directed until you could hardly tell them for the same men at all. Talk about miracles, there is no miracle like putting a good-will in the place of a bad one: turning water into wine is not more of a miracle than that—and for years I have watched that miracle being repeated in men and women of all sorts and conditions. Of one thing I am utterly certain: from the personality of Jesus there pours out such a flow of cheer and strength and light as is found nowhere else in all human experience, and that he who puts himself in the range of that gracious river will have his thirst all satisfied.

HUMAN SIN

Second, I am sure of the fact of human sin. We are living in an atmosphere infected and heavily charged with ideas which utterly negate human responsibility. These are not coming forth from the dens of vice, but from the class-rooms of great universities and the pens of those who claim wisdom. The direct forces for evil, and the most nominally enlightened forces in our educational world, are allied in this effort to break down human responsibility. It is a comforting doctrine to blame all one's sins upon one's heredity or environment, and more comforting still to believe that there is no such thing as sin and that impulse and desire is all the god there is. That there is a direct connection between these ideas, filtering down even to the uneducated, and the amount of crime and lawlessness which is abroad today, none will deny, it seems to me, save someone with an axe to grind. To believe in sin is an indirect way of believing in human freedom, and saying that we are in some sense responsible for our destiny.

NEED OF RELIGION

Third, "I know that the way of man is not in him-

self: it is not in man that walketh to direct his steps." I can put it no more simply and categorically than Jeremiah said it nearly six thousand years before Christ. I know that life was not intended to be complete in the things which are found in this world, but rather was intended to be swung as from a far center, and that center is God. It is a favorite complaint against religion that so many people do so very well without it. I am not so sure. There may be a time when all seems to be going well without it, but in the long last, life demands an interpretation which comes not from itself: God is needed to draw these pieces together into an intelligible whole.

RESULTS OF FAITH

Fourth, "We know that all things work together for good to them that love God." Of nothing in all religious experience am I more entirely convinced than of this. Faith in God does something to the way you look at misfortune. It does not change the facts, but it changes the interpretation of the facts. It does not exempt you from the trials which are common to man, but it exempts you from going under and being crushed by them. There are two ways of asking "Why?" of God when sorrow and suffering come: one is a quarulous whine, and the other is faith confidently seeking the sure but still unrevealed meaning of the experience. Those who "love God" look for His will before their own pleasure, and therefore adopt a high and unselfish, instead of a peevish and personal, attitude toward life.

PRAYER IS ANSWERED

Fifth, "we know that we have the petitions that we desired of Him"—we know that prayer is answered. There has been a good deal of irreligious nonsense talked about prayer, as if we could expect to present a sudden fancy to God and have Him interrupt all His purposes to let us realize it. There are *conditions* of Christian prayer, and they are all summed up in that great verse of St. John "If ye abide in Me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

Watch the achievements of praying lives. Watch great works carried on in different places with never a request for money, but only little groups of Christians on their knees. Remember also that prayer, like virtue, is often its own reward: that in the fellowship with God, the highest dreams of our life are realized. Remember also that the light which breaks in prayer, the comfort that steals upon the soul, the new energy poured into wavering wills—this too is answered prayer. If prayer is unreal to you, either you have not persisted in it, or else you have never surrendered your desires and made them God's, and so fulfilled the conditions of prayer. Something brings these saints and believers to their knees generation after generation: it is that there they find something which they can find nowhere else.

ALL WANT CHRIST

Sixth, "I know that ye seek Jesus." I know that the reason why people continue to come to Christian

churches, even in a cluttered and over-stimulated age when the distractions and competitions are so acute, is that there is a natural affinity between the human soul and Jesus Christ. You are very patient with us preachers, and you give us a good many chances. But you will finally turn away from a man without an emphasis upon Jesus Christ. Humanitarian efforts, and education in the things of religion, and topical sermons have their place; but what brings you people to church, even some of you who do not know it, is that you want to be brought into touch with that radiant personality of Jesus Himself, because somehow He lived human life victoriously, and that is how we want to live. We have all heard of many plans to revitalize the church, and make it more of a force in the world.

One thing alone will do it: to recognize that humanity is still seeking Jesus, and to put Jesus in terms which humanity can understand. We take for granted that our church people know Him well, when often they do not. And we think that to attract outsiders, we must not be too directly spiritual in our appeal, when the fact seems to be that the world is waiting for the church to return to its original mission and message and does not intend to listen to the church until it does.

I am convinced that what you want from the church is a deeper understanding of and a truer relationship with Jesus Christ, that your basic motive in coming here is spiritual, and that when we try to decoy you in with secondary allurements, or nourish your souls with anything less than the radiant Gospel after you get here, we are off our track and cannot long keep your allegiance.

IMMORTALITY

Seventh, after the Christian experience has begun to take place in the life of a man, he comes to feel sure that something indestructible is being created within him. I feel sure enough that death is not the end of personality to say that I know we shall survive it. I am not sure about any of the details of immortality, and I am suspicious of those who draw its outline too clearly. Jesus was strangely reticent about its features, while He was pronounced enough about its reality. I know that if faith in immortality were taken away from us, it would confine the total stage of man's activity to this world and so immeasurably reduce the sense of significance which makes bearable the inequalities and insolubilities of this present world. I know that Jesus rose again from the dead, and that I find a certain high logic as well as a warming faith in the promise "because I live, ye shall live also." Science is of no help to us here: its fingers are not long enough to reach across into eternity: it cannot say whether we do, or do not, survive the article of death. The question belongs in the realms of the intuition and not purely of the mind. Christian experience would almost be a hoax without immortality. You cannot really believe in God without believing in immortality. It is the logic of faith in our Heavenly Father.

That is my faith. It makes a good faith to live by. I have lived an outwardly smooth and happy life, not without inward struggles: but I have vicariously gone through with other people about as much sin and sorrow as life can bear. Where they have taken that faith for their own, I have seen them come out into peace and clarity and purpose. It has worked for me. It has worked for many another. Characteristic Christian faith has in it a lot of unexhausted dynamite. It goes on doing things for human life which human life desperately needs.

If it is not yet your faith, or any part of it is wanting, remember that doubt was never yet solved by ruminating, but only by action. Take all the faith you have, and step out on it bravely. The more weight you put upon it, the more will you be borne up. And when it has yielded you the results which it has yielded to some of us, you too will say, "I know."

A Glimpse of Flaming Youth

A BOOK REVIEW

By

WALTON HALL DOGGETT

IN A recent first novel, written by a brilliant young literary genius a few years out of Princeton, we have a picture of life as lived by the wealthy, sophisticated, modern Society of Maryland, Philadelphia and the south shore of Cape Cod.

The story is interesting, the style is excellent, the emphasis on the beautiful in nature and art and mythology is exceedingly well done, and there are a number of very quotable sentences and humorous glimpses of modern persiflage and by-play in up-to-date college life.

All this is to the good, but when we come to the *raison d'être* of the story, we are dismayed by its futility and pessimism.

The title is inspired by that little touch in Henry IV:

Prince Henry: But tell me, Jack, whose fellows are these that come after?

Falstaff: Mine, Hal, mine.

Prince Henry: I never did see such pitiful rascals.

Falstaff: Tut, tut; good enough to toss; food for powder, food for powder; they'll fill a pit as well as better; tush, mortal men, mortal men.

And the bright-minded, well-dressed, easy-living characters of this book see nothing in life but unrestrained indulgences, the impossibility of finding the answer to their questioning, and, at last, the negation of all effort and growth and evolution in forgetting even what the question itself was about.

The life of Allan Levering, a charming, attractive, magnetic young man, is traced from birth to his twenty-seventh year, when he is about to throw over

MORTAL MEN by Burnham Carter. Albert and Charles Boni. N. Y. \$2.50

his easily won position in big business as an "Assistant Vice-President," and moon away his life on the lovely old Maryland estate which he has just inherited, unmarried and purposeless. He has a background of many generations, all of which, since the first sturdy Lord Allan Levering, ennobled by the last of the Henrys, had been obsessed, stultified and ruined by "wine and women."

His impressive father, Charles Levering, who had occupied the Maryland estate, which had been in the family for two hundred and fifty years, with summers on Cape Cod, had lived the utterly selfish life of the idle rich. "He sat in the banquet hall with his ancestors where the years like a file of butlers brought him viand and the vintage of his desire."

His beautiful wife, Patricia, welcomed an "affair" with a keen-minded, fascinating, musical dilettante, Neil Morrow, which cast a doubt on Allan's paternity, until he developed unmistakable Levering characteristics.

The hero has a well-handled liason with a flaming Trenton beauty, Elaine Walton, while still at Princeton, who deftly brushes the bloom off his young manhood; he is intimate with a famous movie star, Gloria Stewart, with an understanding nature, as soon as New York engulfs him; an attractive young stenographer, Ellen Orven, possessing an appreciation of harbor sunsets, yields completely to his aristocratic and ethetic nature; and an exceedingly well-drawn, lovely daughter of a Philadelphia banker, Peggy Holliday, the sister of his best friend, who is superior to his allurements, loves him devotedly, but Allan will not ruin her life by marriage because he is incapable of really loving any one.

Neil Morrow moulds the sensitive boy into a worshipper of beauty for beauty's sake and dies the death of the frustrate.

Allan's clever best friend, Perry Holliday, comes to an untimely and frightful end as the result of a silly caper in an idle hour, and nothing remains for the hero, apparently, but "wine and women." Allan speaks of reading many books and buying a horse—a *jumper*; "there are few thrills like jumping"—but, "Where are the eagles and the trumpets? Where is the castle he sallied forth to conquer with a wooden sword? Where are the legends Neil once told him? Where are the dreams dreamed a thousand times by a little boy playing on the sand at Cape God, watching the waves thunder in?"

Well, well, is this the ultimate result of a Behavioristic psychology? Is life, really, "A tale,

Told by an idiot full of sound and fury
Signifying nothing?"

We do not wish to do the young author an injustice and must in fairness add, that nowhere does he state that he is expressing his own philosophy, but he is depicting *life as he sees it*, and the result is certainly disheartening, for, in this story, God seems to have evaporated into charming descriptions of the

beauty of our world and "To Allan there was no faith that could be reconciled with the fact that a man must die. It was necessary only to deck the dying with splendor."

We hear much just now in regard to the fact that the "New Young" are being criticised unjustly; that they are always thought of in every generation as "hard reckless, independent, inquiring, impatient of control, and yet rather noble" to quote Rose Macaulay; that our own day is no exception to all the days that have preceded and that thirty years from now the present time will seem restrained and "mauve" to a new generation. I wonder! Certainly not unless wearing nothing has become the style, (I am writing in the midst of the summer bathing of 1929) and "Companionate Marriage" has progressed to only a memory of a suppressing institution; while "the Church" is an outgrown superstition, and the Divine a product of the imagination.

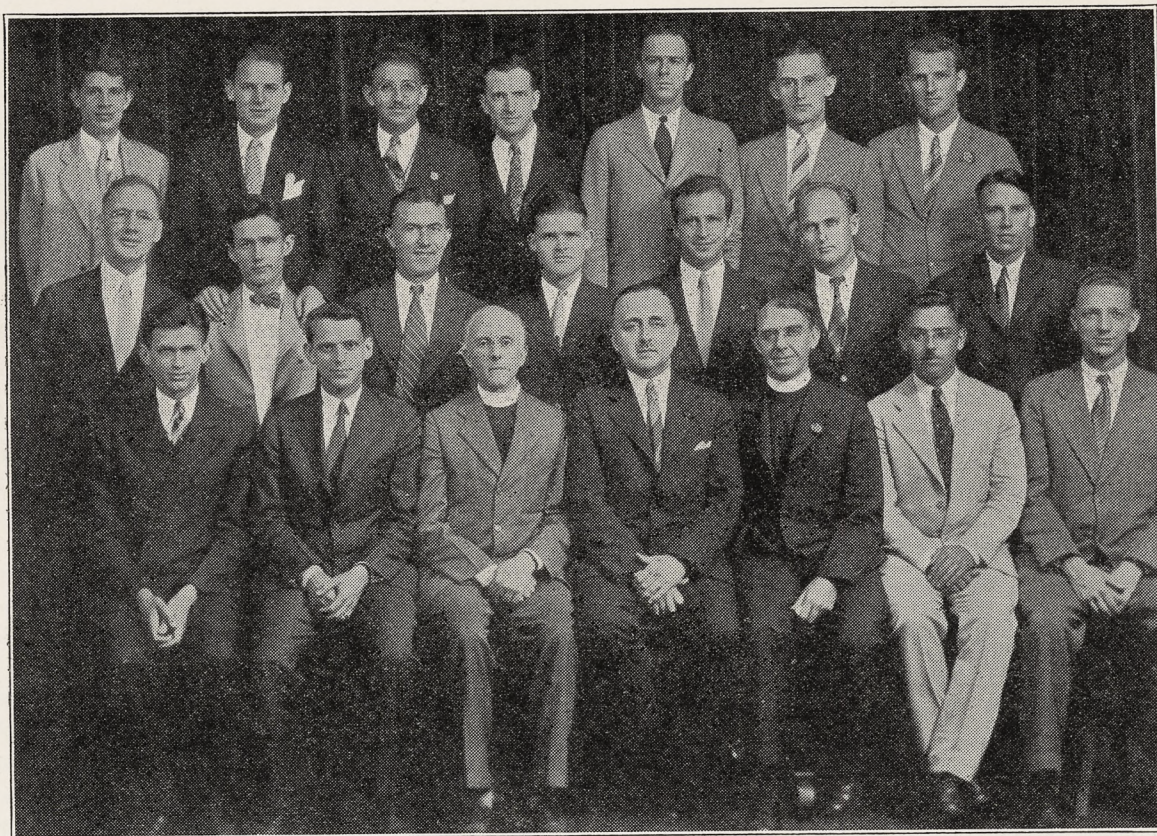
No, I believe we are passing through a moment of tremendous import to the history of mankind:—that the present age can be compared in possible result, with Greece after Marathon, Thermopylae and Salamis with Rome after the Punic Wars; with the conversion of Constantine in the fourth century; the crowning of Charlesmagne Christmas Day, 800, the scientific vision of Roger Bacon in the thirteenth century, and the religious protest of Martin Luther in the sixteenth:—that now, once again, after the passing of four hundred years and the end of the Great War (which was a symptom and not a cause) we are dealing with a genuine time of transition from that which has been worth while, to something that might be better.

And the "flaming youth" of our day can become the vanguard of a new race which shall be free from any shackling traditions and outgrown institutions.

War could become a horror of the days that are done; ecclesiastical emmities might sink into oblivion; the joy of an unfettered relation between man and woman, sublimated by a divine chivalry, could bring joy before it is deadened through the struggle of life; mankind might long for the sanest vision possible, and eliminate that which merely exhilarates and distorts; the fruits of effort could be harvested by the many who are carrying the burden and smoothing the road, instead of flowing into the bulging coffers of the few; all men might dwell together in unity regardless of caste, creed and color; and over all, in all and through all would brood the Spirit of the Divine—Creator, Savior and Inspirer.

We should no longer be just "Mortal Men" for life here on earth would be seen as only one phase of the unending climb to undying stars.

And this is not a picture of the Millennium. It is not a vision of an unattainable Utopia. It is a simple statement of what might be the *next step* in the evolution or mankind, and the clear-thinking Youth of the *Eternal NOW* will achieve it.



NEWS OF THE EPISCOPAL CHURCH

Edited by

WILLIAM B. SPOFFORD

LET me first give you the picture; it is of the summer school in Social Service, about which you have already read something, if you are classified on our files under the heading "constant reader." These young seminary students gather each year in Cincinnati, under the direction of Dr. William S. Keller, whose picture you will find on the cover this week. Now the names; seated, left to right; L. J. Morgan of Bexley Hall, Gambier, Rev. A. C. Lichtenberger, a clergyman of the diocese of Southern Ohio who has been assisting Dr. "Bill" Keller with the work; Rev. Allan W. Cooke of Cincinnati, a parson who has devoted much of his summer to these students (in place of a vacation I rather guess); Dr. Keller, the boss of the show, who has worked like a Trojan all the year to arrange for this school; Rev. Gilbert Symons, clergyman extraordinary of Southern Ohio who has been ministering to the men in various ways; Erie W. Gibberd, who is the superintendent of St. Edmund's Home for Boys at Glendale, and who has been aiding in running the school. Then on the end there is another student, Reginald T. Bliss of Alexandria.

In the middle row, Rev. John L.

Oldham, parson of Martinsburg, W. Va., a brother of Bishop Oldham, who came on to Cincinnati for this summer school, in spite of forty or more years in this life, because he thinks there is something for him to learn on vital social service matters. Then David C. Wright, Jr. of Alexandria; Oscar M. Langley of Berkeley Divinity School; "Judge" John C. Turner of the seminary at Sewanee; Harold H. Donegan of Berkeley; "Judge" Harry B. Lee of the Pacific Divinity School (he drove a Ford across the desert to get to this school); James Washington of Sewanee.

In the back row; Robert C. Beverly of Alexandria; Lisle W. Thaxton of Western; Verne I. Adams of St. John's, Greeley; Francis P. Foote of Philadelphia; "Judge" Duncan E. Mann of Cambridge, the son of Bishop Mann of Pittsburgh; Thomas H. Carson of Berkeley and Douglas Vernon of Union. The "Judges" predominate as you can see, but since it is a title taken upon themselves by the men who are working in the courts I do not see why I should not go along with them.

The men are at work on various jobs—and work is the word. Dr. Keller has a theory, justified or not

I am not going to say, that seminaries are altogether too easy with men, with classes in the morning, lunch and then a long nap until time for afternoon tea. There is none of that stuff in Cincinnati. It is an eight hour day or better. Then in the evening these men who have been hard at it in juvenile court, court of domestic relations, jails and orphanages, gather at the Cathedral in Cincinnati and there have a three or four hour conference, with a set subject being presented by some competent person.

I have already sang the praises of this unique experiment. I therefore paste to my copy an account of the school that appeared recently in a Cincinnati newspaper over the name of Alfred Segal, special correspondent.

From his heavenly abode Christ looked over the city where the hundreds of steeples rose to His glory and the ministers offered lauds to His name. And one steeple lifted itself higher than another, and they seemed like competitive fingers beckoning to Him.

And here and there people were bringing gold with which to build new churches, and men were climb-

ing new steeples that they were building and elsewhere people were tearing down churches to erect bigger and better ones.

The heavens were filled with the mingling hymns of choirs and soloists, and among them were operatic voices which commanded a high price on the earth; for, it seems, it was the opinion that the more costly the song the more pleased the Lord would be with it.

But if Christ were pleased with these things, if the gilded steeples dazzled His eyes, if the operatic voices reached His ears, He gave no sign.

It is related, tho whether it is true or not we don't know and it may be only a legend or only something that comes to us, it is related that His eyes were rather on the city's workhouse. The necks of the prisoners were bent to their work and He could see what was on their backs.

And on the back of one was the load of evil inheritance that he had carried from his birth, and it was ugly with the ugliness of his dirty destiny; and on the back of another lay a burden of poverty which he had carried in all his years; and on another were the scars he had suffered in slums, and they were deep, cutting to his soul even.

And Christ saw no sin of their own on them but only the ill that had been put on their backs; but outside the workhouse people stood holding their noses against the sin of the prisoners, as again an evil smell, and crying: 'Sinner! Sinner!' and many were for taking them to the churches to save them from their sins.

Only here and there were some who said: 'This is not their sin. It is ours because we let these evils be put on their backs.'

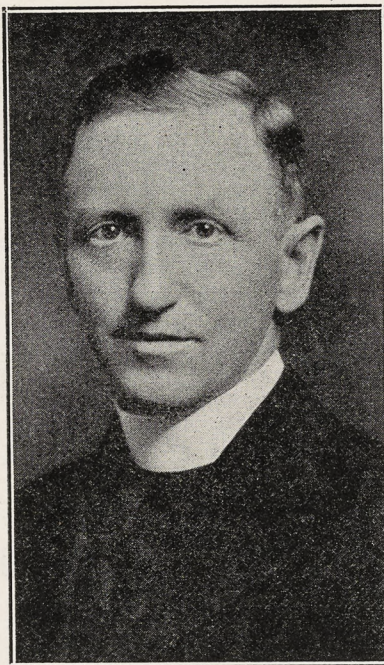
These were few.

The church spires filled the skies, and the voices of the ministers rolled in the heavens declaiming against sinners, and the people came in numbers to the churches, seeking their own salvation, and, having prayed for themselves, they went their ways in content.

But the eyes of Christ were on the prisoners, the loads on whose back were higher than the church steeples even, being the accumulated sins of social injustice in all the years.

Now there are these in the city who believe there is considerable truth in this story, and these say: 'We Christians expect to go to heaven sinless, but when we get there, we may be asked, 'But are you without sin? You tried to save only yourselves and permitted social sins to be heaped on the weak and disinherited. These are your sins.'

And of ministers it may be asked, 'Whom did you save? Was your sal-



REV. F. W. CLAYTON
To Lecture to Congregationalists

vation only for dues-paying members? Did you see the social sin that had been heaped upon the backs of the weak and the helpless.'

These people believe that a minister's duty is where Christ served—at the feet of the disinherited, to create here a more just and lovelier world for all men.

And so, under the direction of Dr. W. S. Keller, young men studying for the Episcopalian ministry, in the various schools of the country were brought to Cincinnati. In their school year they studied theology and church history and the Bible, during these summer months they are studying in the workhouse, the hospitals, the Juvenile Court, the Associated Charities. Their textbook is man himself and they serve the prisoner, the afflicted patient in the hospital, the erring child, the poor who want something of heaven here.

It is called the school in Social Service for Candidates for the Ministry and its purpose is to teach the religion that has to do with altars at which man is served. It teaches men to take upon their consciences the social sins that have been heaped upon the backs of the underprivileged.

* * *

We are giving you this week just a part of our Fall Announcement. On the last page you will see an advertisement telling you that we have in our files a number of articles by the late Rev. G. A. Studdert-Kennedy, which were written just

before his untimely death last Spring. These articles have never before been printed in this country and we count ourselves very fortunate indeed to secure them for our readers. They are, naturally, typical "Woodbine Willie" articles, written with his characteristic punch—the sort of messages well suited for a publication of this sort which is primarily for laymen and women.

In another week we will announce other features which we are confident will please you. May we again urge, especially the clergy, to adopt the Witness Bundle Plan. Ten or more copies will be sent to one address each week. These papers are to be sold at five cents a copy. We bill you for them at three cents a copy every three months. This allows a profit which should enable you to persuade some boy or girl of your congregation to stand at the church door and sell them on Sunday morning. If you, in your announcements, will mention the paper, perhaps calling attention to some article that you think worth the reading it will help, so we are told by those who have tried it. If you are willing to place your order now without waiting for the further announcement next week we shall appreciate it very much indeed. Just a postal card with your name and address, with the number of copies desired, is all that is required. In any case, whether you order at once or not, please read carefully the announcement that will be made next week.

* * *

Not so long ago a large number of laymen of the Middle West gathered at Camp Houghteling in Michigan, at the invitation of Mr. William F. Pelham of Chicago, to discuss the Christian religion and the part that they were to play in spreading the gospel. They were, I suppose, a group of what are commonly called "practical business men." You will be interested therefore in the following recommendations which they finally worked out.

"It is felt unanimously that such driving force toward practical Christianity as was developed should not be confined to those in attendance, but should be projected to other conscientious churchmen," said the statement. "We earnestly believe that a responsive atmosphere exists among men today. We urge upon our fellow churchmen a definite cultivation of the personal spiritual life as the fundamental need of our churches and of our modern environment. This must come through a thorough knowledge of the life and teachings of Jesus as makes them part of our own experience, and such a personal devotional attitude as leads to a

spontaneous consecration of our lives and energies to Christ's work."

The first recommendation was: "In the distracting and often vulgarizing influences of modern life, it behooves all churchmen, including the clergy, to be so scrupulous in personal habits and conduct that there may be no charge of inconsistency with their profession of Christ."

The second "emphatically urged the establishment of family devotions as the backbone of wholesome home, church and community life. This is a responsibility resting chiefly upon men."

Lax church attendance was scored in the third recommendation which said: "There is too largely prevalent among boys an idea that men graduate from obligations toward the Church at maturity. Men only can correct that impression. Opportunities for the extension of the Christ life amongst boys and young men challenge men of the Church to qualify themselves for leadership of these future churchmen and citizens. These opportunities present themselves through the media of Church schools, boy scouts, boys' clubs, the Brotherhood of St. Andrew and similar organizations, as well as through individual association. We accept the challenge for ourselves and pass it on for primary consideration by all Christian men."

An organization definitely of men in each parish and mission with such a program as will "bind the men together as an integral and positive element in Church life," was the fourth recommendation. Such an organization was described as a "reservoir from which service in all Church activities may be drawn."

The fifth recommendation related to responsibilities of wardens and vestrymen. They should be "leaders in all matters pertaining to Christ's work," it said. "We suggest that the earnest consideration of parishioners be given to the spiritual as well as other qualifications of proposed vestry men. Wardens and vestrymen should be inducted into office by a

formal ceremony in the chancel." The recommendations concluded:

"Finally, if this conference represents a cross-section of lay opinion, the conclusion is that our Church people need more than ever such a visualization of the life and teachings of Jesus by the sacraments, by preaching, by teaching and by practice, as may become realized in every-day life. The heart of Christianity is evangel-

istic and missionary. No man or woman can avoid the responsibility of representing Him in home, church, social and individual contracts. The value of that representation depends upon the extent to which Christ's character as the Son of God and His philosophy of life have been incorporated into our individual lives."

* * *

The death of Mary Eliza Perry of

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Tarboro, North Carolina, on August 8th, at the age of seventy-five, draws attention to a long life of service to the Church. Mrs. Perry's husband was the late John William Perry, for more than thirty years missionary and rector at St. Luke's Church (colored), Tarboro. They were students together at St. Augustine's School, Raleigh, where Mrs. Perry's mother was matron, and since their marriage in 1882 until Mr. Perry's death in 1918 they worked together for the Church and for the good of their race.

Mrs. Perry was confirmed in 1873 by Bishop Atkinson. Except for seven years when she was matron of St. Athanasius' School, Brunswick, Ga., her life was given to the work at Tarboro, where she and her husband built the church and the parish school, and were a power for good in the community, testified to with pride and affection by white and colored people alike.

A son, William A. Perry, is known to many Church people as the former head of St. Athanasius' School. He is a Yale graduate and has since studied at Columbia and Harvard. He is now principal of a public school in Columbia, South Carolina. The son-in-law, Rev. M. M. Weston, succeeded the Rev. Mr. Perry as rector of St. Luke's. His wife teaches in high school, and her sister teaches in the parish school. A grandson is a senior at Columbia.

This brief summary of part of one family's record shows something of results obtained among our Negro people when the Church provides the best it can offer in training for those whose ability and serious purpose can build it into enduring character.

* * *

The Church of the Good Samaritan, Oak Park, Illinois, was organized two years ago. Since that time, under the leadership of the Rev. Mansel B. Greene, rector, the church has built a rectory and a combined parish house and church, and according to William J. Chambers, a vestryman of the parish, is exerting a strong influence on the community. One of the most important agencies of the parish is the Neighborhood Men's Club, which will resume its meetings early in September after the summer vacation.

* * *

If we can take the word of a newspaper correspondent for it the Roman Catholic Church is apt to proclaim a new doctrine as a protest against what they consider the exaggerated fashions in women's dress. A Chicago newspaper last week stated that a large number of influential Roman Catholic leaders had petitioned the pope to proclaim the doctrine of the Assumption of the Virgin Mary as one that is officially held to be

"of the faith." To quote from the newspaper story:

The dogmatic statement of the doctrine of the Assumption of the Virgin Mary, which affirms her ascension into heaven bodily as well as spiritually, it is held by the petitioning leaders, will have considerable influence in the Catholic church's efforts in favor of the dignity of Italian women and will give weight to the growing protest against exaggerated fashions in women's dress.

* * *

The Rev. F. W. Clayton, rector of All Saints', Omaha, is to lecture on the Inner Life at a conference of Congregational ministers to be held at Doane College, Nebraska. It is Dr. Clayton's belief that Church unity will be brought about through a better understanding of each other's point of view, and with that idea in mind he has selected a subject upon which all can agree, since all Christians are united in the belief that personal religion and an understanding of the teachings of Jesus is badly needed today.

* * *

Bishop Griswold of Chicago is again seriously ill, according to a statement received from Bishop Wise of Kansas who is summering with him in Ontario. The nature of his illness is not stated, but it is thought that a surgical operation will be necessary and to that end he has entered a hospital for observation. Two years ago he was taken critically ill and operated upon and for a time it was

feared that he would not recover. Bishop Griswold is in his 67th year.

* * *

Naturally those of us connected with a Church publication expect many complains, and few of us are disappointed. I received a new one the other day when a kind lady hopped on me a bit for "speaking of the Bishop's office as a job." From the little conversation I have had with Bishops I had supposed that it was, but I may be wrong.

* * *

Writing in the Diocesan Chronicle memorial issue for the late Rt. Rev. Charles Henry Brent—a paper issued monthly by the Bishop's office of the Missionary District of the Philippine Islands—Mr. E. L. Watson, a long time friend of Bishop Brent, and once closely associated with him in the early days of the

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civil government in the islands, says: "The Bishop had been here less than a year when he realized that something should be done for the hundreds of young men, the flower of American manhood, who were coming out by shiploads to government service and to business houses. These pioneers were extremely young; they were away from home and its restraining influences for the first time; they had no place where they could meet socially; and there were many insidious temptations in the Orient to which it would have been pitiful to have had any of them succumb. The Bishop therefore conceived the idea of a club for athletic and social purposes and the Columbia Club—a most unique institution—came into being. It is open to all men of the Caucasian race, irrespective of creed, sect, religion or social standing. The only thing the Bishop insisted upon was that there should be no sale nor consumption of alcoholic liquors on the premises. Other clubs that have come up all about it are growing rich and prosperous through revenue from their bars but the Columbia Club has existed and grown through all the years without this source of revenue generally believed necessary to financial success in the Orient."

* * *

For the tenth consecutive summer the Rev. C. R. Bailey, rector at Revere, Massachusetts, has been in charge of Trinity Church, Hoboken, New Jersey.

* * *

St. Luke's Hospital Training School, Manila, held its nineteenth annual graduation exercises on the lawn adjoining the nurses' home, ten nurses receiving diplomas. Graduation time at St. Luke's, on an evening such as one finds only in the tropics, is always an enjoyable occasion, with its setting of trees, flowers, with lights strung from tree to tree across the wide stretch of the compound, and in the background the indistinct outline of nipa huts. This year's class is composed of nurses from the Mountain Province, two former students of mission school at Bontoc, Cebu, Occidental Negros and Bangkok, Siam.

* * *

The Sixth Annual Conference of the Episcopal Young People's Association of the Diocese of Chicago will

be held at Taylor Hall, Racine College, Racine, Wisconsin, from August 29th to September 2. Members of the faculty include the Very Rev. Robert S. Chalmers of Dallas; the Rev. George Rogers Wood, of Madison; the Rev. Howard Brinker of Chicago; Rev. Frank Don Fenn, of Minneapolis; and Mr. Harold Barlow, of Milwaukee.

* * *

I have this brief message from Captain Mountford of the Church Army; "You have probably heard that some wise guy has re-named flappers and called them Bungalows, because they are painted in front, shingled behind and have no attic."

* * *

The Rev. Walter H. Stowe, rector of St. Mark's, Denver, has resigned to accept the rectorship of Christ Church, New Brunswick, New Jersey.

* * *

My golf game really ought not to be mentioned here. It certainly is neither "Church" nor "News," though I am not sure, judging from golf exhibitions that I have seen several Bishops put on, that my game is not "Episcopal." But the few remarks that I have made here on golf have brought in enough letters to convince me that there are those of you who expect a report from me. The other day I was headed for that goal of all duffers—breaking a hundred. Going nice; long drives, good approaches, and fair putting. The 13th hole was a mean water hole. Plunk went the first ball a foot from the bank—shooting three off the tee. The second ball was 200 yards up in the air

and 50 yards from the tee. Of course in the water. Then a couple of sweet young things came along and gave me more attention than they could possibly give Bobby Jones in a match for the open championship. I suggested that they go through. "No we will wait, thank you. But isn't it too bad to lose all of those nice new balls." Just how many I put in the water after that I am not sure—the three pirates playing with me said five. At that I suppose they were better able to count than I was. The net result of that hole was fifteen strokes. What my grand total for the 18 was doesn't matter. But I am going to break that hundred yet—water or no water.

* * *

A diocesan conference on evangelism for laymen is to be held at the Church of the Epiphany, Chicago, September 6-8, under the auspices of the Brotherhood of St. Andrew. The conference is to be conducted by Captain Casey of the Church Army,

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assisted by Captain Hurworth who is over here from England for a time to help out his American brothers.

The conference is to be a preparation for a Mission to be held in Jefferson Park and the other parts of the neighborhood of the Church of the Epiphany, when it is hoped that we may not only demonstrate lay-evangelistic work but also reach many who would not otherwise know and follow Christ.

* * *

Increasing the breadth of its scope, Golden Rule Sunday observance after six years of operation is now launched as an international, internominal, and inter-racial movement, with a program of "good works" to which all mankind can subscribe.

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While no report of the world's most outstanding needs has as yet been rendered by the Committee on Research and Survey, comprising a body of experts in that field, suggestions from its advisory board, indicate needs that are overwhelming in their immensity and bring one to a new realization of the scope for this new universal movement. For the present the needs of underprivileged children will be stressed.

With millions of children starving in China, due to famine and fighting of which they are the innocent victims, it is probable that that country will receive a large part of the contributions made in 1929, Golden Rule Sunday date having been fixed as December 8. Sharing with China, will be unmet needs under our own flag. These have not as yet been determined upon but attention has been called to the suffering in Porto Rico, which is still staggering under the blow dealt to its crops and industries by last September's hurricane. So great is the poverty there that more than one-half of the children in the rural districts subsist on one

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Golden Rule Sunday observance not only creates a medium for international philanthropy but stresses the spirit of giving and sharing to such an extent that established and customary sources also reap benefits.

* * *

Miss Christine Barr has been loaned to the Missionary District of the Philippine Islands by Bishop Roots, for a year of service and will be stationed at St. Luke's Hospital, Manila, as nurse in charge of the training school during the furlough of Miss Lilian J. Weiser, director of nurses.

* * *

The other night St. Barnabas House, Los Angeles, was awakened by the police who brought a very aged woman and asked that she might be kept for the night. The officers, who had found her on the street, could not speak to her and she could speak no English. She was crying and cried most of the night. The following morning Father Cotter was called to the rescue to find out who she was, as nobody in St. Barnabas House could make her understand. Fr. Cotter found the old lady sobbing in the sitting room and thinking she was Mexican spoke to her in Spanish. On hearing her mother tongue the old lady was overjoyed and dried her tears and was induced to eat her breakfast, which she no doubt did with *buen gusto*. She was 90 years old and lived with her son who was a workman. She had gone out from her home and could not find her way back as she could not give the name of the street or the number of the house. She, however, knew her own name. On being asked if she was a Roman Catholic and attended any church she replied in the affirmative, adding that she went to a Mexican church. With that slender information to go upon Miss Treat went to the Mexican church in Pleasant Street and there found out that her relatives, who had missed her, had gone to the police office. On going there she found them. They came back in a police car and took the old lady home after many expressions of gratitude to St. Barnabas House.

* * *

Young people are calming down, are seeking realities in life rather

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than the usual "kick" which comes from some activities prevalent today, in the opinion of Miss Clarice Lambright, Rochester, N. Y., who has charge of the young people's work of the Department of Religious Education of the National Council. What young people need more than anything else, Miss Lambright believes, is better example on the part of parents and adults.

"The great aim of youth today is happiness," said Miss Lambright while in Chicago recently, on her way to summer conferences for young people. "The boys and girls are rapidly discovering that the kick which comes from some of the things they have tried is only temporary. Experimentation has shown them that such do not bring happiness. They are seeking something more substantial.

Youth wants life and religion brought down to personalities, to individuals, to realities, Miss Lambright declares. Generalizations find little response with him.

Is youth irreligious? Not in the opinion of Miss Lambright. On the other hand, she says she finds a growing interest among young people in religion and faith. As for the responsibility for any digressions from the desired ways of life, Miss Lambright places such squarely upon the shoulders of grown-ups.

"The big difficulty with young people today is that they haven't the proper example from adults," she said. "Grown-ups have been just as guilty of many of the so-called modern sins as youth.

"Young people have not been made to feel that religion, Christianity, is something which one can live every day. It has been presented too much in theoretical fashion. Whenever a youth can be shown that his religion is something he can practice seven days a week and that it is practiced by grown-ups, he readily responds."

Miss Lambright also believes that parties and social entertainments are no longer of paramount interest to youth as far as his religious training is concerned. In fact, she says such forms of activity are being dropped from young; people's programs in many instances.

* * *

The Bishop of the diocese of Anking writes that things are looking up in the diocese.

"I really think that the Diocese is making considerable progress. The Chinese, both clergy and laity, are taking a continually increasing share of responsibility, even in some cases financial responsibility, which I have always found very difficult to pass on to them, and with a reasonable degree of peace which seems highly probable, I think the progress will become apparent in the near future."

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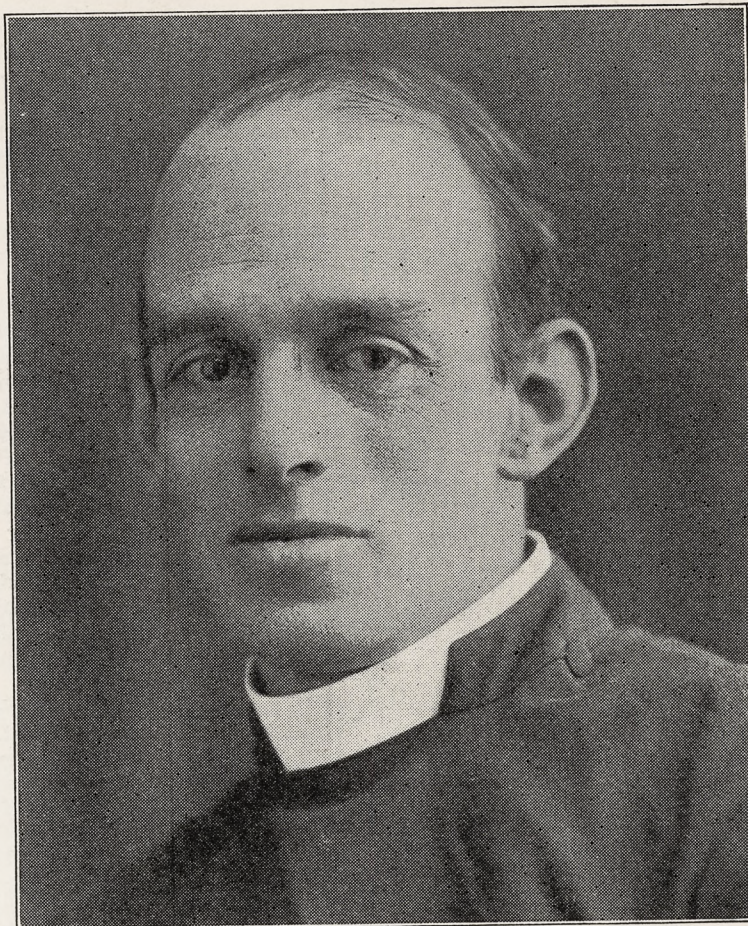
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