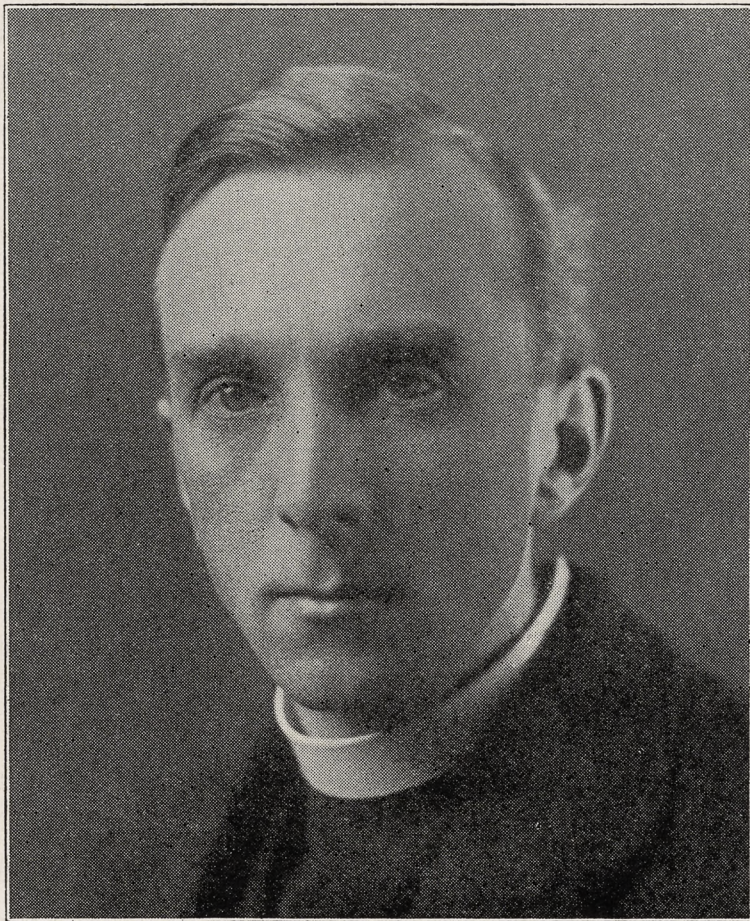


The **WITNESS**

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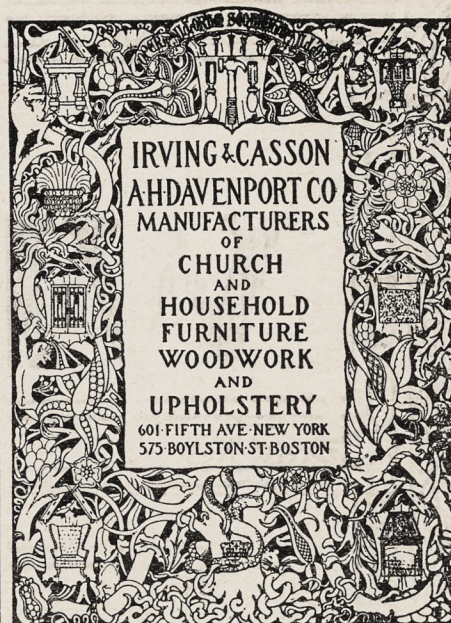
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THE WEIGHTIER MATTERS

By

MAUDE ROYDEN

WHEN I look at the mass of the people who are alienated from the churches, it seems to me that the reason is not in our theology half so much as in our refusal to find that battleground where Christ, if He were here, would be fighting. There are many people to whom what we call intellectual difficulties never occur at all; there are masses of people who take no interest whatever in organized Christianity, for quite another reason.

I do not say that if Christian people did what Christ did they would be popular; I am quite certain they would not; but their unpopularity would be a vital thing, a challenging thing. They would have great adherents and great enemies. There would be no apathetic alienation. And that is at present what we have to face.

A CASE

I met some rescue-workers in China whose business it was to try to rescue girls who had been sold into prostitution. It was a work of mercy indeed, and a Christlike work. But the idea of questioning a social order which encouraged prostitution was no part of it. I do not say they refused to face it; it simply did not interest them. "We take no interest in social reform," they said to me, "we wish only to rescue these girls from their evil life." I asked how they came to need rescue from an evil life and was told that they are practically always sold into it by their parents. It is not that their parents are more cruel or less devoted to their children than others, but poverty in China is sometimes so terrible that they must choose between their daughters dying of starvation or being sold into a brothel; and so they sell them. It is in famine times that this selling chiefly takes place. It is in famine times and from the famine areas that there come boat-loads of girls to be sold at two shillings a head. It is a social condition which compels parents to see their children starve or else to sell them. I think that the scientist who is endeavoring to alleviate the poverty of China is attending to a weightier matter of the law than those Chris-

tians who can only pick up the broken human beings whose presence in a brothel is due to extreme poverty on the one hand and a fundamentally wrong idea about sex on the other.

This indifference to the causes of such tragic effects, brought home in such a heart-rending way in this particular case, is terribly characteristic of organized Christianity all over the world. Our real and often self-sacrificing kindness to the broken individual is wasted by our cowardly shrinking from the question—how comes that individual to be broken? That is the real weakness of organized Christianity.

COURAGE NEEDED

Who has the courage to challenge the whole system under which we live? Yet this is involved in our claim to be Christians. Our system, the system under which we in the West live, the system which we are extending to the East, is an industrial system. The worst feature of the industrial system is the way in which it crushes out individuality. The best thing about it is, of course, that it produces wealth, and I am not speaking sarcastically when I say that that is the best thing, for poverty in itself is terribly hard on the individual. But the method by which we are escaping or seeking to escape from poverty has its own great dangers. We offer it to China, to Japan and to India, as a cure for their poverty. And organized Christianity ought to be watching with intensity of interest, and challenging with perfect courage, the evil things that are involved in that cure. Is there any means by which we can make the world rich—even countries so poor as India and China—without the terrible danger of crushing out the individual life? "Is not the body more than meat, and the soul than raiment?" Ought this not to be in our thought if we are Christians?

CREATIVE LIFE

No one was more sensitive to beauty than Christ. And we, almost with indifference, substitute for the work of the individual craftsman—which nine times

out of ten is beautiful; which almost always has some kind of beauty because it is the expression of an individual mind—millions and millions of objects which cannot have beauty because there is no creative life in them at all. In this respect poor China is the richest country in the world. India and Japan have consented, in order to meet the tastes of Western people, to produce mountains of rubbish. Alongside of some very beautiful things you will find much that is ugly and showy and mean. But even now China produces little that is sheer rubbish. And when you see a Chinese craftsman at work on a piece of ivory to which he gives years of his life, to make it into something beautiful, you feel that not only is he making something beautiful, which it is worth while to have lived for, but that he himself is a finer person because he has been able to express himself in that work.

MECHANICAL CIVILIZATION

It is our awful mechanical civilization that crushes the sense of beauty out of us. Not only is our creative power atrophied when we are put to work that is purely mechanical, but even our tastes become standardized. People who produce the same things will like the same things eventually. It is not only that what we produce is ugly: It is also that at last we like ugly things.

Some people defend the system on this ground: "When you have put on machines everything that can be done by machine, you will greatly have lessened the burden of human toil. Men and women will then work only a few hours a day, and they can make the rest of their life in their leisure." "But," I say, "to us it would not seem life at all if we could not put ourselves into our work. To work for a few hours and then make our real life in our holiday time, would not seem to us to be life at all!" They reply: "No, that is true of a minister of religion; it is true of an artist; it is true of a poet; but for the mass of the people it is not true and it cannot be true." But to whom is the artist to appeal when we have standardized production for all the rest of the world? To what is the minister of religion going to appeal when he speaks of the Creator God if the men in his congregation do not know the joy of creation?

The artist cannot produce his best work if he has a public that does not understand it. There is an interplay between the creative artist and the world for which he makes his art. It was said of the Greeks that every Greek knew a good statue when he saw it, and that was why Greek artists produced the world's greatest statuary. Every Elizabethan Englishman knew a good play, and that is why the age of Elizabeth gave us the world's greatest outburst of dramatic literature. You cannot compose great music if you live in a world of the tone-deaf; you cannot paint great pictures for a world that is color-blind; and you cannot really commend religion to people to whom the first attribute of God is incomprehensible.

I do not know yet the way out, but I realize, with a sense of guilt, that this is probably because I, like

the rest, have given so terribly little thought to the matter. Nine times out of ten, if I say either to an Englishman or to an American—"Can you see where we are going? Do you think it is good or bad?" even if they say "It is bad," they say also "It is inevitable." If it is bad, it cannot be inevitable; and it is for the Church to point that out, and to challenge the world on this score.

CHURCH'S CONCERN

I maintain that it is with such questions as these that organized Christianity should be concerned; that it is with these weightier matters of the law that we should concern ourselves first, and not with the precise method by which we should celebrate Holy Communion or ordain ministers of religion. I care too much for these things to say they are unimportant; but I feel certain that it is these weightier matters which must come *first*.

We pretend that we are so busy looking after the individual sufferer that we have no time to seek the causes of his suffering; that we are tolerant of evil doing because we are charitably minded. But I believe that the average man and woman—I believe all people everywhere who are Christians or who have lived in a Christian country—dimly know that to Christ their individual lives, their individual gifts and personality, are things of infinite value, and that organized Christianity ought to have something to say on this subject. And I know that those who are so far away from the churches that they no longer even know or care what Jesus Christ taught, still know, perhaps more dimly still, that whatever religion does, and whatever it teaches, its concern should be with these things; that if there is a God He must care about these things; that if He does not He is not God; and that if religion is not concerned, it has no interest or reality for them.

Let's Know

By

BISHOP WILSON

WHAT ARE WE CALLED

NAMES are meant to identify people, places, and things. One would naturally suppose that the more permanent they are, the better they would serve their purpose. Yet there appears to have developed an epidemic of changing names which has gripped the nations of the world since the close of the Great War and the advent of the apotheosis of nationalism.

The Russian city of St. Petersburg has become Petrograd. The Norwegian city of Christiania has become Oslo. The Chinese city of Peking has become Peiping. I understand the Poles are for changing Warsaw to Warszawa and the Czechs prefer Praha instead of Prague. In practically all of these instances the idea seems to be to get rid of modern appellations and return to earlier forms out of some sense of national pride or perhaps because of anti-quarian interest.

If we were to go in for the same practice in the United States and cultivate a flair for Indian nomenclature, we would achieve some rather startling results. We would be singing about "Way Down in Old Alabamu." We would have to say that the first bishop of the western hemisphere was Bishop Seabury of Quonoktacut. The newspapers would wrap their editorials around Senator Borah of E-dah-hoe. The Davenport radio announcer would say that he was speaking from a city in Ayuhba. Henry Ford would advertise his flivvers as made in the state of Michgamaw. Business organizations would seek to be incorporated in the well-known haven of De La Warr. Then it would be in order for the French government to make representations that, out of respect for France, New England ought to switch back to Vert Mont for the name of one of its states; and the Dutch government would add that the least we could do in respect for Holland would be to give the true name to the least of our states and call it Roode Eylandt. Postal clerks would go dizzy and stenographers would all resign.

This is not to say that once a name, always a name. There are times and occasions when they ought to be changed—for instance, when they become obsolete or misrepresentative. There is no sense in the world in talking about the French Empire after France has become a well established republic. And it is only conducive of salacious gossip to write letters to Miss Ann Jones after she has been married to Henry Jackson.

All of which leads one to certain reflections regarding the title "Protestant Episcopal Church." Adopted as an emergency measure in Maryland at the close of the Revolutionary War for legal purposes in order to indicate both its non-Roman and its non-Puritan character, it answered sufficiently well at that time. But in the course of a century and a half the implications which accompany the word Protestant in this country have undergone a considerable change. Those Maryland churchmen would be horrified at the thought that their choice of a name had in any way compromised the historic position of their Church, of which they were very jealous. It would be loyal to them and true to our own traditions if we would look the matter squarely in the face and tell the world what we really are by revising our official title.

FINDING MEN FOR GOD

By

JOHN S. BUNTING

IF WE would lay hold of God in any vital way, it must be through life, and if we would possess Him, we must convey Him. For how can we know life except by living and how can we know Love except by giving. God and man are inextricably joined. Our faith must be like God Himself, it must share. No possession without transmission is written above this door. Therefore we must witness or disappear.

Yet some of us are trying to do an impossible thing, and think we can have a living faith by casual contemplation. We suppose God can be treated like a trophy, looked at from a place on the mantel when convenient. It cannot be. For not what we merely look at but what we reproduce lives within us or goes beyond.

Many years ago Drummond told us we lived in a world which had been made by every atom conveying its energy to the atom next, atom witnessing to atom and each making its life felt in the orb of the whole. Atoms are perfect evangelists. We also have a country in which at first just a few saw and knew all that America might become and each of these patriots, like the atoms, charged the next man with the impact of all he believed and felt until he made him think and feel likewise.

MUST SEE GOD

Yet we must see something if we would impart anything. If we would change men we must see God.

But what we see clearly we will declare and what we hear we will repeat and report and life about us becomes changed. After all it is vision and a sense of Reality that we need today rather than loquacity for our evangelism.

If we see Holman Hunt's "Christ the Light of the World" and we gaze at it long and intently, we are certain to say something about it. If we look upon the vastness and tumult of the Atlantic in a storm, if we behold the strange wonders of Yellowstone and Glacier, they take possession of us and we speak. If we hear that a new planet has been found, or Lindbergh has flown the Atlantic or Byrd is on his way home, they are extraordinary facts and they penetrate us, and what penetrates gets itself heard. If we do not speak, it may be that we are not dumb but inwardly blind and inwardly deaf.

A little girl was asked by her mother to bring her a glass of water; she did it as children often do. Being busy with her books she hurriedly pushed them under her arm, went to the icebox, filled the glass to the brim and hurrying back was spilling the water on the rug. Meeting her father, she exclaimed, "Daddy, please take the books or the glass or else I'll drop both—and step lively!" She had her arms full, her hands full, her mind full and—she shared! We always will. She was a perfect witness. A full cargo is easily distributed. We give nothing because we have nothing. "How can I witness" said a vestryman

once, "when I have had no definite experience of God?" He could not.

CHRIST THE FACT

A profound change must take place inside of us toward what we think and feel about Christ and when that happens we will see and hear and a non-producing disciple will become a Christ-changing force. We imagine, for instance, that our life and world are tremendous and real and that Christ is small and unreal—a dreamy, far away Perhaps. But the opposite is true. Christ alone is tremendous and a vast and towering Fact, and our life transient, small and shadowy. We seem to think that He is an incident in our history, just a remote event and that our human story comprehends His. The opposite is true. We are but an incident in the vast volume of His Purpose, a parenthesis in His larger sentence and at last His Word and Voice will speak and hush our noise in His living Silence.

We need to turn our world of values upside down. When we do, something will happen inside, the scales will fall from our eyes and we shall speak because we see. No power will stop us—we will because we must. The soul of today will then recover its imperative mood which once it had and with which it shook thrones and kingdoms.

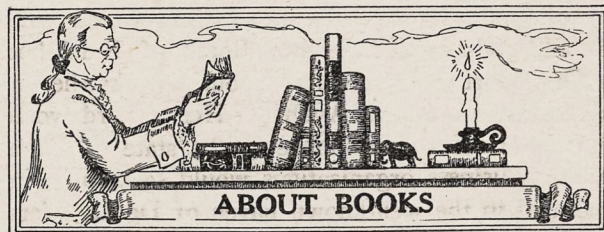
But we will never see and hear and we will never bring men to a knowledge of Christ as long as we live on borrowed religious capital. There are too many people in our pews and maybe in our pulpits who only know people who know Christ and are well acquainted with famous things that Christ-changed lives have sung and said. But they themselves have not heard the music and word of any such Voice. They live on borrowed religious experience and it kills all Evangelism. No one pays any heed to such messengers, because they have no message.

YOUR EXPERIENCE

Yet think for a moment and search your heart. Somewhere there is God, near you, within you, the only supreme Reality. Once He seemed to you like a great Rock and when your storm broke, He covered you, sheltered you until it swept by. Once a strange Presence passed through your life and changed its unclean ways and aimless drift. Once you were distracted and beside yourself and there slipped into your heart a strange peace. Either this is true or not true. If it is, you are certain to say something, do something about it. If it is not, there is nothing you can say. But you should awaken and be stirred with wonder. Somewhere there is such a God.

Then somewhere there is a man, right near you, look and see—lonely, sad, hopeless and broken. Life has been too much for him. His back against the wall, he fights terribly and bitterly, but the odds are stacked against him and he is sinking. If you do not see this it is because you are blind with a blindness that means you do not care. He needs you terribly. He is hungry for any little word. But whatever you do, don't try to help him by gabbling religion or try to "save his soul." For you need this broken man as much as he needs you and you will sink unless

you reach these sinking lives. Then make him aware of God by touching him, lifting him with a life that God has lifted and touched and he will awaken and become aware of God. Somewhere near you is such a God and such a man! Are you willing and able to risk trying to bring them together?



MAHATMA GANDHI'S IDEAS, by C. F. Andrews. The Macmillan Co. \$3.00.

Mahatma Gandhi is certainly to be numbered among the three or four most influential people in the world today. At the very moment he is leading a great mass protest against British rule in India and is keeping a number of statesmen up late at night figuring out ways of dealing with him. Of these three or four most important people in the world Mahatma Gandhi is the only one who is motivated entirely by religion. Certainly then religious people should know all about him and his ideas. There is no one better equipped to tell us of this great man than the Rev. C. F. Andrews, missionary of the Church of England to India and a life long friend and intimate of Gandhi. He does so in a most charming and thrilling way in this book, supporting his own opinions with carefully selected statements from Gandhi's writings and speeches. If you really want to know what is going on in India; more, if you want to have a graphic story of a saintly life, read this book written by Dr. Andrews who is said, above all others, to understand the soul of that great man and his country.

W. B. S.

* * *

SIGNS OF THESE TIMES, by Willard L. Sperry. Richard R. Smith. \$2.00.

In these initial lectures on the Ayer Foundation at the Rochester Divinity School, Dean Sperry of Harvard has set a standard of excellence that will be both difficult to maintain and to follow by subsequent lectures. With his customary felicity of diction and clarity of expression the Dean analyzes keenly the movements and trends of modern religious thought. What is lacking in organized religion today is certainly not energy but wisdom. We fail to discriminate between pose and attitude. There is vitality to be found in Episcopal orders and also in Congregational; each needs the other and either alone is but half truth. Humanism is a philosophy of fair weather, consequently will never satisfy or meet the ends of man when some hidden onslaught of trial seems to tear the very religiousness out of him. In this age of religious perplexities we need to discipline ourselves in those attitudes of wonder, trust and humility which are the substance of all latent religion and the promise of mature religion.

Irvine Goddard.

CHURCH SUMMER CONFERENCES

Edited by

WILLIAM B. SPOFFORD

THE first of May, so it is time to tell you of the various Church summer conferences that you are to attend this year. The Wellesley Conference will again be the grand affair that has made of it certainly one of the greatest of the annual affairs. There are the usual schools, devoted to music, drama and religious education, and this year for the first time there is to be a school for Christian social ethics, under the leadership of Vida D. Scudder, distinguished Churchwoman. The faculty consists of the Rev. V. Auguste Demant, pictured on the cover, who is coming from England especially for this conference. Dr. Demant is the research director of the Christian social council of England, an organization which is carrying on the work of the famous Copec. He is also the chairman of the summer school of sociology held each summer at Oxford University. In addition to his lectures at Wellesley Dr. Demant is to lecture at the College of preachers, is to preach in New York and Boston, and is to speak in New York at a joint meeting of the Social Workers Fellowship and the Church League for Industrial Democracy. Others on the faculty of this school are the Rev. Frank Gavin, professor at the General, and the Rev. Niles Carpenter, formerly of Harvard and now professor of sociology at Buffalo University. Another noted person at Wellesley this year is Dr. John Rathbone Oliver, known to all readers of THE WITNESS. The dates of the conference are June 23 to July 3rd.

* * *

There are the usual conferences at Evergreen, Colorado, devoted to adults, young people and the school of the prophets, meaning clergymen in case any of you may not have guessed it. Evergreen is also a general conference, drawing its faculty and its students from all over the country. Says the Rev. Alfred Newbery of Chicago: "Evergreen is unique. In the first place it has its own site, a beautiful spot in the mountains, 7200 feet high with the top of the world to play around in. In the second place it has a peculiar contribution. It has the usual courses, maintaining the high average that is to be found throughout the Church in summer conference work. But at Evergreen there is a unique person giving a unique course. Canon Douglas lives at Evergreen and his lovely home is hospitably open to the conference members time



REV. DON FRANK FENN
On Summer School Faculties

and again. He leads the hikers with the zest of a school boy. He is host and guide and the life of the party. Beyond that he gives a course in music which is the most helpful instruction and uplifting experience that we remember having had.

"In the third place the conference members mean business. There is no desire to strive for numbers. It means a maximum of stimulation from the group and a spirit of determination and earnestness that is stirring and encouraging. Quietude, good fellowship, lovely daily services, absence of dressiness, the stimulation of the altitude and the perfect Colorado climate make this a unique conference indeed."

* * *

The Gambier Conference, always one of the leading Church conferences, is to be held this year from June 23 to July 4th, as usual on the beautiful campus of Kenyon College, with a program so arranged as to appeal to Church folks of all ages, and covering all phases of Church work. The faculty consists of the Rev. John W. Suter, Jr. of the department of religious education. the Rev. D. A. McGregor of Western Seminary, the Rev. W. J. Loring-Clark, who is an expert on the subject of evangelism, and also Mrs. Loring-Clark who is to give a course on "The Religious Life of the Fam-

ily." The Rev. W. H. Anthony and the Rev. Edgar Jones are to give courses on the Bible; Miss Margaret Marston of the Auxiliary is to give a couple of courses and Canon Watson of Bexley Hall is to lecture on St. Paul. The course on personal religion is to be given by the Rev. Stephen E. Keller of Chicago. Bob Frazier, who is directing the Advance Work Progress, is to be present, as is also the Rev. E. L. Souder of "281", while the course for young people is to be given by the Rev. John Gass of Charleston, W. Va. That about covers Gambier except that the important post of chaplain is to be filled by the Rev. Dennis Whittle.

* * *

Now down South to the Sewanee Conference which always comes a bit later in the summer; the adult division this year from July 31 to August 14 and the younger folks from August 14 to the 28th. Because recent events in the South have called attention to the need of a Christian solution of industrial problems there is going to be a real pow-wow on that topic, with Mr. Spencer Miller and the Rev. Don Frank Fenn leading the way. Other stars on the faculty of the adult division are Professor Dyer of Vanderbilt, an expert in the rural field; the Rev. "Johnnie" Irwin, who will tell you of publicity and its place in the work of the Church; Dr. John W. Wood, the Rev. John W. Suter and Miss Marston of the Woman's Auxiliary, which means that "281" is to be pretty much moved to Sewanee this summer. For the rest there are the usual standbys, including Bishop Penick, Rev. P. A. Pugh, Rev. G. L. Tucker, Rev. H. W. Starr and Rev. W. J. Loring-Clark.

For the Young People's division, which is under the direction of Bishop Juhan, there will be the Rev. C. C. J. Carpenter of Savannah, Rev. W. B. Stabler, new student secretary, Rev. H. A. Donovan of Liberia, Mr. H. Lawrence Choate, president of the Brotherhood of St. Andrew and the Revs. Mortimer W. Glover and W. S. Stoney.

* * *

Then up to Concord, N. H., where one of the finest Church Conferences is held each summer at beautiful St. Paul's School, a conference that is primarily for young people. The dates this year are from June 26 to July 5. The chaplain is to be the Rev. Elmore McKee, chaplain at

Yale. There are four informational courses on the Bible this year, given by the Revs. V. M. Haughton, Gardiner M. Day, E. A. Dodd and Malcolm Taylor. The courses designed especially for Church school teachers are offered by Rev. W. M. Bradner, Mrs. Maude Copley and Miss Lillian M. Boyd, all of the diocese of Massachusetts. There are to be five courses on the general work of the Church; problems of race and nationality by Dr. Ludlow, educational secretary of the National Council; Dr. Samuel Tyler on social service; Rev. A. O. Phinney on young people's work; Rev. Allen W. Clark is to give a course on parishes and parishioners. Rev. C. Leslie Glenn is to present a series of lectures on great Christian heroes; Gardner Monks has the course on Christian Character, a course for boys, while Mrs. Russell Hubbard gives a similar course for girls. The Rev. F. C. Lawrence is to give a course on vacation and service.

* * *

Another general Church Conference which attracts a large number is the Blue Mountain Conference held each year at Hood College, Frederick, Maryland. The conference this year begins on the first of July and runs through the 11th. I should know a good deal of this conference for I am to be there myself, but it is nevertheless a fact that I have little idea of the faculty. I know that Dr. Snowden, executive secretary of the field department is to be there for we have a date to play golf, and Dr. Fleming James and Bishop Overs also are on the faculty. There will be more about it presently—certainly one of the finest and most delightful of our Church conferences.

* * *

Sioux Falls, S. D., Conference, June 17 to 27 is primarily for that missionary district, though others are invited of course. The clergy conference is led by the Rev. Don Frank Fenn of Minneapolis; Miss Ruth Osgood, Auxiliary field secretary, and Mrs. Paul Barbour, educational secretary of the Auxiliary, are to give courses for guild members; Rev. Austin Pardue and Rev. Paul Barbour are to lead the young people's conference, while Miss Mable Lee Cooper (I wondered why I did not run across her name before) is to give a course on Church school methods and Dean Woodruff will give a Bible study course. Mrs. R. G. Cargill of Minneapolis lectures on Story Telling. The Rev. E. Croft Gear of Minneapolis is to lead the conference on personal religion.

* * *

The clergy conference for the diocese of Duluth is to be held at

Cass Lake June 16 to 20th, with Bishop Bennett as the leader. At the Duluth conference for lay folks already there is every indication of a capacity attendance of 125. The conference is comfortably housed in large log cabins—Bishop Bennett is there giving it all his fine leadership—it is a great inspirational gathering of leaders from all over the diocese.

* * *

The Erie-Pittsburgh Conference, combining those two dioceses, is to be at Kiskiminetas School, Saltsburg, Pa., June 22 to 27.

The faculty includes Miss Avis Harvey, of California, Miss Evelin Buchanan, of Pittsburgh, Miss Elizabeth Hopkins, Pittsburgh, Rev. Harold Holt, of the department of social service of the National Council, the Rev. Howard Hassinger, of St. Peter's Church, Geneva, N. Y., Mr. William Leidt, associate editor of the *Spirit of Missions*, Rev. Edmund L. Gettier, of the Diocese of Washington, Rev. William Shero, of Greensburg, Pa. and Mr. Herbert Peabody, choirmaster of the church of the Ascension, Pittsburgh.

* * *

The Virginia Summer conference is held at Sweet Briar College June 16 to 27.

The faculty will include such persons as Mr. and Mrs. Leon C. Palmer, Dr. L. N. Caley, Dr. E. R. Carter, Dr. R. E. Gribben, Mrs. John Loman, Miss Etta Ambler, Rev. J. C. Wagner, Miss Bessie Sims, Mr. John M. Garrison, Miss Lily Cheston, Mrs. Frank Darling and others.

* * *

The conference of the Second Province is to be held at Morristown School, Morristown, N. J., June 28 to July 5th. The faculty has not yet been completed but the experts so far secured are the Rev. Dr. Brown-Serman of Nyack, N. Y., the Rev. John Rosebaugh of Tenafly, N. J., Rev. Mr. Freeman of the Cathedral at Garden City; Miss Olive Jones, director of religious education at Calvary Church, New York; Rev. Harold Holt, assistant social service secretary of the National Council. Then there will be lectures by Miss Adelaide Case, Rev. H. Adye Prichard and others.

* * *

Well perhaps I had better leave off right there; there are other important conferences. Racine, for example, which is to be held I am told this year at St. Albans School, now that Taylor Hall has been lost to the Church. And there are the fine conferences on the Pacific Coast, all of which will be reported here in a week or two.

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NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

THE sympathy of the whole Church goes to Bishop and Mrs. Maxon in their trouble. Columns of editorials are appearing in the press, editors using the Maxon case to bolster up their own positions on the subject of prohibition. But the best editorials on the matter are yet to be written under the texts, "Judge not that ye be not judged" and "Take heed lest ye fall."

* * *

Here is important news from the diocese of Pennsylvania: the Rev. Joseph Fort Newton, for the past five years rector of St. Paul's, Overbrook, has resigned in order to become the co-rector of St. James'; Philadelphia, one of the oldest and most prominent parishes in the state. This change marks another step in the program undertaken by Dr. John Mockridge and the people of St. James' of making that parish a great down-town parish. After inaugurating an endowment fund, and making the pews free for all people, the next step was to seek a preacher whose qualifications would fit into the whole plan, which has been accomplished in the calling of Dr. Newton.

In creating the two positions of co-rectors, the vestry of St. James has established, it is said, a precedent in Episcopal Church administration in this country. Under this arrangement, Dr. Mockridge and Dr. Newton are to be on equal footing, each having jurisdiction over the respective duties they will divide between them.

Dr. Newton will take up his work at St. James' Church on November first. He is sailing this week for England, where he will preach the "Colonial Missionary Sermon" in the City Temple, London, May 14th.

* * *

The Rev. E. deS. Brunner, head of the Institute of social and religious research and an authority on rural church life, is to give lectures this coming year at the General Theological Seminary. The lectureship is part of a definite effort being made by the department for rural work of the National Council to include lectures on rural life and work in all the seminary courses. And one can say without fear of being disputed that they have started off with a bang in securing Dr. Brunner.

* * *

Miss Eleanor Howes, our correspondent for Pennsylvania, sends in an item of a great mass meeting to be held in the Academy of Music, Philadelphia, May 5, to stimulate



REV. JOSEPH FORT NEWTON
Goes to St. James', Philadelphia

interest in and support of the Advance Work Program. Bishop Creighton of Mexico, Bishop Beecher of Nebraska, Bishop Casady of Oklahoma and Bishop Schmuck of Wyoming will all speak at the meeting, and it is expected that Bishop Littell of Honolulu, Bishop Darst of East Carolina and Bishop Cross of Spokane will also be able to be present and make addresses.

Throughout the Diocese of Pennsylvania, there has been a whole-hearted desire to help meet the needs of the Church's missionary work. A definite plan for full and complete information being presented to all members of the Church in the Diocese has been prepared, of which the Mass Meeting will be the initial step.

Another important work is the distribution of 30,000 pocket size pamphlets throughout the parishes by the Field Department, giving information as to the needs that call for the united efforts of the people in the Diocese.

* * *

A serious effort is being made in the diocese of Albany, writes Miss

Every Churchman may share in the Church's Forward Movement

THE Advance Work Program of some 170 items of forward work in all mission fields of the Church, is to be completed by Epiphany 1931.

Dioceses and missionary districts have accepted the various projects and are offering them to their parishes and missions, and to individuals.

Projects may be sub-divided, so that everyone may have a part in whatever piece of work is undertaken.

If a Church is to be built in some mission field, Church School Classes, Parish Organizations, Auxiliary Branches, Men's Clubs, may undertake to buy a roof, a floor, doors and windows, heating and lighting equipment. Individuals may supply as memorials, Altar, Reredos, pews, font, bell. There is the story of a group of small boys who are to buy hardware required in construction of a parish house, and of a similar group that is to supply shutters.

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CHURCH APPOINTMENTS

Emily Gnagey, correspondent, to discover isolated Church people. The Board of Missions has employed for one year Captain Arthur W. Abraham, of the Church Army, who is systematically surveying and canvassing countryside sections, taking a roll of people traditionally or definitely belonging to the Church. Captain Abraham has for several months been at work in Columbia and Rensselaer Counties, and the Rev. R. C. Joudry, missionary in Schoharie County, is at work there. As a result 200 families are enrolled and sixty children are receiving regular religious instruction by mail. Communicants in many cases have been related to the nearest parish church, the sacraments of the Church are provided for those who cannot reach a church, religious books and Church papers are supplied, and individuals and groups among the isolated are gradually being associated with the clergy and other parish volunteers. A beautiful Easter message from the Bishop was mailed to every isolated parishioner enrolled.

* * *

The Rev. R. Y. Barber of Galesburg, Illinois, is doing a great job in ministering to the isolated Church people throughout his part of the country. They have been neglected for long apparently. Only the other day he found a Church woman who had not been able to make her communion for fourteen years although she lives but nine miles from a parish church. Every effort is being made to get in touch with such people. He is also planning to observe rural Sunday when people from far and near will gather at the church for a fine service.

* * *

The Ven. Guy H. Purdy, diocesan archdeacon of the diocese of Albany, in connection with his missionary survey of the Diocese of Albany, made one year ago under the direction of the Board of Missions, collected pictures of the various aided parish and mission buildings. The pictures of these churches form the subject matter of an interesting and instructive lecture in which Archdeacon Purdy presents the missionary enterprise of the diocese. In an area of more than twenty thousand square miles, the Diocese of Albany has ninety-one parishes and missions, out of 184, aided or administered by the Board of Missions. The pictures are shown by a lantern, and this illustrated lecture has been given some forty times during the first quarter of the present year to congregations and societies. The object is to acquaint parishioners of more prosperous churches with the whole diocesan work, to stimulate missionary interest and to create a fellow-



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* * *

A lot of excitement at Princeton. It wasn't so long ago that the president of that institution, requested the Rev. Frank Buchman not to appear on the campus. Now it seems that both Mr. Buchman and Dr. Hibben are to officiate at the marriage of the Rev. Sam Shoemaker, Buchman disciple and rector of Calvary, New York, to Miss Helen Smith, daughter of a Princeton professor. There have been those who have said that peace again reigned between the president and Mr. Buchman, but last week Dr. Hibben publicly stated that "Mr. Buchman's visit is purely a personal one. The question of Buchmanism on the campus of Princeton University will not be raised again."

* * *

Dr. Alfred Worcester of Harvard is to be the speaker at the luncheon to be held by the Girls' Friendly Society in connection with the national conference of social work in Boston this June.

* * *

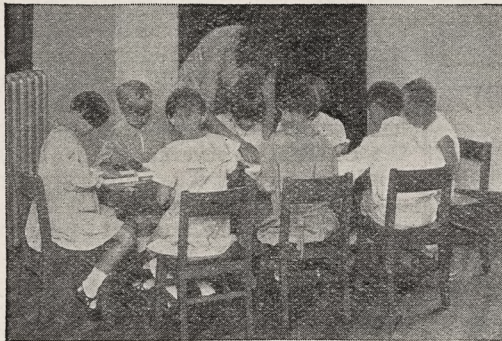
A gift of \$250,000 by an anonymous donor, to be used in carrying forward the construction of the west

front of the Cathedral of St. John the Divine, was announced last Wednesday, at the Cathedral, by Bishop Manning. The occasion was a meeting of the Women's Division of the Cathedral of which Mrs. Edmund L. Baylies is Chairman, the meeting being held in the Chapel of St. Ansgarius at the Cathedral. Following the meeting Bishop Manning and Dean Gates escorted the ladies on a pilgrimage of the Cathedral and in an inspection of the north transept for

the building of which the Women's Division is undertaking to raise one million dollars. Following the inspection, Mrs. Manning entertained the Women's Division at tea at the Bishop's house.

* * *

The 12th Annual Synod of the Province of the Pacific will be held in San Francisco, May 6-9. The first day is given over to a conference on educational work. Leaders have been secured to discuss "Teacher



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The Provincial Council has adopted a new policy, requesting entertaining parishes, or dioceses, to limit hospitality to noon luncheons and the synod banquet. This makes it possible for smaller places to act as hosts without incurring a large expense.

* * *

The new dining hall and domestic science building, Cheshire Building, was dedicated recently at St. Augustine's College, the church school for Negroes at Raleigh. The address was given by Bishop Cheshire, eighty year old bishop of North Carolina, in whose honor the building is named.

* * *

The low price of certain metals has seriously affected the work of the Church in several of the Utah mining camps. The silver camps of Eureka and Park City are working on half time and at reduced wages, while the copper camps are on two-thirds time and reduced wages. This latter situation is surprising as last year the largest copper company is reported to have had net earnings of 200% of the par value of its stock.

* * *

There is rejoicing at St. Paul's, Brainerd, Minnesota. For a number of years services have been held in the basement guild room. But now plans have been presented for a superstructure, a most attractive affair. The plans also call for a parish house.

* * *

Alexander Macbeth was ordained to the diaconate at St. Stephen's, Buffalo, on April 8th by Bishop Davis. Mr. Macbeth is to serve in North Dakota.

* * *

The Rev. N. E. Godfrey was instituted rector of St. James', Batavia, New York on a recent Sunday. A large class was also presented for confirmation.

* * *

St. Mark's, Grand Rapids, Minn., a mission with less than a hundred communicants, recently completed their plant with the erection of a fine six room rectory.

* * *

Rev. A. E. Whittle, rector of Emmanuel, San Angelo, Texas, presented a class for confirmation this week to Bishop Seaman, the first class to be presented in the new church, which is the largest and finest in North Texas.

* * *

A glorious service took place inside and outside the Church of San Pablo at Encinillas, Mexico on a Sunday in March when Bishop Creighton, in addition to baptism, confirmation and the celebration of the Holy Com-

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munion, also dedicated a sweet-toned bell, naming it San Marcos for St. Mark's Church, Frankford, Penn., where he was baptised, confirmed and ordained priest.

* * *

Many Girls' Friendly branches are launching Child Health programs today, May Day, as a result of plans made at a conference held in Washington recently at the request of President Hoover.

* * *

Emanuel Chapel of the Cathedral Church of St. Luke, Portland, Maine, was the scene of a rather unusual gathering on Monday morning in Holy Week, when some twenty-six Protestant ministers from Portland and vicinity, together with a number of our own clergy took part in a Quiet Hour conducted by the Very Rev. J. Arthur Glasier, dean of the cathedral. This service was held at the request of the Portland Ministers' Union, and the invitations were sent out by this organization.

* * *

On Palm Sunday Bishop Davis confirmed a class at Trinity, Buffalo, his former parish, which was one of the largest ever presented.

* * *

The Rev. E. T. Mathison, St. Paul's, Westbrook and All Saints', Ivoryton, Conn., died on April 10 after a brief illness.

* * *

The 100th anniversary of St. Paul's, Camden, N. J. is being celebrated this week; also the 25th anniversary of the rectorship of the Rev. R. E. Brestell. It is made a stirring occasion with services, recep-

tions and dinners and addresses by people of prominence.

* * *

Bishop Mize is back on the job after his accident. He has lost the sight of one eye. He visited Dodge City and Kinsley, Kansas, on Passion Sunday, and was the leader at the convocation which was at the cathedral, Salina on Tuesday of this week.

* * *

You may not be aware of the fact but there is a basketball team at the General Seminary. The two forwards are the sons of Bishop Mize, Edward and Robert, while Phineas Casady, also a Bishop's son, is another regular. The only thing I haven't found out is whether the team played any games and if so how about them.

* * *

The Palm Sunday evening service at St. Philip's, Easthampton, Mass., was conducted by the young people. Each part of the service was taken by a member, the sermon, also delivered by one of them, was a review of the work of the society for the past year. The rector, the Rev. George A. Taylor, sat in the congregation.

* * *

The National Cathedral Association, formed over thirty years ago to arouse interest in a Cathedral in Washington, is holding its annual meeting today. The speakers are Bishop Freeman, Mr. George Wharton Pepper, Bishop Rhinelander of the College of Preachers and Mrs. G. C. F. Bratenahl.

* * *

A number of New York parsons recently sent a message to the Pope,

the Archbishop of Canterbury, the Presiding Bishop of the Episcopal Church and the president of the Federal Council of Churches urging that the peaceful efforts of Mahatma Gandhi and his followers be looked upon with sympathy. The message reads:

"There is being enacted today, in India, a drama, consisting of a gigantic effort, led by Mahatma Gandhi, to win the freedom of the nation by the use of non-violence, a method, in contrast with the method of force, which must find a strong appeal in all Christian hearts, especially at this season.

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method may be kept free from breaking out into bloodshed, to the disruption of the peace of the world."

* * *

May 25 is rural life Sunday. A pamphlet containing suggestions for the observation of the day may be secured from our secretary of rural work, 281 Fourth Avenue, New York.

* * *

Bishop Bennett of Duluth writes of the Indian work in his diocese, in which he takes a great pride. He has praise for the Rev. W. K. Boyle, Indian missionary in the field, and reports that the little Indian churches are all in good condition.

* * *

Bishop Johnson of Colorado is to be the speaker at the dinner held in connection with the convention of the diocese of Central New York, Trinity Church, Utica, May 13-14.

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The will of the late Mrs. Beecher Crouse of Utica included \$10,000 for Grace Church, Utica, N. Y.

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The 10th conference of the department of social service is to be held at Trinity Church, Boston, June 9 to 14. Among those on the program are Professor Frank J. Bruno; Rev. A. B. Parson; Rev. Harold Holt; Miriam Van Waters; Dr. J. R. Oliver; Dr. Alfred Worcester and Bishop Perry.

* * *

Father Harrison of the Order of the Holy Cross spent Holy Week in Holy Trinity parish, Greensboro, N. C., preaching each day and conducting the Three Hour service.

* * *

The Rev. Hubert Wood of Syracuse was the speaker at the 100th annual meeting of the Ladies' Benevolent Association of Christ Church, Manlius, N. Y., which claims to be the oldest church society in the state. A centennial service was held last Sunday, other churches being invited.

* * *

Canon Missioner Harvey of Manila went clear off the map to visit one of the isolated Americans for whom he is responsible, finding him at Sitangkai, which is the United States post-office nearest the equator. Mr. Perry Macklin is the American official.

THE WITNESS FUND

THE WITNESS acknowledges with thanks the following donations to The Witness Fund. This fund is used to pay for the subscriptions of people who otherwise would be without the paper.

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* * *

The late Edgar Freeman, official of the New York Central, left \$15,000 to Christ Church, Sherburne, N. Y.

* * *

Rev. C. T. Raynor, Watertown, N. Y., after 38 years of active ministry, has retired, taking up residence in Texas.

* * *

Bishop Mosher of the Philippines had 29 confirmation services last year, confirming 1,457 persons.

* * *

Dr. Hawkins J. Jenkins of Mullens, S. C., is to go to Manila this summer to join the staff at St. Luke's Hospital.

* * *

They have diocesan summer camps in North Carolina; one for boys near Hendersonville, under the direction of the Rev. E. L. Haines and the girls' camp at Lake Lure, under the direction of Mrs. F. N. Challen.

* * *

The annual convention of the Woman's Auxiliary of North Carolina meets this week at St. Paul's, Winston-Salem.

* * *

The Rev. Albert Coursin Morris

was advanced to the priesthood by Bishop Acheson in Trinity, Wethersfield, Connecticut, where he is in charge.

* * *

"Can the Church do rural work?" "Is the Church capable of handling social case work in country places on

scientific lines?" were two of the important topics discussed at a conference held at Newton, N. J., and presided over by the Rev. E. S. Ford. There were close to two hundred people there to listen to addresses by such leaders as Dr. Allen, psychiatrist at Johns Hopkins, Dr. Earl Ful-

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Rev. H. Percy Silver, S.T.D., LL.D.
Sundays: 8, 10, and 11 A. M., 4 P. M.
Daily: 12:20.

Trinity Church, New York

Rev. Caleb R. Stetson, S.T.D.
Broadway and Wall St.
Sundays: 8, 9, 11, and 3:30.
Daily: 7:15, 12 and 3.

The Heavenly Rest and Beloved Disciple, New York

Rev. Henry Darlington, D.D.
Fifth Ave. and Ninetieth St.
Sundays: 8 and 11 A. M.

Grace Church, Brooklyn Heights

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

Grace Church, New York

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

St. John's, Waterbury

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

Gethsemane, Minneapolis

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

St. Paul's, Milwaukee

Rev. Holmes Whitmore
Knapp and Marshall Streets
Sundays: 8, 9:30, 11, and 4:30.
Holy Days and Tuesdays, 9:30.
Wells-Downer cars to Marshall St.

St. Mark's, Milwaukee

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

St. James, Philadelphia

Rev. John Mockridge
22nd and Walnut Sts.
Sundays: 8, 11, and 8.
Daily: 7:30, 9, and 6.
Holy Days and Thursdays, 10.

Trinity Cathedral, Cleveland

Dean Francis S. White, D.D.
Sunday: 8, 11 and 4.
Daily: 8, 11 and 4.

Grace Church, Chicago

(St. Luke's Hospital Chapel)
Rev. Robert Holmes
1450 Indiana Ave.
Sundays: 6:45, 11:00 and 7:45.

St. Paul's, Chicago

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

The Atonement, Chicago

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

St. Luke's, Evanston

Rev. George C. Stewart, D.D.
Sundays: 7:30, 8:15, 11 and 4:30.
Daily: 7:30 and 5. From Chicago, off at Main, one block east and one north.

The Ascension, Atlantic City

Rev. H. Eugene A. Durell, M.A.
Pacific and Kentucky Aves.
Sundays: 7:30, 10:30, 12 and 8.
Daily: 7:30 and 10:30.

Christ Church, Cincinnati

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

St. Matthew's Cathedral, Dallas

Very Rev. R. S. Chalmers, Dean
Rev. Edward C. Lewis
Sundays: 8, 9:30, 11:00 and 7:45.
Week Days: 7 A. M.

St. Mark's, Berkeley, California

Bancroft Way and Ellsworth Street
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Tuesdays: 10:00 A. M.

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ler, director of mental hygiene clinics in New Jersey, and Miss Caroline M. Cuddeback, New York state agent for dependent children.

* * *

A week night class on personal religion is being held at St. Paul's, Duluth, Minnesota, the rector, the Rev. B. T. Kemerer, being the instructor.

* * *

St. Mark's and St. John's Church, Rochester, N. Y., has just completed a successful campaign for \$50,000 to reduce the parish debt. They did the job themselves without any outside aid.

* * *

A beautiful memorial window, the work of the Lamb Studios, was dedicated at St. Luke's, Jamestown, N. Y., on Easter Day. This is the first of a series of windows to be done for the church. The church is also to have a new lighting system installed this summer.

* * *

Bishop Hulse of Cuba has been speaking recently in Massachusetts.

* * *

A strong effort is being made to bring the Rev. Frederick Edwards back as dean of St. Paul's Cathedral, Detroit, vacant since the resignation of Dean Johnston over a year ago. Dr. Edwards has been supplying his old parish during Lent; a parish which he resigned about ten years ago.

* * *

June 25th is the date for the official reopening of St. Paul's Cathedral, London, now sounder and more secure than when it was erected, its costly repairs all paid for by voluntary contributions. The opening service will be a gorgeous occasion, the King and other Royalty attending, and the Lord Mayor, and representatives of pretty much every branch

of human activity. The Archbishop of Canterbury is to preach.

* * *

Curious instance of those unused reserves of physical strength in us which come into play in times of stress: while the recent fire was going on at St. Andrew's School, in Tennessee, three boys carried the iron safe out of the building; later in the day, twelve boys were needed to move it.

* * *

The Little Church around the Corner, in spite of the transitoriness of life in mid-town New York, has in its confirmation class this spring a little colored girl whose mother was confirmed there years ago, and whose

grandfather and grandmother were confirmed there.

* * *

The Rev. Robert W. Andrews of Japan was the preacher Palm Sunday morning at St. John's, Lowell, Massachusetts. In the afternoon he addressed the young people's fellowship of St. Peter's, Cambridge and in the evening preached at St. Margaret's, Brighton.

* * *

The Three Hour Service at Washington Cathedral was broadcast over a nationwide hook-up, the first time that a service of such duration has been broadcast. Bishop Freeman gave the addresses.

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