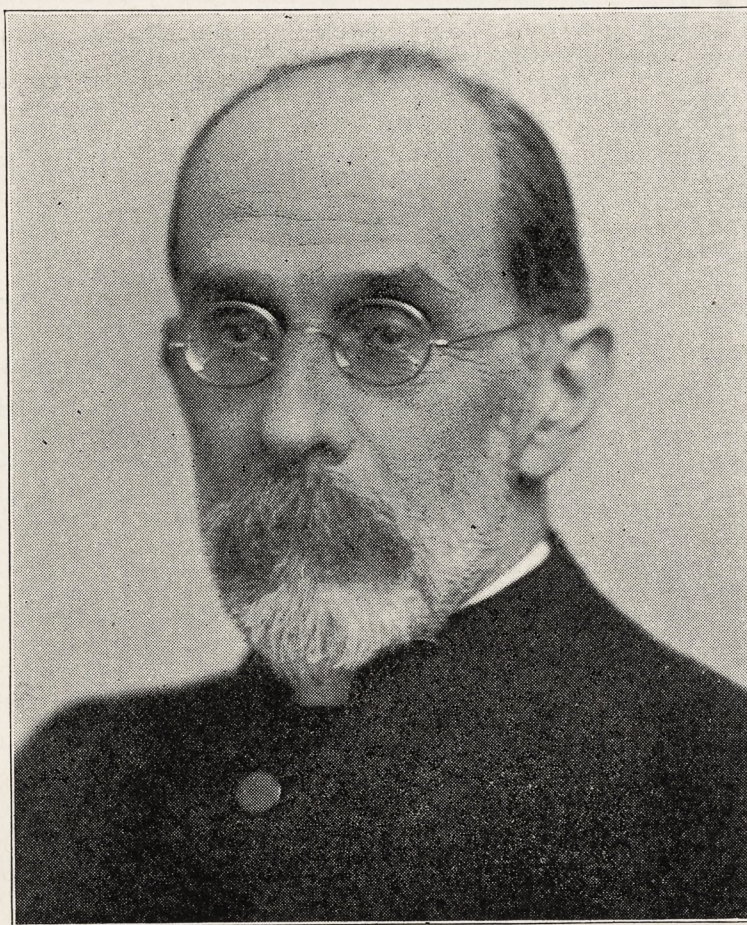


BASIS OF CRITICISM—by Bishop Johnson

The **WITNESS**

CHICAGO, ILL., OCTOBER 3, 1929



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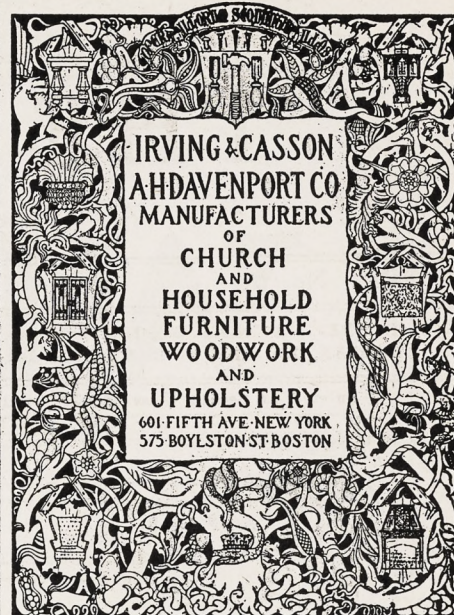
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THE BASIS OF CRITICISM

By

BISHOP JOHNSON

THERE is a story of the colored man who wanted to be separated from his wife because she was always pestering him for money, asking for a dollar now and again for two dollars most every day. When asked by the judge how much he actually gave her he replied, "Oh I don't ever give her any but I don't like being pestered."

This is about the attitude of a good many Church people toward the mission of the Church. They never give anything but they do not like being pestered about it.

The National Council is a body of men, selected by General Convention to perform a certain task which the Church has committed to them to undertake. This group of representative Churchmen receives no salary, devotes considerable time to the work entrusted to them and comes back to the Church with a statement that, if the work is to be discharged, then those who committed it to them must furnish them with certain supplies.

At once there arises a protest which in time hardens into a complex and produces an attitude of suspicion and complaint, which, for want of a better object, is directed toward those servants of the Church who labor at 281 Fourth Avenue, although they are responsible neither for the sums appropriated nor for the assessments made. Like the advertisements of gasoline they seem to have been "made to stand abuse." The complaints that are made are usually in inverse proportion to the sums given for the work. Those who give the least are very apt to be most vociferous about that which they ought to give and don't.

These protests are usually based upon one of these grounds: First, they object because their allotment is proportionally unjust, but inasmuch as nearly every diocese with which I am familiar believes that its quota is too large it is difficult to see how it can be redivided without increasing the protest. If ten people have to raise a sum of money and each of the ten believes his share is too great, how can you redivide the obliga-

tion so that there will not be greater discontent than there was before.

Second, they object because they accuse those who spend it of being extravagant, although experts who have been asked to examine the facts at 281 Fourth Avenue assure us that the overhead is exceedingly low and the methods particularly effective.

Third, they object because they individually do not believe in missions, which after all is a criticism of the Master and His Church rather than of our feeble efforts. The National Council is merely doing that which He bade them to do and which those who represent the givers in General Convention have directed them to do.

The real difficulty with the malcontents in my judgment is that they begrudge the service that they are asked to render, and in order to salve their conscience raise these objections regardless of the principles involved. Like Sam they don't give anything but they dislike being pestered about that which they know they really ought to give.

We hear a great deal today about too much standardization in the Church, but as a member of the National Council recently stated: "That is just what is lacking in the Episcopal Church, for the Church gives the Council something to do and sets no standards." How can you have standardization when there are no standards and each individual parish and diocese does that which is right in its own eyes?

As a matter of fact all that 281 Fourth Avenue does is to set before the Church methods that by experience have worked and, if adopted enthusiastically, would probably accomplish the result. The difficulty is that a large number of our constituency object to the obligation rather than to the method by which they are asked to discharge it.

The strong are not anxious to carry the burdens of the weak, and the weak are irritated and peevish because they feel that they are asked to do too much. As a matter of fact the quota levelled on the Church

is ridiculously small in comparison with the ability of her members to discharge it. I will guarantee that in any given year our Church people throughout the United States give ten times the sum asked by their Church to schools, colleges, Y.M.C.A.'s, Y.W.C.A.'s, Community Chests. These ought they to have done and not left the other undone, for those who fail to take care of the needs of their own household are parasites on the household that they encumber.

To give money to those without is commendable but it does not relieve the giver in any degree from assuming cheerfully his share of the household expenditures in the family to which he belongs. The member of the family who neglects his own household is worse than a pagan, even though he may be a generous pagan.

It reduces itself to the same proposition in the long run and in the last analysis; if you belong to a home, Church, club, nation or what not, you are going to try to play the game according to the rules or you are going to give as an excuse for your failure to do so that you do not approve of the officials who are administering the rules.

It may be that there are those who cannot meet the budget because of poverty, but that is a lame excuse if you have money enough for luxuries and improvements.

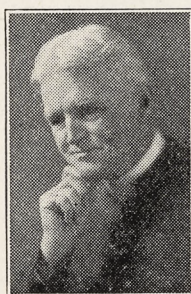
The difficulty is that so many people put their conclusions as their major premise. Their conclusion is that they do not want to give their share for the work of the Church. This they make their premise for the declaration that those who administer this obligation are doing it in the wrong way.

This in my judgment is the first step toward being a piker. The word may not be elegant but is descriptive.

Depression

By

JOHN RATHBONE OLIVER



John Rathbone Oliver

PERHAPS the commonest type of Psychosis, from which people suffer nowadays, is what is commonly called a "Depression."

Feelings of mental depression may develop into a clean-cut depressive psychosis; that is, into a definite mental illness. On the other hand, they may remain merely on the surface of the mind, without effecting it very deeply.

The mental phase, which is the opposite to the phase of depression, is a condition of elation or excitement. In this phase the patient's mind works too fast; he talks too much, he is constantly on the go, he does not sleep; he is conscious of an invading sense of happiness; everything in life seems so easy. Then the mind is like a steam engine that has lost its governor; or like a motorcar, standing still, with its engine running at top speed.

In the depressive phase, the mind is like a motorcar that is trying to run at full speed uphill, with ALL

THE BRAKES SET. The mind is blocked. Concentration is impossible. The power to make decisions is impaired or temporarily destroyed. A deeply depressed patient takes an hour to put on his shoes, because he cannot—simply CANNOT decide which shoe to take up first. Any attempt at thought involves so much mental friction that he becomes easily exhausted. And over all lies a black, menacing cloud of self criticism, or self recrimination; an absolute conviction that he has committed some unpardonable sin, or has wrecked his life so completely that there is no hope for him anywhere. He longs for change; and yet whatever he does change to, he is dissatisfied with, and wishes that he had done something else. Often the mental torment becomes so great that death seems the only possible release, and self destruction the only cure.

Religion, of the emotional type, does not help in such conditions. Because the illness is an illness of the emotions, not of the intelligence. Depressed patients will tell you that they have lost their faith; that they have no religion left. This may be true, if such patients mean by "religion" that dreamy, sentimental sense of happiness that is aroused by a "powerful sermon" or some old, hymn-tune, and that so many people mistake for a sense of God's nearness. Of course, such emotional reactions are helpful, and are to be welcomed with thankfulness, when God sends them to us. But, if a man or a woman's religion means nothing more than this, then, when they go through the Dark Valley of Depression they will find that they have lost "their religion" indeed. On the other hand, if the depressed patient has learned how to hold fast to his Master, in the midst of dreariness and unhappiness, if he can say with Job "Though He slay me, YET will I trust in Him,"—if he has learned to seek in the Sacraments a source of objective, loving strength,—then, he may feel, in his hours of darkness, that God has withdrawn the help of His presence, but at the same time, he will KNOW that, somehow, underneath are still the Everlasting Arms. He may lose the COMFORT of his faith; but he will never lose his religion.

There are some patients who pass first through a phase of mental elation or excitement, and then drop into a depression. The depression, on the other hand, may come first. And there may be perfectly lucid periods between the two phases. Hence, we call these conditions, Manic-Depressive psychoses. Or else Cyclothymic attacks. For "thymos" means in Greek "The emotions," while "cyclos" means a circle. So that "cyclothymic" means an illness of the emotions that runs in a circle, from depression to excitement or vice versa.

In connection with these attacks, to which so many people are subject, there is one thing that must constantly be kept before the patient's mind. Cyclothymic psychoses are "BENIGN" conditions. They ALWAYS come to an end. No depression was ever known that did not sooner or later clear up completely. And when these conditions do disappear, THEY LEAVE THE MIND AS UNIMPAIRED AND AS NORMAL as they found it.

The physician may not be able to do very much to shorten the period of this mental suffering. He must, however, PROTECT the patient from himself. And it is the manifest duty of parents and friends, when dealing with some depressed member of their families, to seek medical advice at once, and, if necessary, to place the patient in some hospital, where he or she can be under constant supervision. If this is not done, there is danger, often imminent danger of self destruction.

But if the physician and the hospital cannot greatly shorten the period of a patient's mental depression, they can very often make it bearable; they cannot only protect, but also help to turn the patient's mind away from himself for a little while, or to occupy it so completely in some simple manual task that the poor tormented brain can get a few moments rest from the agony of the depressive trains of thought, that go round and round until the mind is as sore and as sensitive as an open, constantly irritated wound.

A depressed patient may not seem to get much help from his "religion." But he or she can get a great deal from "the practice of it." Too seldom has a depressed patient in a hospital access to the sacraments. They should have such access. In the sacraments, I believe that they would often find the help, that they cannot give themselves and that we physicians are often so helpless to offer, even with all our science and training.

Questions and Answers

By

CLEMENT F. ROGERS

Questions should be sent to the editorial office of The Witness to be forwarded to Professor Rogers at London University.

QUESTION: Does it matter what a man believes? Isn't it better to live a good life?

Answer: Certainly. But why not do both? Why not live a good life and know clearly why you live it? If you have got to choose between one and the other of course it matters more what we do than what we think. But, after all, the intellect is part of our human nature, though not the most important part. As long as men will ask questions we must be prepared to give the best answers that we can. We cannot cut our intelligence out of our religion so we must have creeds and dogmas.

Question: Why do people quarrel so about religion?

Answer: For the same reason that they quarrel about politics—because it matters. Nobody quarrels about whether you ought to crack an egg at the big end or the little end, because it does not matter in the least which you do. But how we live and are governed in this world does matter; and how we live and shall continue to live after death matters also. Human nature being what it is, when people talk about things that matter they are apt to get rather heated about it. It is a pity, but it is better than being supercilious and indifferent. On the whole I prefer the bigot to the "superior person."

Hearts and Spades

By

CAPTAIN B. F. MOUNTFORD

Head of the American Church Army

"WHEN the offering began, the Song of the Lord also began." So records an old chronicler, and the age which produced Christian social reformers produced also song-writers.

Foremost among these stands Charles Wesley, and his hymns are in use in all the churches. The grand and mysterious incident of Jacob's wrestling with the Angel, was made the groundwork of his poem, "Come, O Thou Traveller Unknown."

He it was too, who gave us "Soldiers of Christ Arise" and "Jesus Lover of My Soul," and "Hark! How All the Welkin Rings."

The age needed song, needed congregational hymn-singing. Concerning this, one writer said "Psalm-singing is become a vulgar business in our churches. The tax of praise is collected from a solitary clerk or some bawling voices in a singing loft: the congregation may listen, if they please, or talk in whispers, or gently take a nap."

What Romaine said of the London Churches is applicable to not a few non-Episcopal Churches I know of today. He wrote, "Among us, psalmody is performed by some few, set by themselves in a singing gallery, where they sing to be admired for their fine voices, and others hear them for their entertainment."

The Evangelicals set to work to reform this, and to compile hymn books. Apparently it was no easy thing to get folks singing even when books were provided, and Romaine in the preface to his collection of hymns, scolds his people "for sitting, lolling or using any indolent posture," during service, but sweetly adds, that even if they disregard his wishes, "*I will not unchristian you.*"

As late as 1813 Bishop Howley tried to forbid the use of hymns in London, and in 1820 Bishop Marsh of Peterborough forbade all hymns in his Diocese.

But when people get religion they *will* sing. "When the offering began, the Song of the Lord began."

Toplady poured out his "Rock of Ages"; Oliver—"The God of Abraham Praise!" Perronet broke forth with "All Hail the Power of Jesus' Name!" Cowper—"Hark! My Soul, It Is the Lord" and "O! for a Closer Walk with God" and (perhaps after one of his bad mental periods)—"God Moves in a Mysterious Way."

Prominent in John Newton's legacy of song are such well-known favorites as "How Sweet the Name of Jesus Sounds," "Glorious Things of Thee Are Spoken," "Approach My Soul the Mercy Seat."

There were, and are, those who contend that this School of Religion was alienated from the intellect; that apart from their poetry, the early Evangelicals left no great literature behind.

With that we are not at the moment concerned. What interests me more, just now is, that when men,

priest and lay, fell in love with Jesus, they soon got busy. *Hearts propelled Spades.* Schools, prison disciples, savings banks, church building, slave freeing, Evangelical preaching, took up their time.

When lives are surrendered to the control of our Saviour and Master, men readily look around for means of investing their lives according to God's will. As another writer phrases it in this paper of July 25th, "The very best way for you and me to build a new world, is to be the hands and feet of Christ, touching others one by one for Him."

Cheerful Confidences

By

GEORGE PARKIN ATWATER

A RALLY

IN EVERY part of our land are small parishes and missions. Only about one-fourth of the total number of our parishes have more than 200 communicants.

It is obvious that the smaller places cannot have all the advantages of a large parish. But they have compensating features. The smaller places need not envy the large parishes. The latter have their own troubles. The smaller parishes may be just as interesting, and inspire just as much devotion, and affect the lives of the people for good and care for the children, just as effectively, as the large parish.

Large parishes are apt to grow cold and impersonal. A limited number of their members are involved in the work. A fairly large number of attendants may have no vital contact with the parish, and may have no friends and very few acquaintances in the congregation.

But the small parish may more readily overcome this difficulty. The circumference is closer to the center.

I have often heard rectors or active workers in small parishes say of certain individuals: "They are members of this parish, but they take no interest in it, and they very seldom come to church."

It is taken almost for granted that the persons in question are at fault. But would it not be the part of wisdom to assume for the sake of experiment, that the parish itself is at fault. We are all human beings, and no ecclesiastical organization can conduct its affairs in such a way as to imply that it can ignore the laws and forces which control human behavior.

I believe that a good start could be made toward enlisting the indifferent in a small parish, by a parish rally.

Such a rally should not be a service, but a friendly gathering in the Parish House. Every indifferent person in the congregation should be invited personally by a member. And the member should make a real effort to bring the people he has been asked to invite.

The Rally itself should be carefully planned. Every person present, especially the "indifferent" should receive some personal attention. He should have a "sponsor" who would introduce him.

There should be no musical program. Perhaps two

or three songs could be sung by the entire group.

There should be a few simple contest games, especially intended for the participation of the people who are not well known, and for the "indifferent." Their names should be announced. Simple awards, such as a rose, or a small box of candy should be made. Every person, whom you are trying to interest, should receive a moment's attention from all.

Refreshments might be served in a box, holding four portions. The box is numbered. Tickets bearing numbers are distributed. The four persons holding the ticket for a box should share it. Some wise person might distribute the tickets in such a way as to obtain the best group results.

The rector should make a short speech, and make it human. The appeal should be to the natural desire of people to stand by each other. Everyone should go home saying, "I had a good time, and I made some friends."

Before Sunday a short pastoral letter should reach each family, written in friendly and not solemn manner, asking for the support of the services. And the effect thus begun should be followed up by the rector's visit, and by the continued concern of the devoted members.

I realize that all this may seem a very trivial and frivolous way to promote the Kingdom of God. We like to think that searching appeals, urgent exhortations, illumined idealism, and evangelistic fierceness will do the work. But the Church is a fellowship. If the home never had a relaxed and gay hour, in which mother and son danced together, and father and daughters sang around the piano, and then all made candy in the kitchen, it would be a dull home. The young in heart would escape as soon as they could. So if the household of the Church never has its relaxed hours, and a little frolic, why, the result is that the sexton need not dust so many pews.

Book Reviews

CHRIST AND MODERN EDUCATION; by the Rev. Charles E. Raven, D.D., Henry Holt & Company, New York.

Religion is not—or, rather, is but should not be—a department of life, but the atmosphere and background of life's wholeness. Therefore it can be emphasized at any time and in any place, provided the teacher understands it himself. But, as was long ago said, Religion cannot really be taught, it must be caught. And we can only catch things from people who already have them.

Canon Raven insists rightly that the greatest Christian teacher was Christ. Therefore, he says, let us go back, in our schemes and systems of education, to the principles of Jesus. That means to parables, to question and answer, to the practical details of conduct. And starting with this premise, he presents a comprehensive plan of Christian education as one hopes it may one day be realized.

This helpful book is the outcome of the deliberations

of the International Missionary Council, which met at Jerusalem in 1928. Canon Raven, whom many of us know in connection with the great work that is being done at Liverpool Cathedral, was at the meeting in the interests especially of some solution of the world wide problems of education.

H. Adye Prichard.

* * *

THE RELIGIOUS EDUCATION OF ADULTS; by *Leon C. Palmer. Morehouse Publishing Company.*

The title of this book has an uncomfortable sound. The cynically minded among us sometimes wonder whether it is possible to educate an adult in anything, particularly religion.

But, if this accomplishment is within the bounds of human achievement, all the information, suggestions, helps, programs, devices, appeals, inducements, and methods are admirably outlined by Mr. Palmer. Even to a somewhat jaded student of pedagogic lore there is a great deal that is fresh and stimulating in these pages.

When will the Church learn that it must soon make a true and courageous effort to face the real problem of Religious Education, or suffer consequences that may be even beyond the repairing power of the Holy Spirit? We can do a great many other things—but we do not seem to be able or willing to teach!

H. Adye Prichard.

* * *

OUTLINE OF BIBLICAL CRITICISM; by *the Rev. W. J. Foxell. Morehouse Publishing Company.*

This very simple but comprehensive little book is the outcome of a series of lectures delivered to laymen in London. It presents in a very clear way the conclusion of modern—and so-called higher—criticism.

The laymen need to have more of this higher criticism given them officially by their pastors and masters. Many of the clergy need it too. The word "higher" has no moral significance—and so no one need be afraid of it. But the more it is understood the higher may be their appreciation of the essential truth and value of the Bible, despite its manifold and glaring inaccuracies.

Especially good is Dr. Foxell's explanation and summing up of the Synoptic Problem. There is nothing radical in the book, which is surprising when one considers how full it is of common sense.

H. Adye Prichard.

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Heroes of the Faith

B. M. SPURR

ALMOST a generation ago, B. M. Spurr went as chaplain to the state penitentiary of West Virginia. He found there a great population of men and boys from mountain homes who had been brought up in almost complete ignorance. The homes from which they came were destitute of any idea of clean living, either moral or physical. Many had been given no spiritual training, and seemed more like wild beasts than like Christian men.

So Chaplain Spurr of the penitentiary became Archdeacon Spurr of the mountains. He set out to spread the knowledge of the Christian life, and also of physical health and cleanliness among the communities of the mountain dwellers. He undertook to do under such conditions for the whole of man what certain of the great parishes in New York City were then successfully inaugurating as institutional work.

Under great disappointments and at the cost of much privation, he finally won people here and there throughout the church to share his vision. As a result of his teaching and preaching, almost all of the institutions in the diocese of West Virginia are the fruits of his life-long devotion to the inspiration which came to him while he was doing prison work in Moundsville.

Archdeacon Spurr's headquarters are at Moundsville, where he lives as manager and chaplain of the Reynolds Memorial Hospital and Training School for Nurses. These two institutions do a very successful work not only in caring for all sorts of sick and needy ones without regard to race and religion, but also in training and graduating nurses who learn that they are to be "cup of cold water" women as they go about their work.

But the archdeacon's field is much broader than this. In the eastern end of the diocese, in the Blue Ridge mountains, five miles from Charleston, stands the Sarah Sprague Upham Memorial House, a settlement house which has served the religious, social and physical needs of the people for twenty miles of territory.

Then there is the Sheltering Arms Hospital, Orphanage, Home and Training School for Nurses at Hansford; the School of the Redeemer and teachers house at Ansted, in the Allegheny Mountains, where children are given a regular course of training in the industrial branches.

Then there is Saint Andrew's School at Blue Ridge, and Trinity Institute, mother of all the institutional work in the diocese.

All of these places are centers for evangelical effort which touches from two to twelve preaching stations.

To Archdeacon Spurr the Cross of Honor of the Order of the Sangreal was awarded this year. His citation reads:

"Because in an obscure and difficult field he has called into being a Christian community, applying the gospel to the whole of life."

I. St. J. T.

NEWS OF THE EPISCOPAL CHURCH

Edited by

WILLIAM B. SPOFFORD

THERE are two famous Blakes—Sheriff, pitcher of the Chicago Cubs, about whom we will hear more when the world's series gets under way, and Bishop Edgar, Methodist, who has been presiding at a Methodist conference in Illinois. If I could choose between the two for a companion to knock about with I would take the Sheriff, even though he chews tobacco and uses profanity on trying occasions. The Bishop, on the other hand, is a perfectly proper gent, so steeped in righteousness that he feels that the Twelve Apostles would have hardly been fit companions for him to play with. At least he told the Methodist brothers at this conference that the Apostles "were a tough lot of fishermen who quarreled and swore and were self-seekers." He went even further and stated that he didn't believe that Peter, James and John could get into the Methodist Church. He is doubtless right in that. I am rather surprised that the Bishop, being a Methodist, didn't also accuse them of occasionally partaking of strong drink, but there is no reference to this impropriety in the report of the address—probably an oversight on the part of the reporter. The Bishop does make it clear that there is a vast difference in the character of these early Disciples and the present-day followers of the Lord, which is a real gain for Christianity I think, since it gives a lot of honest-to-goodness folks who are critical of the churches because of its leadership a chance to line up with Peter, James and John. They will be nearer Christ in such company, in spite of their worldliness, than they would be in that household of the righteous, presided over by Bishop Blake.

* * *

It is always interesting to know just how the vote went in these elections of Bishops. Last week we reported that the Rev. Harwood Sturtevant was elected Coadjutor of Fond du Lac but we failed to present the box score. There were three nominated: Dr. Butler of St. Paul, Minnesota, Father Burton of the Order of St. John the Evangelist and Mr. Sturtevant of Racine. On the first four ballots the votes were practically the same; Father Burton received 19 votes of the clergy and 58 votes of the laity, while Dr. Butler received 8 clergy votes and 61 lay votes. In these first four ballots Mr. Sturtevant received 2 clergy votes and 3 lay votes. On the fifth ballot Mr.



REV. H. ADYE PRICHARD
Addresses Connecticut Clergy

Sturtevant was elected unanimously. The figures speak eloquently.

* * *

Folks generally are rather stirred up over the affair at St. Matthew's, Brooklyn, where the rector, the Rev. W. S. Blackshear published an announcement in his parish paper asking Negroes to stay away from the church. Mr. Heywood Broun, who writes a column for a daily paper, has used it as a peg on which to hang his potent thoughts, the clergy used the incident as a sermon topic during this dull season, all of the papers have given much space to it, and now a group of clergymen who call themselves The Conference of Younger Churchmen, have issued a statement, which was of course headlined, condemning Mr. Blackshear's action and professing their love for the colored brethren.

There isn't a great deal to say for Mr. Blackshear's action and I am always eager to join in with my brothers in thoroughly panning anyone who doesn't quite come up to the standards of our profession. It is the great American indoor sport. But I do feel that we must be careful not to be put in the position of that gang who were anxious to heave stones at the woman taken in adultery. After all Mr. Blackshear, Texas born, did what all of the parsons below the Mason-Dixon line would have done, with complete approval, under similar circumstances,

and what, I dare say, most of the members of the Conference of Younger Churchmen would do if their parishes were located in the South. Sitting on the porch of our country club, which excludes not only Negroes but most whites, amusing ourselves by panning Mr. Blackshear for his lack of the real stuff isn't going to get us very far. After all we don't want another Civil War to develop out of this, and it is quite possible that folks in the South are going to get a bit huffy at being told by us enlightened northerners that there isn't a Christian anywhere to be found south of Baltimore. How about getting Mr. Hoover to call a conference over the incident before it goes too far?

* * *

Bishop Paul Jones, soon to take charge in Southern Ohio for Bishop Reese who is seriously ill, was the preacher last Sunday at the Cathedral of St. John the Divine, New York. Also, after my scornful remarks about the sermons that were preached in New York on Labor Sunday, I should report that the pulpit of the Cathedral was occupied on Labor Sunday afternoon by Mr. John P. Frey, a vice-president of the American Federation of Labor. He was there, of course, on the invitation of Bishop Manning, who always invited an outstanding representative of organized labor to give the address at the afternoon service on this particular Sunday.

* * *

For the past couple of years the Federal Council of Churches has sought to cultivate good will among the children of the world by sending gifts to the children of various countries. Last year Friendship School Bags were sent to the children of Mexico, while the year before, as you remember, dolls were sent to Japanese children. This year metal treasure chests are being sent to the children of the Philippines.

As in other years the children of the United States will be asked to send to the children of the Philippines a personal letter of friendly greeting with a goodwill message, together with such articles as crayons, drawing sets, games, scrapbooks, harmonicas, sewing kits, paper dolls, puzzles, handkerchiefs and beads. In addition, it is hoped that every Friendship Treasure Chest will contain at least one book. Even though the Filipino children learn English in their schools there are very few public libraries.

There is therefore a great need of good books.

* * *

The Rev. M. B. Williams, rector of the Incarnation, Chicago, has been appointed in charge of churches at Marshall, Lexington, and Carrollton, Missouri, with charge also of the extension work in the counties of Saline, Lafayette and Carroll, just to keep him from being idle.

* * *

Next week we should have a report of the meeting of the House of Bishops, now in session at Atlantic City. There are to be two missionary bishops elected, Wyoming and Hawaii.

* * *

At a meeting of the executive council of the Diocese of West Missouri financial budgets for the year 1930 were adopted. The administrative budget calls for the raising of \$15,800.00 and the missionary and education budget calls for \$29,500.00. The field campaign for the meeting of these budgets will be inaugurated the first of November and the Every Member Canvas will take place between December 1 and 15.

* * *

The clergy of the diocese of Springfield (Illinois) met in annual conference at Decatur last week, the laymen meeting at the same place a day later. The Rev. "Freddy" Deis, national field secretary of the National Council, was the leader at both and told them how to successfully raise money for the work of the Church—get the rank and file informed of the work of the Church was the remedy he suggested. Tell them of what the Church is doing for humanity and they will give. Chance right there for me to suggest that you persuade them to find out by reading—adopt the Bundle Plan, etc.—but I will pass up the opportunity.

Definite steps were taken to launch a One Day Income plan which it is felt will bring in the full sum asked from the National Council from the diocese.

* * *

A conference on Evangelism is to be held at Springfield, Illinois, October 22 and 23 for the dioceses of the Mississippi Valley. Eight Bishops have agreed to be there and Bishop Johnson is to be the leader. There will be conferences on various phases of evangelism, the whole conference being topped off with a big mass meeting at Christ Church.

* * *

"Not five per cent of college students fail to attend church because of intellectual doubt or misgivings. It is extra-curricular and social activities that are responsible for students failing to attend church." Thus declared the Rev. H. H. Mitchell, rector of St. Mark's Church, Moscow, Idaho,

and student pastor for the University of Idaho, in an excellent paper on "The Priest and Pastor in the Church of God" delivered before the fall clergy conference of the Missionary District of Spokane which was held at All Saints' Cathedral, Spokane, Wash., September 17th and 18th.

Each morning Holy Communion was celebrated by the Rt. Rev. Edward M. Cross, Bishop of Spokane, who delivered a meditation. After the laying of preliminary plans for the opening of the new Cathedral of St. John the Evangelist Spokane, on October 20th, conferences and discussion about the Every Member Canvas and the reviving of the district paper occupied the balance of the time.

* * *

The Brotherhood of St. Andrew has launched an extension campaign in the diocese of Pennsylvania. The diocese has been divided into ten districts, each represented by a clergyman and a layman on the diocesan committee. During the next four weeks supper conferences are to be held in each district at which the plans and opportunities of the Brotherhood are to be presented.

* * *

And just to let you know that reformers are quite impartial in their censorship the National Sunday School Union of England is to bring out a special edition of the Bible from which all references to sexual matters and all exciting episodes has been blue pencilled.

The story of Potiphar's wife in the

National Sunday School version omits many of the details of the King James version. What Potiphar's wife said to Joseph is left unsaid, the situation being summed up as follows: "His master's wife cast eyes on Joseph and tempted him to do evil."

What kind of woman Dalilah was, the National Sunday School version does not say, the editors preferring to leave the matter of her virtues and vices to the reader's imagination.

* * *

Eugene O'Neill's play "Strange Interlude" which won the Pulitzer Prize for 1928 has been barred as immoral in Boston. A group of clergymen in Massachusetts, headed by Bishop Babcock, has sent a letter to every minister in the city urging them to support this action on the part of the mayor. As a result many of the clergy in their sermons condemned the play.

* * *

On the 16th of September Bishop Fiske dedicated the newest church building in the diocese of Central New York, St. Alban's in Scottholme, a rapidly growing section of Syracuse. It is a modest stone structure so built that it may eventually be turned into a parish house when the parish becomes sufficiently large to have a larger church.

* * *

Progress has been made all along the line in Syracuse. St. Philip's colored mission has a beautiful new church, with parish rooms; improvements have been made in All Saints', built but four years ago; a fine new

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partments may be guided to deal wisely in the important matters committed to them by the Church.

* * *

The Church School for Teachers in the diocese of Long Island, under the management of the diocesan board of religious education, begins its sessions Monday evening, October 7th. There will be two courses, each of ten lectures; they will be given, one at 7 and the other at 8:05 each Monday evening from the date mentioned. The Rev. Professor Burton Scott Easton, of the General Theological Seminary, will give a course on the Life of Christ, and Prof. C. E. Benson, of the School of Education of New York University, will give a course on the Psychology of Teaching and Learning.

* * *

The Rev. R. Ridgely Lytle, Jr., superintendent of the Church Extension Society of Rochester, N. Y., has resigned to accept the rectorship of St. Andrew's, Wilmington, Delaware. He has been in charge of the work at Rochester for five years.

* * *

An effort is being made by the Friends (Quakers) to secure a 400 acre plot, half in Canada and half in the United States, to be converted into

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a park to be a perpetual peace memorial.

* * *

The Rev. W. H. Pettus, rector of Grace Church, Everett, Mass., thought it would be nice to have a junior choir. He said so, set a time for a rehearsal, and asked those interested to come. Forty-five boys and girls were on hand, proving to him at least that the way to interest youth in the work of the Church is to give them something to do.

* * *

How many churches have a real

service on Thanksgiving? In England they still carry out the old custom of offering gifts in kind at their harvest festival—fruits, vegetables, flowers, etc. I know of one parish in the country where this is done, the gifts later being distributed to the needy. There is a great opportunity for a real service—a real day—with a dinner and festivities in addition to a unique service.

* * *

The clergy of Connecticut met for a three day conference at Choate School last week. There were ad-

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dresses by Bishop Acheson, Dean Weigle of Yale Divinity School, the Rev. Elwood Worcester of Boston and Canon Adye Prichard of New York. Then there was an open forum conducted by the Rev. William T. Hooper of Hartford and Rev. F. O. Budlong of Greenwich.

* * *

The school for church workers in the diocese of Massachusetts is to be held at the Cathedral, Boston, each Thursday from October 3 to December 5. Subjects: the Prayer Book, Life of Christ, Church History, Drama, Psychology.

* * *

The Rev. E. V. R. Stires accepted, declined, again accepted and finally declined a call to the rectorship of St. Martin's, Providence, R. I. The Rev. A. E. Saunders of Tulsa, Oklahoma, has therefore been called and has accepted.

* * *

Rev. M. M. Goodwin has resigned as rector of the church at Marlboro, Mass., because of ill health.

* * *

The Rev. Herbert E. P. Pressey has resigned his work in Oregon to accept

the rectorship of St. Mark's, Augusta, Maine. He has a brother also in the ministry, both sons having been ordained in the church where their father is rector, Trinity, Portland.

* * *

The Ascension, Auburn, Mass., is to receive \$25,000 by the will of the late A. H. Boss of Cranston, R. I. The sum of \$50,000 has been left to St. Andrew's Industrial School at Barrington, R. I.

* * *

Rev. C. C. Roach, who has just returned from a year's study abroad, has accepted an appointment as curate at the Good Shepherd, Hartford, Connecticut.

* * *

St. Paul's, Gardner, Mass., is to build a new \$15,000 rectory.

* * *

The new parish house of St. Mary's Church, North Bellmore, diocese of Long Island, was formally opened recently. Many of the pastors of local churches were present. Archdeacon Duffield was the guest speaker.

* * *

Dr. William Lyon Phelps, Yale professor, was the preacher at Christ Church, Cranbrook, Michigan, on the 22nd of September. Other notables who have occupied pulpits in and around Detroit during the past few weeks: Bishop Wise of Kansas and the Rev. Joseph Fort Newton.

* * *

St. Paul's Cathedral, Detroit, has recently lost by death one of its most valued members in the person of Miss Julia B. Mason who died about the

middle of August. Miss Mason was 45 years a choir mother, beginning in 1884, under Dr. Clark's rectorship in old St. Paul's on Congress Street, when men and boys made their appearance for the first time (in this parish) in a vested choir and continuing throughout the tenure of office of four consecutive deans. The services in the Cathedral on Sunday, September 15, were memorials to Miss Mason. Bishop Page made a memorial address at the morning and also at the evening service.

* * *

The Rev. Gardiner Day has begun his work as assistant at St. John's, Williamstown, Mass. Mr. Day is to work especially among the students of Williams College.

* * *

The new House of the Good Shepherd in Binghamton, N. Y., erected at a cost of \$100,000, has recently been opened. Through its erection, this home for aged women has been able to double its capacity. While the house has been opened, it will not be formally dedicated until All Saints' Day, when Bishop Fiske of the Diocese of Central New York will hold the service of benediction which has been delayed until the completion of the chapel and altar, to be erected as a memorial to Mrs. Wilson E. Tanner, wife of the rector of one of the Binghamton parishes.

* * *

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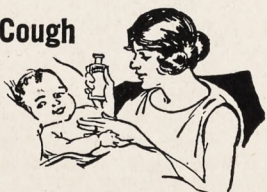
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guilty by the Senate Investigation Committee of having stood in the way of peace in its desire for gain, according to the Rev. Dr. Henry Darlington, preaching at the Church of the Heavenly Rest, New York.

With the meeting of Prime Minister Ramsay MacDonald and President Hoover we shall be witnessing the application of the teachings of Jesus Christ, which we comprehend today far better than the early disciples did, Dr. Darlington maintained.

"It is indeed most extraordinary that they, with all their traditions, prejudices and background," he said, "could so faithfully and accurately have recorded his sayings, the dynamic force of which they never realized.

"If they could suddenly be brought into the twentieth century, I think they would be astounded to see the nations of the world honestly and sincerely trying to adjust their relationships so as to live together in peace and harmony. They had always imagined that people would be in conflict and that while God was One and men were brothers, yet He was partial, for He allowed some of His children more advantages than others."

Dr. Darlington urged that "laying aside party allegiance, every follower of the Nazarene should back and support President Hoover in this noble and great work which he is doing, for in supporting him in his efforts for international peace we are supporting the teachings of Jesus."

* * *

Intelligent people facing a choice between fundamentalism and liberalism without the alternative of the traditional Catholic faith are between the devil and the blue sea, the Rev. Dr. Selden P. Delany declared at the Church of Saint Mary the Virgin.

Liberalism, he said, was proclaimed by "muddle-headed religious teachers, who hold that the facts of the Christian creed are both true and not true at the same time. It simply dodges the issue. It is eternally sitting on the fence. The whole superstructure of the Christian religion rests upon these facts as a foundation. If they are not true, the whole edifice will sooner or later collapse. Why prolong the agony by telling people that these things are symbolically true? Who wants to believe a religion that is based on falsehood?"

"The case for fundamentalism," Dr. Delany said, "is equally weak, although its advocates are often fanatically zealous and believe themselves to be prophets of the Lord, raised up to defend the true faith against heretical attack. Fundamentalism is simply Bibliolatry. Its adherents are Bible-worshippers."

Dr. Delany attacked the liberals for

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their dogmas of the modern mind—"that miracles are impossible, that God never has made a revelation of Himself, that there are no supernatural realities, that grace is a delusion, that there is no infallible religious authority on earth, and that this life is the only life of which we are certain."

While often proclaiming these dogmas with an arrogance and complacency ill-fitting to preachers who gloried in their tolerance, Dr. Delany said the liberalists interpreted the great facts of the faith merely as poetical allegories.

The fundamentalists, on the other hand, he pictured as children of those who persecuted Copernicus, burned witches, condemned images and transformed the joyful Christian Sunday into a Sabbath hedged about with taboos.

"Today they are making fanatical attacks on science, because it teaches evolution, which after all only means change or development and was taught by the earliest of the Christian fathers," he said. "No wonder that intelligent people today will have nothing to do with fundamentalism. If the only alternative to fundamentalism is liberalism, then they are indeed between the devil and the deep sea."

Dr. Delany then pictured the Catholic faith as the alternative for intelligent seekers of religion. Born before the Bible, the faith has no fears of scholastic research or scientific discoveries. Living through 1,900 years, he said, the church still offered guidance in matters of morals.

* * *

Bishop Moreland of Sacramento, preaching at the Cathedral, New York, feels that we in this country are rather weak in the head.

"The United States leads the world in inventions, in big business, and in finance," declared Bishop Moreland, "but how weak are its intellectual achievements in comparison with its infinite possibilities. It has been a long time since Walt Whitman wrote the last great song of democracy, 'Leaves of Grass.' We are still waiting for an epic of the Civil War, an Iliad of the Forty-niners, and a worthy telling of the marriage of the Atlantic and the Pacific in the Panama. Where are the artists and the poets who will uplift the soul of America?"

"We are lagging intellectually," said the Bishop, "because thousands of people whom we meet daily although we must remark their lovable qualities, are so immersed in pleasure, or so absorbed in their business that their spiritual side has become paralyzed. There can be no nobler sacrifices, no enthusiasms, no devotion to ideals without an awareness of God

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Daily, 7:15, 12 and 4:45.

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Rev. George P. Atwater, D.D.
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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.

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.

St. John's, Waterbury
Rev. John N. Lewis, D.D.
Sundays: 8, and 10:30 A.M., 7:30 P.M.
Holy Communion: Wednesdays and Holy Days, 10 A. M.

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
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Rev. E. Reginald Williams
Hackett Ave. and Bellevue Place
Sundays: 8, 9:30 and 11.
Gamma Kappa Delta: 6 P. M.
Holy days: 10 A. M.

St. James, Philadelphia
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cultivated by obedience to the spirit of Jesus Christ."

Bishop Moreland said that the modern fight against disease, a crusade which has virtually destroyed the horrors of leprosy, yellow fever and the dreaded bubonic plague; modern inventions which former ages would have considered miraculous, and modern programs to alleviate suffering and increase happiness throughout the world are akin to the miracles accomplished by Jesus. They represent, he said, the power inherent in the spiritual instinct which always has been a part of men; they are merely "triumphs of spirit over matter."

"It will be millions of years before we discover and practice the things which Jesus taught," said Dr. Moreland, who suggested that Jesus had demonstrated this century's latest achievement, television, to Moses. "He is the goal of evolution—the whole purpose of the world is to bring people to the fulsome of Christ."

* * *

Ups and downs of mission operation are illustrated by Bishop Nichols of Kyoto. He reports that the kindergarten in Kanazawa has been closed. It has never had an adequate building and has had no playground. Prosperous Buddhist kindergartens have been established there, and the Canadian Methodist mission maintains an excellent one, so it was unwise to continue ours so poorly equipped. On the other hand, in Koriyama, our kindergarten has been able to maintain such high standards that if the demands upon it could be met, it would become too large to do thorough Christian work for which it is intended. It is therefore limiting the number of children to be received.

About a year ago, Japanese Christians connected with our newest parish in the city of Kyoto, known as the Shimogamo Church, came to the conclusion that a kindergarten ought to be opened there. Bishop Nichols assured them that while he would be glad to see the kindergarten opened, he could not give any financial assistance. So the congregation turned to and employed a teacher. They had no satisfactory building but in good weather it was possible to hold the kindergarten out of doors. The number of children increased. They employed a second teacher. After a few months, their experiment was so successful they felt justified in trying to secure money for a building and once again they secured the whole amount, \$600, themselves. The building is ample for their needs and suitable for special Church meetings. There are now forty-two children enrolled and everybody is proud and happy over what has been accomplished through their own

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efforts. Shimogamo Church has only twenty communicants, none of them wealthy people. Mr. Ajima, the deacon, has done a very good work and is a man of faith and zeal.

* * *

This may be old stuff to most of you. If so I am sorry—just skip it yourself, but leave it in the paper for the benefit of any who may not have seen it. It is said to have been written by a young working girl in England.

Lord of all pots and pans and things,
since I've no time to be
A saint by doing lovely things or
watching late with thee
Or dreaming in the twilight or storm-
ing heaven's gates.
Make me a saint by getting meals or
washing up the plates.
Although I must have Martha's
hands, I have a Mary mind;
And when I black the boots and shoes
thy sandals, Lord, I find;
I think of how they trod the earth,
what time I scrub the floor.
Accept this meditation, Lord, I
haven't time for more.
Warm all the kitchen with thy love
and light it with thy peace;
Forgive me all my worrying and
make all grumbling cease.
Thou who didst love to give men
food, in room or by the sea,
Accept this service that I do—I do
it unto thee.

* * *

"I believe that the parents are at fault in most of the homes where the children are social problems. They should set an example and bring religion into the home. It is religion which will unite the family and give a new interpretation to life." So the Brooklyn Eagle quotes Mrs. Lawrence M. Judd, a former Brooklyn girl, now wife of the new governor of Hawaii. Besides being the mother of four children, Mrs. Judd is a

leader in Church work and social welfare. She is educational secretary for the Woman's Auxiliary in Hawaii.

* * *

During his few months as rector of St. Chrysostom's Church, Chicago, before he left to become Bishop of Lexington, Bishop Abbott presented a class of 76 for confirmation and had about 20 more persons under preparation.

* * *

Progress in the churches: this

summer there was an exchange of preachers between England and Germany.

* * *

A conference on Church Unity is to be held at St. George's, New York, November 13-15, under the auspices of the Christian Unity League. The Rev. Peter Ainslie of Baltimore is to be the outstanding leader.

* * *

Bishop Griswold of Chicago has returned to the city fully recovered from his recent illness.

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