

# *The* **WITNESS**

CHICAGO, ILL., APRIL 3, 1930

## *SALVATION*

*by*

JOSEPH FORT NEWTON

A MAN who can be content with his own salvation, or with the idea of a private salvation, proves, by that fact, that he is not saved. If God has tied all humanity together, and science, by annihilating time and distance, has jammed it together, it must learn to live together in a world community, or perish in a human volcano. For the first time in history the race is able either to live together as a family or destroy itself; and that is the supreme social issue before the world.

MESSAGE OF THE WEEK



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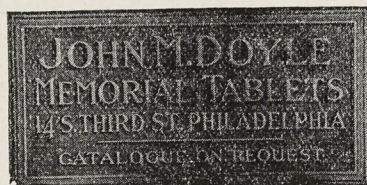
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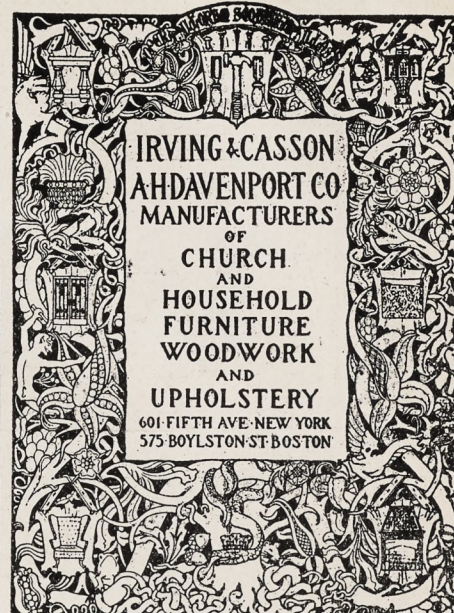
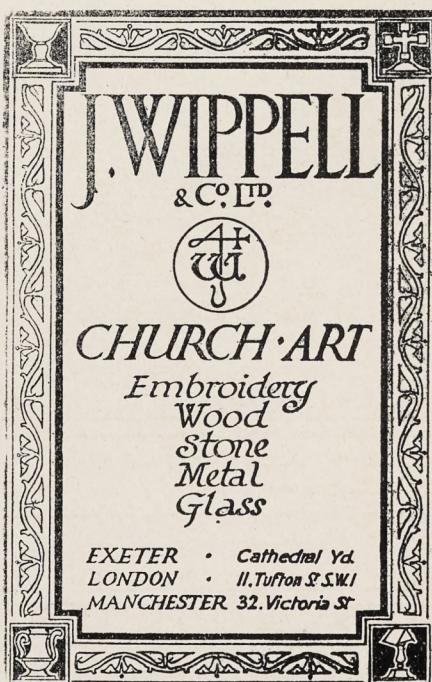
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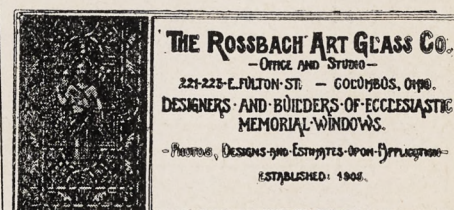
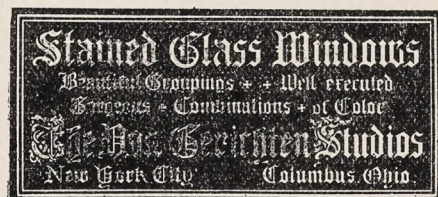
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# THE WITNESS

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## SILENCE

By

JOHN RATHBONE OLIVER

**S**ILENCE, as I have already said, is a relative thing. Our sense of hearing is very limited. So is our sense of vision. Our eyes, for instance, do not see either the ultra violet rays or the infra-red rays of the spectrum. The rays are there but our seeing apparatus has not a scope wide enough to register them. So with hearing, there are many sounds the wave length of which is either so short or so long that no impression is made by them upon our hearing apparatus. In other words, the way in which we see or hear the outside world is entirely dependent upon our very imperfect senses. How the world really might look to an individual with different senses or broader sensory powers we cannot even imagine.

After we have tried to shut out from our ears and from our minds every single disturbing sound there are yet all sorts of sounds in the world which may now have an opportunity to reach our senses because the usual sound confusion has been ruled out. If we could imagine ourselves standing alone on the peak of some great mountain on a quiet, sunny day wrapped about by the absolute, apparent noiselessness of the world we should still be in the midst of all sorts of sound waves that were coming from various sources but of which we, ourselves, with our imperfect senses would be unconscious. The ancients used to speak of the "music of the spheres." They thought that the planets and the stars as they wheeled their glorious way through heaven gave out a music of their own. Each star, each planet had its own particular note and all these various sounds were unified into a permanent harmony of the entire, moving universe. You will remember how Shakespeare in the Merchant of Venice describes this music and says that it cannot be heard by mortal ears because we were shut in by the "muddy vesture" of our bodies. It is, therefore, not a contradiction in terms to say that when our ears are closed to all sound we hear the most.

The sense of external hearing may be greatly cultivated with care. The man on the lonely, silent mountain top may attune his ears because of the silence to catch the noise of rustling grass, the sighing of the soft breeze in the pine trees or even some echo of the still, small voice that once spoke to Elijah. Our human attempts at silence, therefore, are something like a sieve which sifts out from the great stream of sound that surrounds us all the gross, familiar noises which our sensations are able to receive and allows us to present to all the remaining sound a clear surface of perception that may, by practice, be expanded and developed more and more.

Many years ago I was fortunate in a brief friendship with Father Hugh Benson. I had known him slightly in England but we came together again in Rome. He had just made his submission to the Roman Church and was living in the Clergy House of the Church of San Silvestro in Capite preparing for his Ordination. This Church is the English speaking church of Rome and I was often invited to the hospitable table of the Father Rector. After luncheon there was always an hour or two of relaxation and during these hours I used to walk about Rome with Hugh Benson. We made no plans for our walks. We allowed chance to carry us into any unusual or interesting corner of the Eternal City. One afternoon we were passing through a very dark and unattractive street. The windows of most of the houses were heavily shuttered. Some of the doors looked as if they had not been opened for years. As we strolled along in the shadows a priest, coming from the opposite direction, met us and we recognized him as the Chaplain of a cloistered community of nuns, whom we had once met at the Clergy House of San Silvestro. Hugh Benson, who at the time was filled with an intense enthusiasm for all the new experiences of his new faith, began to question this priest and to ask



him to take us some day to see the Chapel of the religious community of which he was the Confessor. The priest hesitated for a moment. Then he said:

"I was just going there myself. I cannot take you into the Chapel but I can let you look down into it from a hidden gallery."

He opened a low, postern gate that had been cut out of one of the great, closed doors of the oldest looking house in the narrow street and led us through dark, interminable corridors, up narrow steps and finally into a very shadowy, unfurnished, little room.

"Do not speak," he whispered, "but stand here and look through this slit in the wall."

We looked down upon an Altar that was blazing with light. The Blessed Sacrament was exposed in a glittering Monstrance. A little to each side of the Altar were two nuns motionless, in perpetual adoration. As we watched, two other nuns appeared, genuflected and took the places of the two that had been praying there. We knew then that this community was devoted to the perpetual adoration of the Blessed Sacrament. Day and night, day after day and year after year there were always two nuns kneeling before that Altar. It was the most silent place that I have ever seen. The silence was almost oppressive. When the nuns moved there was no sound of rustling garments, there was not a whisper of any kind. Suddenly Father Benson plucked at my sleeve and whispered in my ear.

"Do you hear it?" he said, "or if you do not hear it do you feel it?"

For a moment I did not understand. Then my less sensitive nerves began to feel what his more spiritual mind had been registering already. The Chapel was silent, that is true, but in the silence one was conscious of the presence of some tremendous spiritual force. It seemed as if that from this silent Chapel there went out an unseen stream of activity. I could not help thinking of a power house with its silent dynamos sending out the unseen electricity that was turned into light and sound in places hundreds of miles distant from the power house itself. I knew that the prayers of these women kneeling before the Altar were, somehow or other, stretching out over land and sea and reaching people and places far beyond the range of our human eyes. I have never forgotten that Chapel that was so silent and yet so full of sound, so full of power.

It is this type of silence that modern people need to cultivate. A silence that will temporarily surround us with a protective covering, that keeps out the noise of the material world but that lets through the sounds that our human ears cannot hear but which are constantly surrounding us, striving to reach our consciousness and to stir our hearts.

In physiology there is a thing that physiologists call a semi-permeable membrane. This membrane surrounds various type of protoplasm. Its peculiarity consists in the fact that it lets through substances that are important for the development of the protoplasm and keeps out the dangerous or unnecessary fluids. We must learn, spiritually, to surround our minds with

some sort of a semi-permeable membrane that will be a kind of filter and that will, after a while, act automatically so that we can go through life protected in a certain degree from the noises that tend to break down rather than to build up and still be open to the influence of those more important elements without which there can be no permanent development of our spiritual potentialities.

## Let's Know

By

BISHOP WILSON

"FINANCIALIZED TRANSACTIONS"

ONE of our readers sends me a quotation taken from a booklet issued by a Protestant Episcopal Church in 1929 headed "Duties of Good Church People" and stating that "It is a custom to make to the Clergy a thank offering for Baptisms, Confirmations, Weddings, and Funerals." Along with it he sends the following comment—"Coming direct from within, this seems conclusive evidence that the Sacraments and Administrations of the Church, including the Sevenfold Gift of the Holy Ghost, have become financialized transactions."

It seems to me that this is rather jumping at conclusions. I do not believe any priest in the Episcopal Church places a financial premium on any of his ministrations, more especially upon the Sacraments. A thank offering is one thing and a payment for service rendered is quite another.

In very early Christian days everybody brought an "oblation" when he came to Church. It consisted of bread or some other kind of food. This was divided afterwards, part going to the clergy and part to the poor. This was one of the chief ways in which the clergy were provided for in those times. Relics of it are not so far in the past when country ministers were maintained by "pound parties" and contributions in the form of potatoes or a side of bacon. Another relic of it is still to be found in fees and sundry other perquisites. In the Roman Catholic Church there are stipulated charges for various priestly offices—a custom which has been subject to such abuses that careful regulations have had to be laid down concerning them.

Generally speaking, it is the policy in the Episcopal Church to pay sufficient salaries to the clergy so that personal fees may not be necessary. Still there is something to be said for thank-offerings, not to go into the pockets of the clergy but to be used for some Church purpose. When I was rector of a parish I was frequently asked what was the charge for a marriage or a burial and my reply was that there was never any charge but that if people felt disposed to make an offering, I would be glad to add it to my Rector's Fund for charitable and other special purposes. I could never bring myself to receive pay for baptizing children or administering the Holy Com-



munion. Moreover I have often refused offerings, especially for burials, in cases where I knew finances were very low. I think most of our clergy follow some such plan and, in all likelihood, this is the meaning of the notice quoted by my correspondent from the booklet mentioned.

The clergy could tell you of no end of instances where people have persistently ignored the Church until a wedding or funeral comes along and then they think everything should be turned inside out for them. One might almost feel justified in demanding that such

people shall pay their way and stop sponging. Also sometimes generous Church people will make a gift to a priest on some such happily expansive occasion as a wedding and request him to use it for some personal purpose. Often there are extraordinary circumstances connected with private ministrations.

Nevertheless I entirely agree with my correspondent that the offices of the Church are not for sale, that they should never have a price fixed upon them, and that they should never be refused or reluctantly delayed for any financial considerations whatever.

## JESUS THE PROPHET

### *His Message for the World Today--VI*

By

REV. G. A. STUDDERT-KENNEDY

WHEN Jesus came back to the world from His temptation in the wilderness, He was met with the startling news that Herod had arrested John the Baptist, and put him into prison. John had been very outspoken about the private life of this wretched princeling, and was probably condemned on a charge of treason.

Herod appears to have been a miserable specimen of humanity. Even Jesus seems to have found it difficult to see much good in him. He was warned once towards the end of His life that Herod was out to kill Him, and He sent back a steely hard, defiant message to the old Fox, as He called him, bidding him do his worst.

They came face to face on Good Friday, these two, but Jesus had nothing to say to him. He apparently regarded him as past everything but praying for.

We know a good deal about Herod from other sources. Herodias, the divorced wife of his brother, Philip, was the ruin of him. He married her after divorcing his own wife and she brought him to exile and disgrace in his old age. He died at Lyons in France. He was the only man we know of whom Jesus almost despised.

On hearing the news Jesus hurried back to Galilee. He went home first to Nazareth, but very soon left and went to live in Capernaum. It has always been supposed that Jesus had a perfectly happy home, but if you read the records carefully, there are many things that make you wonder whether that was really so.

St. Mark tells us that on one occasion His mother and brothers went out to fetch Him home, because they thought He was mad.

It is unlikely that they came to that conclusion suddenly. We do not know whether those that are called His brethren were actually His brothers or His cousins, but whatever the exact relationship was, they

were not followers of His until after His death.

In St. John we read of something very like a quarrel between Him and these brothers or cousins. On the whole, the evidence seems to point to the belief that Jesus was very much misunderstood at home, even by His mother.

That is often the case with great men. It is not easy for parents to understand their children, and even though they love one another dearly, they often hurt and grieve one another through misunderstanding.

#### A HIGHER CALL THAN HOME

By the end of His life Jesus seems to have won His mother completely. But He had to suffer, and so had she before their love was made perfect. That suffering is the key to one of the strangest sayings Jesus ever uttered, a saying that has often been misunderstood.

Once, when He was followed by a great crowd, and wanted to warn them that if they really decided to follow Him it would mean sacrifice and suffering, He turned on them suddenly and uttered some very hard-sounding words:

*"If any man comes to Me, and does not hate his father and his mother, and his wife and his children, his brothers and his sisters, and even his own life, he cannot be My disciple."*

What He meant was what He Himself experienced—misunderstanding at home. He warned His followers that there was liable to be misunderstanding and they might have to wrench themselves free from the ties of home. Home and children would cling around them, calling them back to the old habits, and the old way of living, unable to understand that they had heard a higher call and must obey it.

That is how it was with Him, and He knew it would be so with them. It is often so today.

I know of a father who never to the day of his death forgave his son for becoming a medical mission-



ary in China, instead of taking on his father's very profitable practice at home. The boy was, and is, a splendid lad, but he was cut off from both his parents, for his mother was a timid woman and dared not openly defy her husband.

#### CHRIST—HOMEBREAKER

Christ brought a cross into that home. Jesus of Nazareth has made more happy homes than anyone else that ever lived, but He has to break them up sometimes. He always said He would. He was square and honest about it.

"Do not suppose," He said once, "that I always bring Peace on the earth. I am sometimes like a sword. Men quarrel with their sons about Me, women fight with their daughters, and I turn the household upside down. The man who is not prepared, if necessary, to face trouble at home had better think twice before he follows Me."

I have known a man beat his wife because she went to Church, and have known her go home and take her beating and come again the next Sunday, knowing that she would get another. She was a decent woman and no nagger.

If a woman tries to make her husband a Christian by nagging at him she takes the surest way to drive him to the devil. If she has a cross to bear at home, she made it herself and maybe she deserves it.

#### SHARP TONGUES AND CROOKED ELBOWS

I have known many a son go to the devil because his father tried to drive him to Christ; and I have known many a husband who went regularly to the church where the hymn books have handles on, because his wife was always at him to go to the church where the hymn books are plainer and less expensive.

There is many a man who lifts his elbow because his wife can't hold her tongue.

Like all the loveliest things in life, homes are hard to make, and easy to break. If for Christ's sake you must break your home, well, you must break it; but make quite sure it is for His sake and not for any little idol of your own. Christ had to break His in order to make it, but He made it in the end. There were no clouds between Him and His mother at the last, and His brother James became one of His most devoted followers. However, Jesus had to make the wrench from home.

That evening when the Carpenter swept out

The fragrant shavings from the workshop floor,  
And placed the tools in order, and shut to

And barred, for the last time, the humble door,  
And going on His way to save the world,

Turned from the labourer's lot for evermore,  
I wonder—was He glad?

That morning when the Carpenter walked forth

From Joseph's doorway in the glimmering light,  
And bade His won'dring mother long farewell,

And thro' the rose shot skies with dawning bright,  
Saw glooming dark the shadows of the cross—

Yet seeing, set His face toward Calvary's height,  
I wonder—was He sad?

Both sad and glad, I think, as a warrior is when

he turns from the arms that hold him and goes to the fight of his life. But this great warrior had to gather His army first. He set about that at once. He had friends already to whom He had probably talked for hours. Some of them were fishermen. Just the sort of men He wanted. Simple souls and fearless, accustomed to work with their lives in their hands. He knew them and their craft.

Probably He had come down to mend their damaged boats for them after they had beaten their way home in the teeth of one of the sudden squalls that now, as then, sweep down upon the Sea of Galilee. He knew brave men when He saw them, and He wanted brave men. Cowards and weaklings would not do for this pioneering job which had to be done to set the Kingdom going.

And so, one morning, the Carpenter came down without His bag of tools. He sat and talked; and as He talked, the fire kindled in His eyes and met an answering flame in theirs. At last he stood up, and said: "Well, how about it. Will you quit the fishing and come with Me? I'll make you fishers of men."

They bundled up their nets, threw them into the boats, and went with Him. Simon and Andrew first, then James and John.

#### QUESTIONS FOR DISCUSSION

1. What relationship did Jesus have to his immediate family? Look up Bible passages that bear on the subject.

2. Can you recall great men of history who have been misunderstood at home? Discuss several cases of unhappy family life, from the point of view of all concerned.

3. Discuss family relationships. Upon what rocks is the family of today most apt to be wrecked? Discuss cases; impersonally of course.

4. Do you know of homes made unhappy because some member was too uncompromising in his devotion to Jesus?

5. During the war many young men, believing war to be contrary to the teachings of Jesus, refused to go. They went to prison instead and their families, in many instances, felt that disgrace had been brought upon them. Did these young men do right?

6. What sort of men did Jesus call to be his disciples? Compare them, pro and con, with leading Christians today.

These articles are reproduced, by arrangement, from the TORCH, organ of the Industrial Christian Fellowship of the Church of England.

## Conversion and Sacrifice

By

IRWIN ST. JOHN TUCKER

EFFICIENCY, key word of modern business, is the philosophy of order and purpose. Its goal is maximum product with minimum effort. It arranges all things with a view to better accomplishment. In its own cold glittering way, it is a form of worship of the Logos, the purposeful plan which was in the beginning with God.

What makes the difference between a mass of brick, mortar, glass, cement, steel, wire and wood piled up on a vacant lot—and a home on the same lot? Just order—Logic—"the Word." There is nothing in the completed house which was not in the junk piled along the street, except Order—Logic—"the Word," expressed and understood.

What makes the difference between a radio set which is working and one which will only howl and squeal? Nothing but Order.



How is Order brought about? By a comprehension of the purpose for which the contrivance was intended, and by an attunement of the mind of the worker with the idea of the designer. No man can mend a sewing-machine if he firmly believes it to be a cook-stove. It is impossible to put an automobile in order, if one believes it to be a printing press. The mechanic must understand and be in sympathy with the purpose for which the machine was intended.

Conversion, repentance, faith—all of these indicate a meeting of the mind of a man with that of his architect and designer, so that he comprehends the purpose of his life and devotes himself to carrying it out.

In an automobile, if there are damaged parts which interfere with its smooth running, the owner replaces them. If he lacks the skill to be a competent driver, he devotes time and trouble to learning the art.

Conversion means glad acquiescence in the purpose for which your life was intended, namely living out the incarnation of God. Sacrifice means that you take whatever trouble is necessary to carry out that purpose. Sacrifice is a joy, exactly as the care of his beloved car is no hardship to one who loves to drive.

## *The Living Truth*

By

SAMUEL M. SHOEMAKER, JR.

THERE is, upon our own planet, immense joy, and crushing sorrow—nobility and ignominy—pain and peace—what shall we make of it? Is faith possible? There seem to be such terrific opposites to reconcile. And faith says, Do not begin with them. Begin with yourself, *your* opposites, *your* evil. Reach out towards God. Pray that you will be delivered from your own evil which you create. Never mind a theoretic conception of God yet—pray out to the powers of the universe, and call them what you like. Look up to the image of Jesus, and say to the ultimate Truth about things, "I should like to be like that." Ponder about Jesus. Read His words, and the stories about Him, till they sink down into your subconscious being, and become for you a standing ideal, a luring attractive aim for your existence. Company with those who take Jesus for their leader. Learn of Him from them. And then learn of them from Him. And slowly you will find the doubt-clouds flee away, and your faith will stand in the surety of a way of life that outdoes any other way you ever saw or tried. That is what religion wins by: its own workability, its own superior pragmatic value over any other theory you can form of life. I can meet more situations courageously, I can interpret more events hopefully, I can dare to face more facts in life without flinching, with my faith than you can with your unfaith—and I will challenge you to a duel of empiricism to be fought out over a period of time long enough to be a real test. Religion is an answer

to life's basic question, What doest thou here? Jesus answers that question with a life and a death which the world cannot forget. And we say to ourselves, as rational human beings who do not believe that you find effect without adequate cause, "The presuppositions and assumptions of such a life must accord themselves with reality. That kind of a life cannot be grounded on a lie."

## *Book Reviews*

CALVARY TODAY, by Bishop Fiske; Morehouse. \$1.00.

It is easy to recommend this book, both for its rich suggestiveness and for its definite and practical application. "Calvary" is too often a "far off, divine event." This book shows the Cross standing in our community, our street, our home, our Church, our life. It is only far off in the sense that it is a goal far ahead, pulling us on and up to its standard.

It is divine, but a divinity that finds its expression in humanity.

It is a good book for clergy, as well as laymen.

Paul Roberts.

\* \* \*

THE CHRISTIAN GOD by Richard Roberts. The Macmillan Co. \$1.50.

There is strength as well as simplicity in these lectures, delivered at Ohio Wesleyan University, which indicate how deeply the author feels the need of a re-iteration of the primary things of Gospel teaching. He assumes the truth of evolution, even accepts it as a mode of divine activity, but declines to accept it as the only mode. He therefore in a popular way, treats again such subjects as prayer and revelation, the place and person of Jesus, the discovery of what God is to us through the Cross, the problems of pain and suffering, and the atonement. It is a helpful book.

R. P. Kreidler.

\* \* \*

THE HEART OF WORDS by George Roberts. The Macmillan Co. \$1.50.

Here is a very suggestive little book and from the point of view of homiletics something quite new. We preachers realize that our vocabulary is apt to grow thin and occasionally needs fattening. Dr. Roberts has here analyzed in a most helpful way many of our words in current use, in order to get at their underlying and basic meanings. Take for instance Holy Day. Holiday is merely a changed spelling of Holy Day, even as many a Smith has become a Smyth. Holy Day is wholly given to devotion and to God. Holiday is wholly given to pleasure and to self. What a difference the vowel makes.

We are sure that you will like this book. It will deepen and enrichen your vocabulary and stimulate you into a fresh appreciation of words and texts that have grown stale and meaningless through long familiarity.

Irvine Goddard.



# NEWS OF THE EPISCOPAL CHURCH

*Edited by*

WILLIAM B. SPOFFORD

JAMES de Wolf Perry, bishop of Rhode Island, was elected Presiding Bishop and President of the National Council last Wednesday at a special meeting of the House of Bishops, meeting in Chicago. Bishop Perry was elected on the seventh ballot. He immediately appointed Bishop Burleson of South Dakota as Assessor, a position which he has filled for some time.

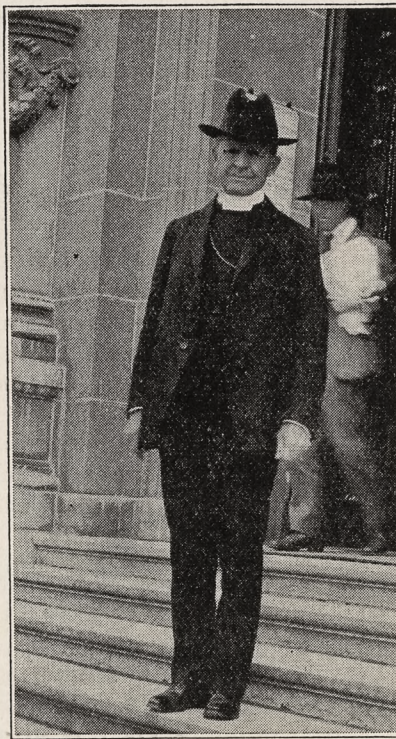
Bishop Perry was the chairman of the committee responsible for the reorganization of the National Council which became effective at the last meeting of the Council, a fact which played a large part in his election.

The new Presiding Bishop is 59 years of age, having been born in Germantown, Pa., in 1871, where his father was the rector of Calvary Church. He attended the University of Pennsylvania, Harvard University and the Episcopal Theological Seminary at Cambridge. He was assistant at Christ Church, Springfield, Mass., following his ordination, leaving there in 1907 to become the rector of Christ Church, Fitchburg, where he served for seven years. He then was called to St. Paul's, New Haven, Connecticut, being elected Bishop of Rhode Island in 1911.

Bishop Perry is active in Church unity movements, is the chairman of the executive committee of the World Conference on Faith and Order, and was one of the leaders at the Lausanne Conference which met in Switzerland in 1927.

\* \* \*

A live man with a love for the plain folks has been elected Bishop Suffragan of Los Angeles, the Rev. Robert B. Gooden, the rector of Harvard School. But recently I received a nice letter from him in which he said: "I wish the Church press as a whole would be two-fistedly outspoken for the same common people who heard our Lord gladly. The Church press tends to be very valiant for subjects perhaps interesting and important but without immediate interest for present needs. It interests people but does not set them on fire with zeal for humanity. It has an aristocratic tone, a content not understood by the great majority of people, and an interest which is not theirs. . . . The only bolsheviks and communists are the people responsible for such conditions as you describe in Marion, N. C. They compel a communism of poverty, misery and hopelessness and they teach bolshevism, popularly so-called, by their acts. It is sometimes said that a business can-



BISHOP PERRY  
*The Presiding Bishop*

not afford to pay any more. I see no great necessity for any business which can only exist when it keeps those who make the business possible in poverty, hunger and dirt, singing the song of the shirt."

\* \* \*

Several Bishops in recent days have had things to say on the subject of prohibition, so-called. Bishop Fiske of Central New York led off with a ringing statement denouncing the present restrictions. He was soon followed by Bishop Matthews of New Jersey who said that it was obvious that the people of the country desired a change. "While I do not believe that many people desire the return of the saloon, still I feel that they want some change in existing conditions. It is evident that no law can be successful which is not the will of the people."

Bishop Gailor of Tennessee added his bit in addressing a Lenten service at St. John's, Knoxville, on the 18th of March:

"It is not probable that the Eighteenth Amendment will be either modified or repealed," he said.

"Bootleggers are making too much money under 'prohibition' to permit any interference with the amendment. Meantime, it is costing our tax-

payers an appalling sum annually that our government may maintain a system of spies and so-called enforcement machinery. We are becoming a nation of lawbreakers in whose eyes the constitution has been cheapened and stripped of much of the dignity in which it was formerly clothed."

\* \* \*

The Rt. Rev. Herbert Shipman, suffragan bishop of New York, died suddenly on Sunday last, following a confirmation service at Calvary Church. He died of a heart attack. He had not been well for some time but had not known that he was suffering from a bad heart.

\* \* \*

Miss Olive Jones, director of religious education at Calvary, New York, is delivering a series of addresses on religious education Sunday afternoons at that church.

\* \* \*

"Religious instruction should begin when speech begins. For instance, the idea of the average mother in teaching her children how to pray is to have her little children kneel by her side and say, 'Now I lay me.' This may teach the child the attitude of prayer but does not teach him the content of prayer. The child should be encouraged to voice his own feelings out of what is real and important to him. What he says may be selfish, may be unreasonable, may not in the main be sense or prayer at all, but he learns to pray by the experience of prayer. If the mother prays beside the child in simple language for what she most deeply longs, a feeling of real prayer develops."

\* \* \*

The Rev. Gardiner L. Tucker, secretary of religious education of the province of Sewanee, recently delivered a series of lectures on the Bible at St. Paul's, Winston-Salem, which drew large crowds and were widely quoted in the local press.

\* \* \*

The corner stone of the first unit of St. Luke's medical centre in Tokyo was laid on March 28th, marking a long step forward in the history of that institution. With Bishop McKim officiating the service was attended by Japanese, American and British bishops, by high government officials, by the American ambassador and other diplomats, and by leading physicians, scientists and clergymen. Dr. Wood, secretary of missions, was also present.

\* \* \*

The Rev. Charles Clingman, elected Bishop of Louisiana, has declined.



Says he in his letter to Dr. Copeland, president of the standing committee: "I am quite honestly convinced that I am not 'truly called' to this high office." There is rejoicing in Birmingham, and wailing in New Orleans.

\* \* \*

We really ought to have an article in this week about the work of the Church in Jerusalem. Canon Bridgeman, who is at present running about this country addressing you, has done an unusual bit of work there under trying circumstances, as all who read the daily papers can well imagine. He is our representative in dealing with all the various Church groups over there—Greek, Armenian, Syrian, Jacobite, Coptic and Abyssinian. He is a seminary professor, a social service worker, an authority on religious education. And he may have to be his own finance department also unless all of you are generous with your Good Friday offering, a few words about which appear on the back page of this paper. It is a work certainly deserving of generosity.

\* \* \*

Here is a word on the other side of the liquor question. Speaking recently in Philadelphia, the Rev. Floyd W. Tomkins opposed the statement recently made by a prominent Philadelphia woman that "parents teach their children to drink like ladies and gentlemen." "Mothers and fathers," said Dr. Tomkins, "should warn their children that they cannot drink and still be ladies and gentlemen."

\* \* \*

A course of training for lay readers, including such subjects as Church school and boys' work programs, the use of the voice, the reading of lessons and services, the duties and responsibilities of lay missionaries, business methods in the Church, etc., was held on several successive Thursday evenings in St. Paul's Cathedral, Detroit, under the supervision of the Ven. Leonard P. Hagger, archdeacon of the diocese. Over seventy lay readers in Detroit will be able to secure copies of the lectures, which have been prepared in manuscript

form, although, due to the fact that only the lay readers in Greater Detroit were able to attend the course, about thirty were in actual attendance. The diocese of Michigan makes extensive use of lay missionaries in the missionary work carried on, and maintains several small mission stations through the services of lay readers.

\* \* \*

Bishop Hulse of Cuba writes of the opposition there of the Roman Church. At LaGloria, for example, where there is no Roman Church, and where our Church has developed a fine work, the Roman bishop of the province visited recently, stationed himself outside our church and warned the people against entering for worship. At Cespedes a Roman priest visited the town, though there is no Roman Church there, and

threatened the people with dire consequences in this world and the next if they didn't stay away from our church. At the Cathedral School in Havana the Roman Catholic children are urged to attend their own mass. But now a sisters' school has been started a block away, while a priest has rented a house next door to our school. He sits on the porch most of the day, looks over the children, then visits their parents and warns them of the sinfulness of attending an Episcopal Church School.

\* \* \*

Miss Florence Brinker, in charge of church work in the mountains of North Carolina, has been touring the diocese of Georgia, speaking on the work under her care.

\* \* \*

There are several parsons in New York who are fully aware of unem-

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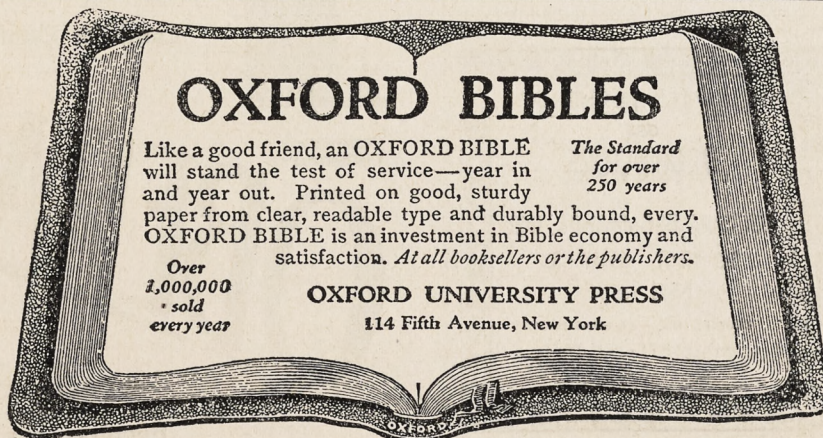
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ployment. At the Church of the Transfiguration a bread line forms each day, "from the Bowery to Fifth Avenue" to quote the rector, Dr. Ray. For some weeks now this parish has been ministering to the unemployed. At Saint Barnabas' House, shelter for women and children left suddenly without homes, there are crowds each day seeking relief from the city mission society. "Every dormitory," says Dr. Sunderland, superintendent, "is filled with young mothers and children dispossessed because the breadwinner is out of work and cannot longer pay the rent. Every evening one sees the fathers come wearily to the reception room for a few moments with their families after tramping the streets for hours in vain search for work."

I wonder if the rest of us are quite aware of the demoralizing effect of unemployment. But yesterday a young man was in my office asking if I could possibly find him work—any kind of work. He is known to me; a man who has devoted himself unselfishly to the workers of this country. He is a cultured and educated young fellow, a graduate of an American college with a year of study in Europe to top it off. He is married and has a family. For weeks he has been pounding the pavements in search of a living, willing to do anything to keep his family together. I could give him nothing but sympathy. If any of you have anything else I shall be glad if you will let me know.

One of the neatest parish papers that comes my way is the Trinity Messenger, Waterbury, Connecticut, edited by the rector, the Rev. Henry B. Todd. It is brief, lively and at-

tractive. Those of you considering editing a parish paper might do well to write for a sample copy.

The Rev. C. R. Storey, rector emeritus of Trinity Church, Albany, N. Y., died on March 15th following an illness of a year. Originally a Baptist minister he took orders in 1912 and devoted his life to the poor of the city with notable success.

The summer conference of Western Michigan is to be held, June 21-28 at Pine Lodge, near Holland, Michigan. Dean Charles E. Jackson of Grand Rapids is to be the chaplain.

Miss Jane Addams is to be one of the speakers at the National Council meetings of the Girls' Friendly So-

cety which meets next October in Chicago.

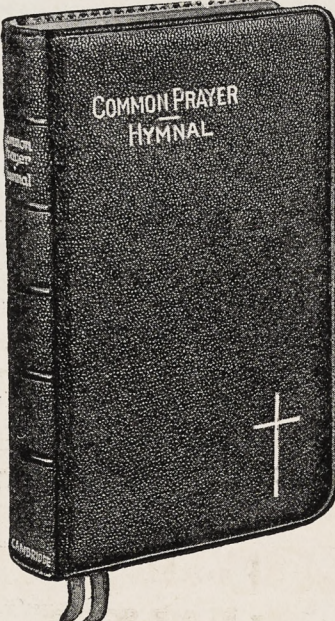
Miss Newbold, executive secretary of the Girls' Friendly, is presenting the work of the society before theological seminaries and universities. She recently spoke at the Western Seminary, at Alexandria and Bexley, and is now giving a series of talks at the General and at Berkeley. She has also recently addressed groups in a large number of colleges.

The Rev. Frank Gavin of the General Seminary is to be one of the faculty of the Anglo-Catholic Summer School of Sociology which meets at Oxford, England, July 28-August 1st. His subject is "The Catholic Doctrine of Work and Play." Dr.

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Gavin is also on the faculty of the newly organized School for Christian Social Ethics, which is to be a part of the Wellesley Conference this June.

\* \* \*

Last November one of the candidates for confirmation at St. Simon's Mission, Topeka, Kansas, was James Temple. This young man has the reputation of being the most brilliant, colored student Washburn College has ever had. Incidentally he is lay-reader in charge of St. Simon's, colored mission, while a student at Washburn College. He is looking forward to entering the ministry and happens to be the first colored boy we have record of from Kansas who is planning to take orders.

\* \* \*

Several students of the General Seminary visited St. James', Danbury, Connecticut, March 16th, when General Seminary Sunday was observed in the parish. They addressed the high school class of the church school; took part in the morning service, challenged the young men of the parish to consider the ministry at a big afternoon meeting, and then addressed the St. Andrew's club at a supper meeting.

\* \* \*

The Bishop of Aberdeen, speaking at St. Paul's Chapel, New York, the other day, has this to say on the subject of health:

"Thinking about ourselves and our misfortunes produces, I believe, half of the bad health in the world today," he continued. "Scores of chronic invalids could be changed in a week if they could but forget themselves. If we look back on our own experience and try to remember the best moments in our life we would find, I think, that they were the moments when, under the spell of a great human love or some worthy interest, we completely stopped thinking about our own selves."

"Almost every one today is a blatant egoist. Self-consciousness and self-will play an important part in our lives. Take jealousy, for example. It does more damage in people's lives than all of the deadly sins. And yet jealous people are only those who think a great deal about themselves. I caution you to look upward, not inward, and forget about yourselves. That is the only way to be supremely happy."

\* \* \*

The rector of St. Mary the Virgin's, New York, the Rev. Selden P. Delany, preaching last Sunday said that prayers for "poor misguided Russian fanatics" are better than organized protests on behalf of religious liberty.

"Such large scale protests," he said, "are dangerous because they easily generate a spirit of hatred, which in turn may lead to persecution from the other side, or even to a religious war. The religious wars that followed the Reformation are not so long ago that their lesson should now be forgotten. The fever of religious bitterness and bigotry is one of the most common human ailments, and one of the most contagious."

"One of the most difficult criticisms of the Christian religion that one has to meet is that Christians, once they are entrenched in positions of power and authority, become cruel and tyrannical. I suspect that this spirit of tyranny, more than anything

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else, will explain why so many fine and brilliant men, like H. L. Mencken or Clarence Darrow, display so intense a dislike for Christianity."

\* \* \*

Bishop Freeman of Washington was the speaker last Sunday evening at the Sunday Evening Club, Chicago.

\* \* \*

Bishop Burton, retired, is assisting in the diocese of Louisiana during Lent.

\* \* \*

The Rev. H. A. Prichard of Mt. Kisco, N. Y., was the speaker at the March meeting of the clericus in Utica, N. Y.

\* \* \*

A confirmation class of eighty was recently presented to Bishop Stearly of New Jersey by Dr. D. Stuart Hamilton, rector of St. Paul's, Paterson.

\* \* \*

Bishop Gray of Northern Indiana recently conducted an eight day preaching mission at St. Augustine's, a colored mission in Gary. He was assisted by the Rev. James Foster, rector of Christ Church, Gary.

\* \* \*

Dr. L. W. Glazebrook, missionary, is to be the speaker at the diocesan convention of the diocese of Quincy, to meet in Rock Island, May 6th.

\* \* \*

The Rev. Elmore McKee, chaplain of Yale, conducted a six days mission at Grace Church, Manchester, N. H., recently, holding no less than 23 services.

The Mission has undoubtedly influenced the whole city and its effect upon the Parish is immediately evident in increased congregations at

all the services and in the unusually large number of older persons who are seeking Confirmation. But perhaps its most valuable result is not in the numbers whom it has attracted to the Church but in a deepened loyalty, a glad and confident spirit of devotion to the church on the part of the entire membership.

The Rev. George R. Hazard is the rector of the parish.

\* \* \*

"Illiteracy is a greater misfortune than famine," writes the Rev. Wang Kang-sen to Bishop Roots. Mr. Wang is in charge of a mission at Yuinmeng, in a farming community where there have been poor crops for several years. "It is impossible to overstate the misery of these people," he says. But he so impressed a young man friend of his, a former mission school boy, with the horrors of illiteracy that the young man became interested in starting a free primary school in his village, for the children of farmers, giving his services as teacher during the winter months. Mr. Wang holds Sunday services in the school, preaching to farmers who hitherto have not been reached.

\* \* \*

Bishop Littell wrote from Hankow shortly before his departure for Honolulu that recent work in Han-

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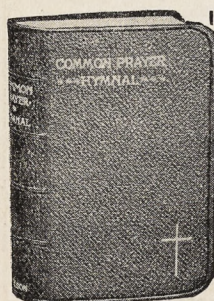
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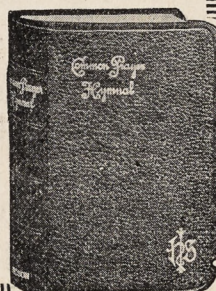
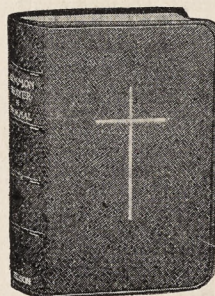
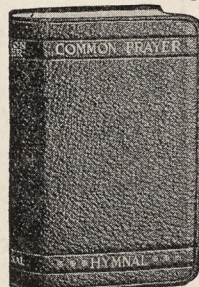
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confidence in the situation, and also in Kuling School, by leaving their daughter Nancy in Kuling to complete the school year.

\* \* \*

Those of you who are interested in affairs in Russia, particularly in the persecutions, will be interested in the Bulletin issued by the social service federation of the Methodist Church. I have no permission to say so but I have an idea they will gladly send you one if you ask for it—just ask for their bulletin on Russia by writing to 150 Fifth Avenue, New York. No price is printed on the Bulletin—a dime would cer-

tainly cover it. It is a valuable array of facts.

\* \* \*

Bishop Deane of Aberdeen was the preacher on March 16th at the Cathedral of St. John the Divine, New York.

"The cross is the symbol of God's love," Bishop Deane said, "and a Christianity which does not have the cross as its symbol is not Christianity at all. It is merely a new religion parading under a stolen name. Tear out the cross and you reduce the Catholic faith to a rite without form or purpose.

"It is the faith in God's love that strengthens the spirit. The belief that education can cure the evil in the heart of man is mere superstition. The truths by which men live are always beyond the limits of human logic and human understanding."

\* \* \*

The Dean of the General Theological Seminary has announced that fourteen dioceses are now attempting to raise the sum of \$840,000 for the endowment fund for the seminary.

\* \* \*

The diocese of Olympia is to have a summer conference at the Annie Wright Seminary in Tacoma, June 16 to 27.

\* \* \*

How would church people line up on the prohibition question? They took a secret ballot recently at a service in the First Methodist Church,

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New Haven, and the vote was 173 for strict enforcement and 11 voting for repeal. Being Methodists I rather think it would be tough for that minority were they discovered.

\* \* \*

And what do you think of this? The Park Street Church, Boston, have been trying an "honor system" of church financing for two months. Envelopes are sent to everyone but no pledges are asked of anyone. They report that they are ahead of last year in receipts. I am curious to find out, though, whether those envelopes are numbered. If so then it is a left-handed honor system.

\* \* \*

Bishop White of Springfield writes of a new work among fifteen thousand Negroes which has been opened up in East St. Louis. A store has been rented and equipped and furnished and already there is a fine congregation led by a capable priest. They have named the mission the Church of the Redeemer. The Bishop writes: "I look forward with a great deal of enthusiasm and pleasure to the prospect of this becoming a definite work of the diocese."

"I should like to add that if there are any friends of the Church's work among the colored people who would like to send me something to help me to carry the Church to upwards of 15,000 colored people of East St. Louis, I believe that I will be able to make a good accounting of the use of that money a little later on."

\* \* \*

The committee on placement of the clergy for the synod of New England have issued a report making the following recommendations: first, they like the idea of having a record bureau under the direction of the National Council, to deal chiefly with facts regarding the education and work of each clergyman. Then they do not feel that the vestry of a parish should have the sole right to select a rector but rather that there should be a sharing of that responsibility with some diocesan authority. What's more they believe that the diocesan authority should be the bishop rather than a placement committee. The committee favors giving the rights of transfer and removal to the bishop, and also giving him the right to retire any clergyman after the age of seventy, providing it meets with the approval of the vestry.

\* \* \*

A Protestant church for every 454 persons, or more than twice the number of churches which should exist, according to approved standards, are reported for the town and country areas of twelve counties of eastern central New York in an "Every Com-

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munity Survey," which has just been completed for this area by the Rev. Dr. Hermann N. Morse, survey director of the Home Missions Council.

\* \* \*

Bishop Batty is the English bishop in charge of ninety or more churches and chaplaincies in north and central Europe. He has been a bishop for over three years, and never on his tours has he had one evening free for recreation until on a recent visit to Berlin when he was taken to the opera, and then he had to leave before the last act.

\* \* \*

The scene of the modern play, Berkeley Square, is laid in England, chiefly in the year 1784, which, as every good Episcopalian should know, is the year in which our first American bishop, Dr. Seabury was consecrated. One does not often have opportunity to see so careful a reconstruction of the atmosphere of that time.

\* \* \*

The conspicuous part played by psychology in modern education was outlined by Dr. Arthur Hiler Ruggles, superintendent of Butler Hospital, Providence, and lecturer in psychiatry at Yale University, in a lecture at the Union Theological Seminary.

Dr. Ruggles advocated a closer cooperation between clergymen and psychiatrists. Psychiatry, he said, has brought a better technique for evaluation of factors that influence human conduct, and the minister would be better able to understand such common qualities as selfishness, sinfulness, laziness and even rebellion, by utilizing this knowledge.

He said that most alcoholics and drug addicts have been found psychologically inadequate individuals, and that in general the causes of bad behavior can be physical as well as mental.

"It is obvious that in religious education, as well as in school systems at large, a course in how to live with ourselves and with others would be at least equally as important as learning the principles of writing," he said.

\* \* \*

St. Katharine's School, Davenport, Iowa, is seeking an endowment of \$100,000 as a memorial to the late Bishop Morrison who for over thirty years was the president of the board of trustees.

\* \* \*

Conferences on Rural Work are to be held at Madison, Wisconsin, June 30 to July 10. The women's conferences, parallel with the clergy's, will be led by Mrs. H. W.

Clarke, Norwich, N. Y., churchwoman who is active in children's welfare work. The Rev. C. R. Allison is to lead discussions and Dean Blodgett of Erie, Pa., is to be the group pastor.

\* \* \*

The International Missionary Council (Jerusalem Conference) suggested two years ago that the Chris-

tians of the East should send missionaries to the West "to minister of their treasure to the spiritual life of those to whom they come." Acting upon the suggestion the British Conference of Missionary Societies have invited the National Christian Council of India to send a missionary to Great Britain. The invitation has been accepted.



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