

SILENCE by John Rathbone Oliver


The **WITNESS**


CHICAGO, ILL., MARCH 13, 1930





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SILENCE

By

JOHN RATHBONE OLIVER

IN THE monasteries of the Middle Ages there was one sentence that was constantly on the lips of the Novice-Masters who were training young men for the religious life. One meets with it over and over again in the old records of monastic existence. "Speech is silver but silence is pure gold."

In our modern American life there is very little place for silence and it is a state of mind most difficult to achieve. Nevertheless, it is possible for a mind to preserve an inner state of silence even on a modern street amidst the blair of motor horns, the rattle of trucks and the noise of many voices. The man or the woman who can train themselves to achieve a state of inner silence has won something that is indeed more precious than silver and more valuable than most of the noises of the world.

Silence is, of course, a relative thing. A motor car that is running quietly and efficiently is silent when compared with another car which rattles and backfires and makes intollerable noises. The atmosphere of the inner office of some great financier is silent when compared with the ticking of typewriters, the rushing to and fro of messengers and the chattering of clerks in that same man's ante-room. Of course, such comparative silences may be no silences at all. The mind of the great executive in his quiet, inner office may be so full of the noises of contending ambitions, anxieties and annoyances that there may be more real peace in the mind of one of his chattering clerks in the outside office than in the mind of the great executive, himself.

Every man and woman who has any interest in what we call sane mental hygiene should seek occasionally some place or some environment in which the petty noises of the world are temporarily shut out. It is not only because silence is restful that such occasional retreats into it are necessary but rather because silence

is necessary if we have any desire to hear those voices that are ordinarily drowned out by the conflicting noises of the world. When God spoke to the infant Samuel he had to call three times before the boy could place himself in such a receptive state of silence that he could distinguish between the voice of Eli and the voice of God. People, however, must not expect to get much help from occasional periods of silence unless they practice silence as a habit of the mind. The ordinary person who is dashing down to business in the morning may occasionally be tempted to stop at the door of some church and may slip into the shadows to sit or to kneel for a few moments in the quiet atmosphere of the place. The noises of the City seem suddenly far off. But unless the person has learned to practice silence in his or her own mind the quiet that surrounds them soon becomes oppressive. They feel nervous, frightened and dash back into the street where they are engulfed in the waves of that noisy life which they understand and in which alone they are comfortable.

If people would only realize how necessary silence is to mental health they would make a practice of it and would find themselves happy and at rest in an atmosphere of comparative noiselessness. The constant discordant, raucous sounds that beat in upon our minds day after day cannot help but do harm to the fineness of the inner perceptions. In the old, brutal days people used to make a man deaf by firing a heavily loaded pistol close to his ear. So nowadays people grow deaf in a physical way to the finer values of sound because their ears are so continually overwhelmed by the cacophonies of everyday life. It is a wonder to me that any love of music remains among a people who live as noisily as we do. But if our appreciation of silence and of the finer nuances of sound become gradually

destroyed by endless assaults upon our material sense of hearing, how much more must our inner sense of receptiveness be dulled by the noisy ways in which we think and live. Many men and women have never learned to think quietly. Their thinking is a noisy process and every decision, every concentration fills their minds with mental noise. All the more reason, therefore, why we should train ourselves in silence. The common idea of Lent is that of a period in which people "do without things." I suggest that some of us should try, this Lent, to get away from our noisy ways of thinking and to seek regularly some spot in

which the noises of the world are for a while absolutely withdrawn. In such an atmosphere we can begin to practice silence. After a while we shall be able to maintain the silence and peace of our minds even in the midst of the most clamorous environment. There are few prophets nowadays. There are few men and women who can say "Thus saith the Lord, God." They do not hear God speaking to them. They cannot hear Him because of the noise that fills their thinking and their doing. Until some of us at least have learned the habit of mental silence we shall not be able to hear the Voice of God when it speaks to us.

JESUS THE PROPHET

His Message for the World Today--III

By

G. A. STUDDERT-KENNEDY

THE second great principle of Jesus, which is contained in this saying: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," is the principle of responsibility, the responsibility of men to God.

Every power that a man possesses is a trust to him from God for the use of which he is responsible. Responsibility was the needle's eye through which the rich and heavily burdened camel might hope to pass by the grace of God.

If, in his riches, the rich man recognised an awful and dangerous responsibility; if he did not allow his riches to cut him off from the working fellowship of God and man, but set himself with all his heart and mind to use them according to God's will and for the glory of His Kingdom, he might save his soul alive, and hear God's great "Well done!"

This principle of responsibility is stated clearly by Jesus in the parable of the talents. It is from this story that the word talent has come to be used in its present sense of inherited capacity or natural endowment. Jesus being a realist recognised the fact that men are born unequal. We are by nature differently and very unequally endowed. There are, in every generation born, men of one, two, three, and four talents. We are born unequal, and cannot by any system of education or reform be made equal.

The only way to reduce men all to one level is to reduce them to a dead level. We shall never be equal until we are dead. We cannot make the man of one talent equal to the man of four, though we might, by tyranny and persecution, make the man of four talents almost equal to the man of one. We can level men down, but we can never level them up.

These natural and inevitable inequalities are the

cause of much misery and sin, because we fail to use our talents with a sense of responsibility to God.

THE VICIOUS CIRCLE

The man of many talents says: "These are mine to use for myself, and I have a right to use them as I will." The man of one talent says: "What is the good of bothering? Life is unjust and unfair. He has four and I have only one." Tyranny, envy, and hatred are the inevitable result. There arises what we in modern times call class war. Our misuse of our natural inequalities becomes stereotyped and fixed into our customs, laws, and institutions, and social strife and discontent threaten to tear the working fellowship into pieces.

We pass laws to restrain the man of four talents, and to protect the man of one, but the strong man uses his talents to over-ride or get around the laws, and we go round in a circle, and always will, unless we recognize the principle of responsibility. We only break the vicious circle as we get more and more men who look upon every power they possess as a trust from God to be used according to His will, and for the glory of His Kingdom.

When the principle of responsibility is recognised, then the talented man, the naturally rich man, becomes a public servant. The greatest becomes the servant of all. Instead of allowing his riches to cut him off from the working fellowship of God and man, the rich man sees that it brings him closer to it. He has much and, therefore, owes much to God and man, and he spends his life discharging the debt.

This is the basis of the Christian social order. As Jesus put it to His disciples when they were quarrelling about who should be greatest: "The Kings of the heathen lord it over the people, and call themselves

their benefactors. That must not be the way with you. He who is greatest amongst you must count himself as least, and your chief must be the servant of all."

A HIGHER PURPOSE

The third great principle in the saying: "Man shall not live by bread alone," is the principle of purpose. The only way to secure for all a higher standard of life is to set before all a higher purpose for living.

So long as men continue to live the animal life, eating, drinking, lusting, breeding, and looking for nothing more, they must live under the law which governs animal life, the law of mutual conflict and death. There is no poverty amongst animals because death, with magnetic mercy, lays its great hand unerringly upon the weak and weary and sinks them back to sleep.

Without the Father's knowledge truly no sparrow falls to the ground, and yet the sparrows fall. God does feed the birds of the air, and clothe the lilies of the field, that survive in their natural struggle for existence, but He cannot much more clothe men unless they seek first the Kingdom of God.

So long as our life purpose remains on the level of the beasts, the law of the beasts must be our law; the world must be a jungle and hunger be its lord.

Therefore, let your first thought be not what ye shall eat or what ye shall drink, or wherewithal shall ye be clothed, for this is the low life purpose of animals and animal-minded men; but seek ye first the Kingdom of God, the reign on earth of justice, mercy, honesty, and mutual love, and all these things shall be added unto you.

This principle of purpose is one that we are slow to grasp, and our commonsense view of life, the view, that is, which we accept without examination and act upon without question, is that everyone looks after himself, and minds his own business. It will be free of competition work, but for the good of all in the end. Jesus says that it cannot and will not do anything of the kind. On the contrary, so long as men are content with this low life purpose, and live like the beasts, by bread alone, so long will there be poverty, misery, and war upon the earth.

WASTED ENERGY

The fallacy which underlies the Gospel of enlightened self-interest as the Saviour of Mankind, is the over-optimistic belief that the light is as natural to man and as easily come by as the self-interest. But man's natural self-interest is blind, as blind and blinder than the other passions.

Men do by their nature mind their own business, but they do not by nature know what their own business is. They busy themselves often in work which means their own undoing. They spend themselves for that which is not bread, and labour for that which satisfieth not.

The amount of human energy which runs to waste in mutual strife, and in the production of poisonous trash, is appalling. If this waste energy were caught up, concentrated upon, and consecrated to a high life purpose, it would be more than sufficient to feed the

hungry, clothe the naked, and give the thirsty drink; there would be enough to build the New Jerusalem, and pave its streets with gold.

Slowly, very slowly, we are beginning to realise that Jesus was right. We begin to see that so long as with blind eyes and a low purpose, man strives with man, class with class, and nation with nation, most of the colossal energy that the human race controls runs to waste; producing only blood and tears, and a dim vision of what could be done if that energy were directed to a noble end begins to dawn upon us.

THE NEW JERUSALEM

The first principles of the Kingdom of God are the only foundations upon which it is possible to build a truly civilized society. They are not impossible ideals, but the only practical rules by which to live.

Man cannot live by given bread. Man needs God's school of honest work, that he may use in that his powers recognising them as a trust from God given to him for the high and holy purpose of building the Kingdom here on earth. We cannot live our lives on prose, we need the poet's flame of truth, and a realisation of God's purpose.

Bring me my bow of burnished gold,
Bring me my arrows of desire,
Bring me my spear—O clouds unfold—
Bring me my chariot of fire.
I will not cease from mental strife,
Nor shall the sword sleep in my hand,
Till we have build Jerusalem
In England's green and pleasant land.

QUESTIONS FOR CLASS DISCUSSION

1. Discuss a number of outstanding individuals in contemporary life who seem to recognize the principle of man's responsibility to God.
2. Why did Jesus say that it was difficult for a rich man to enter the Kingdom of Heaven? Discuss it.
3. Read the parable of the talents in class. Discuss it.
4. Should society pass laws to protect the weak against the strong? Enumerate laws already on the statute books that are of this sort.
5. Is there need for other laws to protect the weak? Discuss fully.
6. What should be the purpose of life for all Christians?
7. How can this purpose be realized today?
8. Read the paragraph beginning "The amount of human energy, etc., etc." Analyze fully in the light of your knowledge of present day political and industrial society. Discuss fully in class.

These articles, to run continuously through Lent, are reprinted by arrangement from the TORCH, organ of the Industrial Christian Fellowship of which the author was a secretary.

Cheerful Confidences

By

GEORGE PARKIN ATWATER

THERE is a tradition among people that the clergy are not business men. It was at one time almost a slur upon a clergyman to refer to him as a good business man. He was not supposed to know anything about business methods, and it seemed to add a bit to his spiritual tone if he were negligent in business matters.

Looking over the statistics, I do not find much justification for the tradition. I have just read that the commercial failures in the Federal Southern District of New York in 1929 numbered 1,875.

The statistics for the entire country would show many thousand failures. I do not believe that many churches went into bankruptcy in 1929.

You reply that the temporal affairs of the Churches are in charge of competent boards of business men.

My answer to that is that if the average vestryman gave the same attention to his business that he does to the affairs of the Church, the number of commercial failures would increase ten-fold. The situation is saved by the zeal and ability of a few vestrymen, and by the business sense of the clergy.

What do I mean by the business sense of the clergy? Are the clergy business men?

Now I do not mean that the average clergyman could step into your bank and run it. Nor could he manage your store, nor could he operate your factory. Neither could the average business man do any of these things for you, unless he had been specially trained.

There is a superstition that a man who assumes the title of a "business man" is thereby automatically endowed with the qualities necessary for running a business. There are millions of men in business who are not "business men" in the exalted sense of that phrase.

What I mean is that the average clergyman is just as apt to have the essential qualities for the successful conduct of his affairs, as any other man has.

And he is called upon to exercise these abilities in the face of difficulties of which the average business man knows nothing.

The average rector of a parish is head of a corporation. His chief work, true, is spiritual and pastoral, and these duties should be nearest to his heart. But as a plain matter of fact he must cooperate in the temporal affairs of a parish.

What president of a great business, or even a small one, could make a success of it if he had to conduct it with all the disadvantages faced by the rector of a parish in the conduct of his responsibilities.

Could the manager of a factory operate with volunteer help? Could he be dependent upon the income voluntarily given, in unequal amounts, by the users of his product. Could he achieve results if he had to do such diverse things as preaching a sermon, running a troop of Boy Scouts, conducting a guild, and the score of other activities, many of the details of which fell to his lot?

He could not! It is to the everlasting credit of the clergy that they conduct the affairs of the Church so ably, that very few churches go into bankruptcy. And it is to the great credit of the volunteer laymen, that they cooperate to make the Churches persist in the face of so many obstacles.

The business man must have some especial characteristics. They are—a thorough knowledge of their business, both local and national; an adaptability in meeting new conditions; good judgment; common sense; ability to inspire enthusiasm; a knowledge of men; capacity for work, and a reputation for reliability.

Countless clergymen have these characteristics. Otherwise the Churches would have been on the rocks long ago.

Bishop Deane of Aberdeen

By

BISHOP JOHNSON

WE RECENTLY had a visit in Denver from the Bishop of Aberdeen and he has done us all good. I commend him to those churches which are anaemic and which need a tonic. He has a message which is made effective by the charm of his personality and the fund of his humor. He is a man who catches salmon in Iceland, makes excursions in South Africa and hobnobs with us in America.

He is here at the invitation of an American committee and the consent of the National Council to interest Americans in building a shrine to the memory of Bishop Seabury in Aberdeen, Scotland, where Bishop Seabury was consecrated. It is a thrilling story. The Church of England came to America about 1600 and existed for 175 years without any bishops because the Church of England, during most of that time, was a department of state tributary to the Hanoverians, who frowned upon sending bishops into the colonies, and who forbade the Episcopal Church in Scotland from functioning at all.

After the revolutionary war the Episcopal Church was in a sad way. It was identified with the English crown in the minds of many zealous citizens who ignored the services which had been rendered by many churchmen during the revolution. Bishops were specially unpopular; were not wanted even by most churchmen at that time, and have been considerably under suspicion ever since. Notwithstanding this unpopularity the Churchmen of Connecticut met and elected one of their number to be the bishop of Connecticut and Rhode Island. Samuel Seabury went to London with urgent letters asking that he be consecrated, but the English bishops were singularly indifferent and the crown was obdurate. They kept him waiting for over a year until his resources were exhausted. Even now it would be difficult to find anyone who wished to be a bishop badly enough to go through such preliminary difficulties. The Scottish Church at this time was under the ban which the Hanoverians, jealous of the Stuart factions in Scotland, had put upon them. Nevertheless they braved the wrath of the king and the anger of the English bishops and invited Seabury to come to Aberdeen where he was consecrated at Aberdeen in November, 1784.

It was courageous of his consecrators, men who, as Bishop Deane said, "regarded the acts of the Apostles as more binding on Christians than the act of Parliament." It was their courage which caused the English Church to consecrate White and Provoost some three years later and Madison in 1790.

It was this consecration by the Scottish bishops which gave us the Scottish rather than the English communion office.

It seems fitting that we of the American Church should be glad to respond by building a shrine in this historic spot which will bind together the American

and the Scottish Church forever. The plan involves memorials not only to Seabury but to Washington and Lincoln as well, and it will be the first building of such a character in Great Britain. Surely every Churchman should be anxious to help the achievement of this plan in gratitude to the Scottish Church for its courage and kindness in our time of need, for it was due to their faith and vision that the Episcopate was established in America.

The memory of Bishop Deane's visit to America will long remain as a pleasant and profitable one.

The Absolute View-Point

By

SAMUEL M. SHOEMAKER, JR.

LAST summer a man and wife visited me on the same day at separate hours to talk about their unhappy relationship. Inevitably she began to criticize him, and he inevitably began to criticize her. They saw it from the relative view-point, he from his and she from hers. I did not let that go on for long. I asked each of them what their share of the blame was. I got them to confess their own sins and not the other fellow's. I asked them if they prayed. Yes, they prayed together. "For what?" I asked. The man told me, "She prays that I may see her point of view. And I pray that she may see mine." He saw the humour of the situation at once. Neither of them were seeking the absolute view-point, but rather the justification for continuing to hold their own attitude. Nothing began to happen until they each sought a view-point not their own, a view-point that murdered the pride in their own view-point and made it seem peevish and personal and trivial, as indeed it was. The cure in a situation like this is penetrating justice, which sees things just as they are, and tells the unvarnished truth in love. There can be no conquest, and equally there can be no concession: both must be lifted to a higher level of devotion to the will of God, the absolute view-point, and on that level they will meet and their frictions and differences will appear as small as they really are, in comparison with God's dream of an unbroken home.

I don't believe it is the will of God for the United States to put \$500,000,000 into battleships. I believe that if one nation dared thoroughly to adopt the absolute view-point, thinking not of its own prestige, but of the will of God for a brotherly world, that nation might suffer, as God's Son suffered for this principle—but it would let loose something into the world's practical politics which they would have to reckon with. Will Rogers reminded us not long ago that the great problem in London was national pride. And national pride is pretty much like personal pride, and it hates to destroy itself for a larger end. But we shall go on fooling and fumbling until some nation dares to face its pride and down it.

Even the good intentions of good people can compose a relative point of view. What is wanted is God's absolute point of view. First must come a willingness all around to say that perhaps we are wrong, perhaps the other person is right; perhaps God will make clear a third way that transcends both.

"How does anyone manage to achieve in himself anything approximating an absolute view-point?" To that question I should make this answer. We need some conviction about the fundamental constitution of life, that it is hap-hazard but law-abiding, and that it has a pattern and a meaning. Faith in God provides that. And we must at some time put ourselves in subservience to that pattern, so that we are not weaving one design and everyone else a different one, but so that we are all bringing out the final picture, as many workers sit at a loom and complete the pattern of an oriental rug. Surrender to God provides that. And surrender, in one sense, is only the discovery and adoption of the absolute view-point. We take the absolute view of our own morals, of the trouble which comes to us, of the questions which others bring to us, of the disposition of our own lives. When a man or woman has made that surrender to God's will, and set the mind towards it over a period of time, it is astonishing how quickly it detects the intrusion of selfishness, small-mindedness, relative-mindedness, anything that negates and disrupts the absolute view-point.

A Book Review

HOW TO TELL BIBLE STORIES. By Louise Seymour Houghton. Charles Scribner's Sons.

It is to be noted that this book was first published some twenty years ago; and the fact that it has seen further edition must be taken as an evidence of value—a value which is quite obvious to anyone who reads it with an understanding of our children in mind.

The author makes those old stories real. They lose, in her telling, the archaic note that renders many a Bible story unpalatable, and possibly detrimental, to the young, and bring out those vital and everlasting truths that recur from generation to generation—and will probably so recur to the end of human history.

It is needless to pick out specific instances. Suffice it to say that the writer of this volume shows rare discrimination in blending what is old with what is new. She is not radical in her interpretation, nor is she destructive. She adds ancient truth to modern truth, and the result is a very useful and very illuminating book.

H. Adye Prichard.

GOING ABROAD?

A letter to The Witness, Tribune Building, New York, and we will see that information about steamboat sailings and accommodations is sent you promptly.

NEWS OF THE EPISCOPAL CHURCH

Edited by

WILLIAM B. SPOFFORD

CHURCH folks, headed by Bishop Oldham of Albany as chairman, met in Evanston, Illinois, February 25-27, for a conference on the churches and world peace, with 150 delegates from 34 religious organizations present. Word was sent to President Hoover and Mr. Stimson telling them that Christian people want genuine naval reduction. They also passed a resolution calling upon us all to work for drastic reduction of military appropriations. It was also made clear that the conference stood unalterably opposed to the continued militarization of American youth by condemning both military training in schools and Reserve Officers Training Corps.

* * *

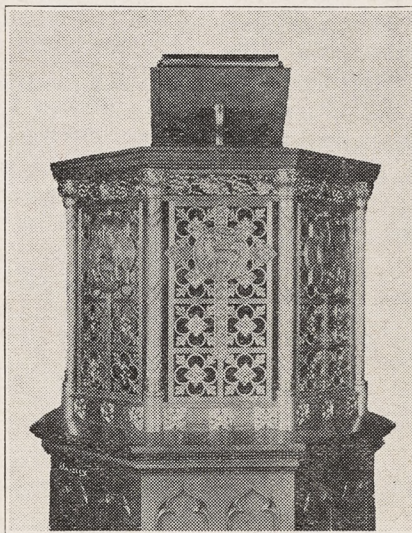
It is with great regret that we announce the death of Bishop Hall of Vermont on February 27th, the result of an accident. This is the sixth bishop who has entered into rest in the last three months. Bishops Morrison of Iowa, Anderson of Chicago, Sessums of Louisiana, Tucker of Southern Virginia, Kinsolving of Brazil are included in the list.

* * *

There have been several pertinent remarks made recently in regard to Russian persecutions. The Hon. Mortimer W. Byers, federal judge, and warden of the Messiah, Brooklyn, in addressing a group of over 500 churchmen said: "The Church is in no danger from without; it can be harmed only from within by unworthy action on the part of her own people." At the Church of the Heavenly Rest, New York, the Rev. Henry Darlington said: "I, personally, am inclined to think that the representation of religious persecution we have received from Russia are grossly exaggerated. At any rate if the Russian church is suffering, she has largely brought it upon herself through her ignorance and gross superstition, and through her allying herself with privilege rather than with the people. Surely the sum-total of goodness in the world would be increased if some of our Bishops in this country and the various federations, gave more concern to the lack of spirituality of their own people here, than to freely expressing themselves in the denunciation of the Bolsheviks in Russia."

* * *

Ground has been broken and work is under way on the new chapel for Trinity College, pictured on the cover this week. It is the aim of the donor,



NEW PULPIT
St. James, Danbury, Conn.

Mr. William G. Mather, alumnus and trustee, to give his alma mater a building of rare beauty. An opportunity is also given other Trinity men and their families to share with him in the privilege of making the chapel perfect by providing individual memorials. One of the most interesting phases of this work, in the hands of Frohman, Robb and Little, architects, is the ancient stone that is to be worked into the fabric, collected from all parts of the world by Judge Joseph Buffington, who was a room-mate of Mr. Mather's during college days. There is stone from Trinity College, England; Trinity College, Ireland; stones from the missionary college of St. Augustine; stone from Canterbury Cathedral and from other historic shrines.

* * *

The Rev. Joseph H. Titus has become the rector of Grace Church, Jamaica, Long Island, succeeding the Rev. R. T. Homans. This is one of the strongest parishes of the diocese.

* * *

Services are had daily during Lent at historic Christ Church, Savannah, Ga. There are also distinguished preachers on the Sundays of Lent; Rev. W. J. Loaring Clarke; Rev. Newton Middleton; Rev. John Moore Walker; Bishop Finlay; Rev. W. W. Memminger.

* * *

Dr. George Thelin of the International Labor Office, Geneva, Switzerland, was the speaker at the spring dinner meeting of the Boston Chap-

ter of the Church League for Industrial Democracy. The meeting was preceded by an intercession service in the chapel.

* * *

Parishes of Augusta, Ga., are conducting an interparochial Lenten study class during Lent.

* * *

On a recent Sunday the beautiful new pulpit pictured here, was dedicated at St. James', Danbury, Conn., by the rector, the Rev. Hamilton H. Kellogg. It is a memorial to the late Sidney C. Peck, for years a vestryman. The pulpit is the work of Calvert, Herrick and Riedinger, artists of New York whose fine workmanship has added so much to Episcopal Churches throughout the country.

* * *

Notable Lenten Speakers at the noon-day services at Grace Church, New York: Rev. J. Howard Melish; Bishop Shipman; Dean Fosbroke; Dr. Bowie, the rector; Dr. Henry Sloan Coffin; Rev. Geo. A. Buttrick; Dr. Ellwood Worcester; Rev. E. Clowes Chorley. Special services are held also each day at five, after which any who care to may have personal conferences with the minister in charge to talk over individual perplexities and needs.

* * *

Samuel Harrington Littell was consecrated Bishop of Hawaii on February 27th at St. Andrews Cathedral, Honolulu. Four bishops participated in the ceremony, Bishop Burleson, Bishop Restarick, retired bishop, Bishop McKim of North Tokio, and Bishop Parsons of California who preached the sermon.

* * *

Bishop Stires has inaugurated a new policy in the work among colored people in Long Island by appointing an archdeacon over that work. He has selected the Rev. N. Peterson Boyd, rector of St. Phillip's, Brooklyn, a parish which has developed under his leadership from a small mission to a parish which contributes generously to the diocesan and the national program. And here is another interesting fact: the fine brick church was designed by Mr. Boyd and built entirely with Negro labor. Having been trained at St. Paul's, Lawrenceville, it was not necessary for him to employ either architect or contractor. Mr. Boyd is to remain as rector of St. Philip's.

* * *

Joseph E. J. McGee, consecrated layman of Philadelphia, and Brother-

hood leader, on a recent trip to Kingston, Jamaica, was asked to take services the Sunday aboard ship. Eighty-five passengers attended the service, including the mayor of Mr. McGee's city, the Hon. Mr. Mackey, who listened very attentively to Mr. McGee's sermon. Mr. McGee, a carpenter by trade, is one of the 215 lay-readers of the diocese of Pennsylvania.

Over 5,000 people, including clergymen and government officials, bearing banners, marched to City Temple, London, last Sunday for a peace service, conducted by the Rev. L. D. Weatherhead and the Bishop of Winchester.

St. John's, Bridgeport, Conn., has received \$25,000 under the will of the late W. H. Hall, available after the death of his widow.

Christ Church, Westerly, R. I., has received \$1,000 under the will of the late Harriet Campbell, Providence, the income to be used for the sick poor of the parish.

Rev. John D. Lyte, assistant at Grace Church, Lawrence, Mass., was installed as rector of St. George's, Newport, R. I., last Sunday by Bishop Perry.

One hundred and thirty people were confirmed during February at Grace Church, Lawrence, Mass.

A retreat for men is to be held at Groton School, in Massachusetts, April 5 and 6, conducted by Bishop Slattery.

For some weeks now scores of churchmen have been gathering at Carlile House, the home of Captain and Mrs. Mountford, Church Army, at Pelham, N. Y. There they have discussed the Gospels under his inspired leadership. These lectures have now been multigraphed most attractively and put between covers with the title "Workmen Not Ashamed," rather a nice title for lectures on the Gospel, don't you think? There are but a limited number of copies of these lectures and studies but while they last they may be had for 60c postpaid by writing the Church Army, 416 Lafayette Street, New York City. Those of you who are reading the Gospels this Lent will find them a great help, I know.

By the will of Mrs. Elizabeth R. Stevens of Swansea, Mass., \$50,000 is left to the diocese of Massachusetts; \$50,000 to the National Council; \$25,000 to the Institute for Negroes; \$30,000 as an endowment for Christ Church, Swansea and an addi-

tional \$10,000 for a memorial window to her husband. During her life she gave \$75,000 to the Washington Cathedral.

A beautiful Children's Corner has been arranged in the Cathedral of St. John the Divine, New York, adapted somewhat after the fashion of the Children's Corner in Chester Cathedral. It was blessed last Sunday by Dean Gates.

A private day school kindergarten was opened on Monday last at the Church of the Heavenly Rest, New York, under the auspices of the Church School. It is being operated on day school methods but in the religious environment of the church.

Biographical sermons are being preached during Lent at St. Paul's, Malden, Mass.; subjects, The Venerable Bede, Thomas á Becket, John Wickliff, Thomas Cranmer, Richard Hooker and Bishop Chase of Ohio.

A Baptist parson of Laconia, N. H. recently asked the trustees of the church he served to reduce his salary from \$3,000 to \$2,000, the money thus saved to be used to aid the unemployed in his parish.

Notables are to preach during Lent at Emmanuel, Boston: H. Percy Silver of New York; Samuel S. Drury, rector of St. Paul's School; Herbert Parrish, lecturer at Trinity College; Elmore McKee, chaplain of Yale; Edward T. Sullivan of Newton Center; J. Frank Scott of Lynn.

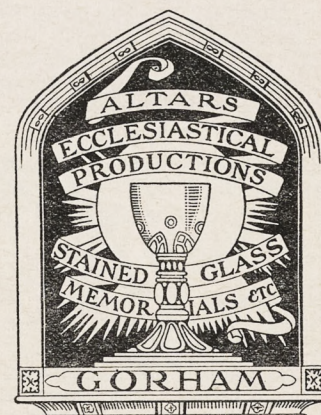
Lenten preachers at Trinity, Boston: The rector, Henry K. Sherrill; William E. Gardner, Phillips Osgood, Minneapolis; Robert Johnson, Washington; Raymond Calkins, Cam-

bridge; John McGann, Boston; Dean Fosbroke, Elmer McKee, Elwood Worcester.

The Rev. Lee W. Heaton, Lexington, Mass., has joined the staff at the Cathedral, St. Louis, Missouri.

Rev. C. F. Andrews, missionary to India, friend of Ghandi and Tagore, was a recent visitor at Berkeley Divinity School and the Episcopal Theological Seminary, Cambridge. He spoke on the educational needs of Southern India and described the fine work being done by the Church in that field.

On Thursday evenings during Lent evangelistic services are being held at St. Luke and the Epiphany, Philadelphia, Rev. David M. Steele, rector. These services have always drawn large congregations. The preachers this year are Dr. Bernard Iddings Bell; Dean Shatford of Montreal; Rev. Howard C. Robbins of New



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York; Bishop Manning of New York; Dr. S. S. Drury of St. Paul's School; Bishop Woodcock of Kentucky. The services are in charge of a diocesan committee on evangelism.

* * *

The House of Bishops is to meet in Chicago March 25 and 26. There will be a memorial service to Bishop Anderson at St. James' Cathedral the evening of the 25th with business sessions on the 26th. The bishops are to be the guests of the diocese at a luncheon on the 26th.

* * *

The Rev. James M. Niblo, rector of St. John's, Norristown, Pa., has purchased property for the erection of a church and parish house for the use of a new mission for Negroes which he has organized.

* * *

Bishop Rowe was a visitor in Washington last week and was the guest at a dinner held at the Epiphany, given by the Woman's Auxiliary. Bishop Freeman also spoke.

* * *

The Auxiliary of Oklahoma wanted Mrs. Casady, their bishop's wife, to go with him to the Lambeth Conference and raised a purse of \$1,000 for the purpose. She declined it since that amount of money, she said, would be better used to pay for an additional clergyman in the diocese or for a director of religious education.

* * *

The children of St. Ann's, Brooklyn, made up their own Lenten program for Lent. Last Sunday four members of the school told of the claims of China, the Philippines, Porto Rico, and Japan, while another spoke on industrial conditions in the United States.

* * *

The five churches of the "hill zone," Brooklyn, have united for special Lenten services. The preachers: March 11 at St. Luke's, Dean Milo H. Gates; March 18 at the Messiah, Bishop Campbell Gray of Northern Indiana; March 25 at the Incarnation, the Rev. William T. Crocker; April 1 at St. Mary's, Bishop Stires; April 8 at St. James', Bishop Larned.

* * *

Captain B. F. Mountford, head of the American Church Army, is conducting a mission this week at St. James', New York.

* * *

Special Lenten preachers at St. Mark's, Tarrytown, N. Y.: Canon Prichard, Father Huntington; Rev. H. Percy Silver; Rev. W. Russell Bowie; Rev. Bernard Iddings Bell; Bishop Irving P. Johnson.

* * *

The Girls Friendly Society, with

Miss Winifred Dunkle in charge, is organizing branches in the diocese of West Missouri. A group of fifty girls in their teens have formed a branch at St. Andrew's, Kansas City. Miss Dunkle is visiting branches throughout the diocese and has also organized several new branches.

* * *

Study classes are being conducted at St. Paul's, Kansas City, on Tuesday evening during Lent on the theme, "The International Christ." At St. George's there is a class studying the book, "Roads to the City of God." At St. Andrew's the rector, the Rev. James P. DeWolfe, is preaching sermons on "Great Religious Leaders." At St. Paul's the rector, the Rev. R. M. Trelease, is giving lectures on "Women of the Bible."

* * *

An increasing amount of work is being done among the students at Williams College now that the Rev. Gardiner Day is there, assistant at St. John's and in charge of this work. Each Sunday evening there are visiting speakers, with discussion following the addresses. Recent visitors include the Rev. A. H. Richardson, son of Dean Richardson of Albany, who is a worker in the mountains of

the Philippines; Rev. Malcom Taylor, secretary of the first province; Dr. A. Herbert Gray of England; Mr. Coleman Jennings, assistant secretary of student work of the National Council.

* * *

Interested in rural work? Here are the conferences so far planned and their leaders:

April 21-May 2—Vanderbilt Rural Church School, Nashville, Tenn.; Rev. R. F. Blackford.

June 10-20—School of Community Leadership, Manhattan, Kansas; Ven. L. W. Smith, Rev. W. A. Jonnard.

June 16—School for Town and country Pastors, Pullman, Wash.; Rev. Earl C. Schmeiser, Rev. R. V. Hinkle.

June 30-July 11—Rural Leadership Summer School, Madison, Wis.; Rev. H. W. Foreman.

Women's Division, Rural Leadership School, Madison, Wis.; Mrs. H. W. Clarke.

July 22-Aug. 1—School for Town and Country Ministers, Blacksburg, Va.; Rev. F. D. Goodwin.

Sept. 8-12—Summer Conference for Town and Country Ministers, Chestertown, Md.; Rev. John White, Ches-



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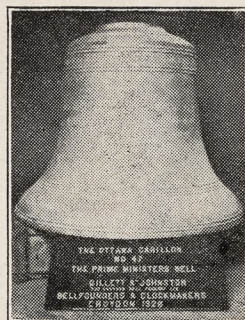
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Sept. 15-19—Regional Conference on Rural Work, Hoosac School, Hoosick, N. Y.; Rev. C. R. Allison, Ven. G. H. Purdy.

* * *

Dr. Samuel M. Zwemer, dean of Christian missionaries to Islam, and professor at Princeton Theological Seminary, delivered three addresses recently at the Episcopal Theological Seminary, Cambridge, on the Moslem world and its relation to Christianity.

* * *

The Rev. Arthur Rogers, rector of St. Mark's, Evanston, Illinois, beloved among other things for his fearless frankness and ready wit, has resigned after years of service in this great parish. The resignation becomes effective in the fall.

* * *

Bishop Bratton of Mississippi is chaplain general of the United Confederate Veterans of America.

* * *

Church people in the diocese of Hankow sent a gift of about thirty dollars in gold to the Church in Jerusalem. It arrived in time to be of use when the English mission hospital was opened in Hebron, where some of the worst tragedies occurred in the recent outbreak of trouble.

* * *

Beware of the "new innocence," which is the notion that a knowledge of sex is a sufficient preparation for marriage in itself, the Rev. Francis J. Bloodgood told his congregation at St. Andrew's, Madison, Wisconsin.

The pastor told a story of a girl who broke her engagement with a young man after he had written her, recommending a long list of books on sex and advising her to prepare herself for marriage.

"I intend to marry a man and not

the physical culture magazine," she replied, in breaking the engagement.

"A knowledge of sex is not in itself a complete preparation for marriage," the Rev. Bloodgood declared. "Peggy Hopkins Joyce knows plenty about sex, but nothing about Christian marriage."

"The state of marriage requires genuine virtue and constancy. The love that is between husband and wife needs to be respectful, helpful, exclusive, and lasting. A marriage entered into without this foundation is usually followed by attachments without marriage."

"We read in the Gospel of St. John, 'both Jesus was called and His disciples to the marriage.' A marriage to be true needs the presence of Jesus Christ, and the man and woman who are joined in the marriage, need to be, in order to be prepared for family life, His disciples."

* * *

In response to a suggestion from Dean Lathrop, social service secretary, the college of agriculture of Wisconsin University is to have a ten-week graduate course in rural social service this summer. Only ten men are to be enrolled, six of these to be of the Episcopal Church. The cost is about \$250 and there are scholarships to cover it.

* * *

Church Army workers recently conducted a preaching and visiting mission at Rosedale, N. Y., where 1500 homes were visited and 24 unattached Church families were located; at Williston Park, nearby, 1800 homes were visited, and there was visiting

too at Fort Hamilton and East New York. At Sheepshead Bay, Brooklyn, where they also recently had a mission, the men visited 4454 families

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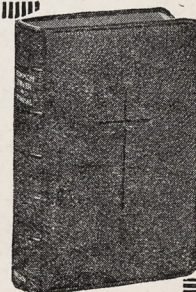
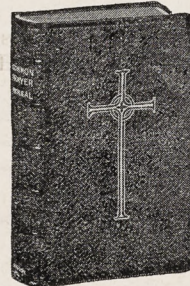
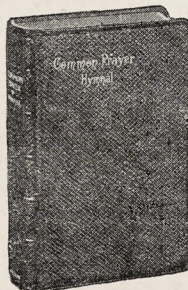
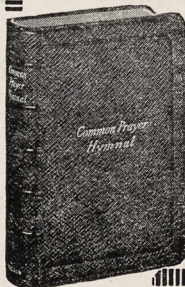
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of which 1641 were Jewish, 1342 Roman Catholic, 170 Methodist, 237 various other Protestants, 28 Greek Orthodox, 10 Christian Science, 1 Hindu, 144 Episcopalian and 129 entirely unattached. Information was refused at 36 homes.

* * *

The youthful archdeacon of the Western Archdeaconry of Oklahoma, the Venerable H. B. Morris, aided by a priest and lay reader, is responsible for services each Sunday in seven different towns. Then there are occasional services at other stations.

* * *

Here is a little slam at the Pay-as-you-go plan from Bishop Casady of Oklahoma:

"Cathedrals and city parishes are not the measure of the Church's spiritual strength. Only that Church can be spiritually strong and effective in society at large which enters upon and vigorously prosecutes a determined, aggressive and adequate missionary campaign.

"The Episcopal Church has reversed this order for the present. The pay as you go plan permits those most ignorant of missionary needs and opportunities to determine the scope of missionary endeavour.

"It involves a repudiation of the judgment of those who are giving their lives in the field, in favor of those who are giving their pittance in the pew. The man who loves money can still, even in the Church dictate to the man who loves God and his fellow men.

"When the Church as a whole awakens to the enormity of its failure to support the General Program and sees in it a denial of the spirit and

purpose of Christ, a new day will dawn for the Kingdom of God."

* * *

The committee on literature of the blind of the National Council, Mrs. W. J. Loring Clark, chairman, proposes to prepare copies of Paterson Smyth's *A People's Life of Christ* for schools and institutions for the blind and for libraries in larger cities. It was reported also that 460 copies of the *Church Herald*, paper for the blind, are distributed each month.

* * *

Many of you responded most generously to the request for aid for Mr. Roy Price, mountaineer mill worker and leader of Marion, N. C., who is suffering from consumption. I am glad to be able to report that you sent to him something over \$400. Here is a note just received from Price: "I appreciate what has been done so much that I don't know just how to extend my gratitude for what your people have done for me and my fellow workers. My doctor tells me that if I will take my rest and eat the proper food that I will come along fine. I had given up all hope of getting well, but now I have new hopes of enjoying good health again."

* * *

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ship at the same altar and recite the same creed.

* * *

Speaking to his diocesan convention on why our church services are poorly attended Bishop Moreland of Sacramento said:

"Our churches talk much and act little. This is a practical age. People want to serve. They do not know how. People stay away from church because eloquent sermons and artistic surroundings are not enough to hold them. If the Church could provide a task for every soul that burns with love of Christ and humanity our churches would be thronged.

"We are reversing our Lord's plan. He did not urge worship first, but first He trained men. Before we can win America to Christ we must train Americans to win men. The individual Christian must be trained to use his initiative, his love, his integrity and his sacrifice to the end that these may be used for the Kingdom of Christ."

* * *

The new catalogue of the Episcopal Theological School in Cambridge reveals some interesting facts as to the distribution and activities of its graduates. On the list of alumni there are nearly six hundred names—from the Class of 1868 to the Class of 1929. There are 478 living graduates, the oldest being Bishop Lawrence. Of these, 383 are in active work in the ministry. They are to be found in sixty different dioceses and missionary districts of the Church, in areas as far apart as Maine and Arizona or Florida and Spokane, as well as in four missionary districts in the Far East.

Nearly two-thirds of these men—226 in all—are rectors of parishes or vicars of chapels, and twenty-one are ministers-in-charge of missions. Thirty-four are curates. Eight are deans of cathedrals and five canons of cathedrals. In the work of the National Council the Cambridge alumni have an active share, for five of their number are among its secretaries and assistant secretaries. Most notably in educational work the Episcopal Theological School graduates seem to be to the fore. Two are deans of theological schools and thirteen others are professors or instructors in such schools. One is a college president and eight are college professors. In boys' schools six are headmasters and six instructors.

Among Cambridge men we find eleven active bishops, five retired bishops, and two bishops-elect. When these latter have been consecrated, there will be one bishop for every twenty-seven living graduates.

* * *

Both the Baptist and Congregationalist Churches in England re-

port a diminution in membership. Almost all the Protestant Churches are alarmed by the diminution in the number of scholars in Sunday schools.

Rev. Douglas Brown, president of the Baptist Union, has been speaking frankly upon the significance of these losses. He says that if the process is not arrested, in ten years the churches will be as dead as a dodo. Rev. Dr. Workman, a well

known Methodist scholar, declares that this is hopeless exaggeration. Various appeals have been made to the Free Churches to make serious inquiries into the reasons for the decrease in their members, especially in the number of children in the Sunday schools.

* * *

Fifteen Moslems were baptized last year in Galilee, by Bishop Mac-

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"He takes a few hundred English words and gives to each a homiletic turn that will cause the preacher of imagination and homiletic gifts to see a sermon spring out of almost every word so studied." — *Southwestern Evangelist*, Texas. Price \$1.50

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"A remarkable introduction to the literature and history of the early centuries of the Christian Ministry." — *Pittsburgh Christian Advocate*. "Vitaly related to present-day hopes of remedying disunion among Christians." Price \$2.50

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Innes of Jerusalem. "I think this marks an era," he writes, "because the news of it was known all over Palestine. They are all standing firm under very difficult circumstances."

An incident during the trouble in Palestine last fall concerned Dr. Joseph Klausner. He is the distinguished Jewish scholar who six or seven years ago wrote a "life of Jesus" which has had the largest sale of any book in modern Hebrew literature. His house is in a suburb of Jerusalem which was attacked by large numbers of fanatical Moslem Arabs. He was saved from massacre, and his books and papers from being burned, by the speedy sending of help from Jerusalem in the form of some visiting theological students from Wycliffe Hall, Oxford, who held off the attack for several hours until an armored car arrived.

* * *

There are nearly 2,000,000 Indians in Mexico, speaking 120 dialects. The government's campaign of education, difficult at best, is hindered by unscrupulous liquor dealers who oppose the anti-alcoholic campaign in the schools, and by unscrupulous planters trying to recruit cheap Indian Labor.

* * *

"I get a shudder," writes a clergyman from China, talking about the need of recruits, "when I look over the general situation." He was writing to Dr. Wood of the Department of Missions, and continued: "We are not getting any new recruits, either clerical or lay, and the majority of the American clergy here are well advanced in years. Are there no new people available for China? Other missions seem to be getting recruits; why not we? Can't you do something for us?"

"The China Inland Mission is calling for two hundred new workers, who pledge themselves to come out under conditions that put us to shame, and I'm told they are not having great difficulty in getting applicants. Have the luxuriousness and comforts of our colleges and universities at home affected our young Church people to such an extent that they have become too soft to be willing to endure a little hardship for Christ and His Kingdom? It almost seems so, yet I can hardly believe it."

* * *

Dr. Adelaide T. Case, Columbia University, is giving a series of lectures at the Church of the Heavenly Rest, New York, on principles and methods of religious education.

* * *

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director for sixteen years of this period, and not once the cause of any dissension in the church! This remarkable record was made by Thomas H. Disney, affectionately known as "Pop," who is now retiring from the choir of the Church of the Messiah, Baltimore. His first connection with the church dates back to 1872, when Dr. Penick, later the first bishop in Liberia, was rector. He then served throughout the fifty-year rectorship of the Rev. Peregrine Wroth. The present rector holds him up as an ideal parishioner.

In addition to his comprehensive knowledge of music, Mr. Disney is an acute Bible student, familiar with both his Vulgate and King James version; is an excellent sermon critic (think of his experience!); and probably knows more about Baltimore City than any man alive. He laid out much of it in his capacity as surveyor.

On his retirement from the choir his church honored him with a great dinner, to which were invited all those who had sung with him. This was followed by a public reception and concert, and the presentation of a purse of gold.

* * *

A country school teacher in western Nebraska keeps a copy of the Churchman's Calendar of Daily Bible readings in her school and uses it every morning for the opening exercises.

* * *

Japan's rising tide of population is said to be increasing at a rate which will be equal to adding a city the size of Tokyo every two years. Tokyo has over two million in the city proper, over four million in the metropolitan district.

* * *

"St. Luke's Hospital in Manila has never had such an inspiring year as the one just past," writes Bishop Mosher. "There has scarcely been an empty bed from one end of the year to the other." The good bishop might be misunderstood, but those familiar with the work there will get his meaning; there have been years

when the hospital has not been so popular, being understaffed and all the rest of it. But during the past year, thanks to the splendid service given, the hospital became suddenly popular. It is still housed in an old frame building that is a fire hazard, but it is hoped that some day a gen-

erous churchman will provide for a new plant worthy of the fine work that has been done there for a quarter century. Incidentally a maternity ward and a nurses' home are among the advance work projects. Southern Ohio is working on the former and Western New York on the latter.

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Sundays: 8, 11, 4 and 8.
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Holy Days and Thursday. Holy Communion, 11:45.

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Sundays: 8, and 10:30 A.M., 7:30 P.M.
Holy Communion: Wednesdays and Holy Days, 10 A. M.

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Daily: 7:30, 9, and 6.
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