

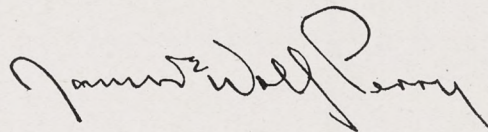
# *The* WITNESS

CHICAGO, ILL., SEPTEMBER 25, 1930

## A MESSAGE *from the* PRESIDING BISHOP

THE Crusade planned by the Brotherhood of St. Andrew is a call for renewal of faith, and missionary service. With all my heart I echo the appeal. The spiritual contagion which carries from one life to another the message of the Living Christ is the way by which the Gospel spreads among men. The world is waiting for a renewal of the Apostolic impulse which compelled St. Andrew to bring his brother, Simon, to the Master's presence; which sent the disciples of the early Church throughout the world with the single purpose of making Our Lord known to mankind. The Brotherhood of St. Andrew lives still to follow the same course and to lead the youth of today in the same paths of service.

I commend to the Church the program of the Brotherhood, and I pray that it may be blessed by the Holy Spirit and proved by its fruits.

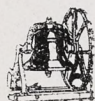


THE MESSAGE OF THE WEEK



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# THE WITNESS

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## PETER: THE AVERAGE MAN

By

G. A. STUDDERT-KENNEDY

IF JUDAS was a mystery, Peter was as plain as a printed book. He was the decent average man all over. He was a joke, but a good joke. He was a fool, but rather a splendid fool.

The story of Jesus and Peter as it emerges out of the Gospel records is one of the most moving and beautiful stories in the world. From the moment that with shining eyes he stood up on the shore of the Sea of Galilee, threw his nets into the boat, and went after the Carpenter without any tools, to the golden morning when with fear and hope in his heart he ran to the empty tomb, it is a story of laughter and of tears, of pride and of shame, of courage and of cowardice.

It was impossible to take Peter seriously and Jesus never did. And yet He loved him, believed in him, and expected great things of him, and in the end was not disappointed. His nickname "The Rock," which is what the word Peter means, was a joke that Jesus made.

Like all His jokes it had a lot behind it. It was probably first of all an allusion to his appearance. Everything goes to show that Peter was a big man. He was always throwing his weight about. When they came to arrest Jesus in the Garden, he was ready to take them all on single-handed with an old sword. He had the High Priest's servant's ear off before you could say Jack Robinson.

I never know whether to laugh or cry when I imagine the look of exasperated bewilderment there must have been in his poor old stupid face when just as he had got properly going and was looking forward to a regular "rough house" Jesus stopped him with one of the most majestically profound sayings that have ever been uttered by human lips: "Put up again thy sword into his place: for all they that take the sword shall perish by the sword."

WHAT was any ordinary decent, stupid man to do when he had a chunk of eternal truth flung at his head like that? Centuries have come and gone, and we do not understand that saying yet. What could Peter be expected to do with it?

What he actually did was to take to his heels and run, and that was just like him. In some ways he was more like a jelly than a rock. Physically he was brave as a lion. Morally he was as big a coward as most of us. He was always running away, but he never ran very far, and always came back again.

That is the average man to a "T." He loves the highest when he sees it. He cannot help himself. When the highest hurts he runs away. He makes excuses for himself. Flesh and blood cannot stand it, and it is not common sense. Anyone would run away. But if he has really given his heart to the highest he always comes back again.

That is the sort of material out of which God has to build His Kingdom. There are millions of Peters in the world, and on their faith as a foundation the Kingdom must be built. Jesus saw that and said it, and that was why he gave Peter his nickname and called him "The Rock."

We have the story of how he got his name. When Jesus was told that Herod was out to kill him He decided to clear out of Galilee. He did not intend to fall into the old fox's hands just yet, so He and the twelve went north to one of the most beautiful spots in Palestine, Cæsarea Philippi.

This superb city was built by Herod the Great on the slopes of the lovely Mount Hermon at the source of the River Jordan. Just outside its walls the blue river burst forth from a cave, already a considerable stream and running swiftly.

Jesus wanted to be quiet and talk things out with



His band of followers. Fragments of His talk are preserved, and one fragment in particular. He began to ask them what people said about Him, what the common gossip of the market-place was with regard to Jesus of Nazareth. They told Him that the most common story was that He was John the Baptist come to life again.

IT IS hard for us to understand how such a weird idea could be seriously taken as the truth, but it appears to have been a common one. Herod himself, with the murder of John the Baptist on his conscience, was half inclined to believe it, and it may have had something to do with his determination to kill Jesus. He seems to have made up his mind to do the job over again and do it thoroughly. Perhaps he thought that if he did then the picture of the Baptist's bloody head borne in on a silver dish to please his naked dancing girl would cease to haunt his dreams.

His followers told Jesus this tale and others. Some said He was Elijah or one of the old-time prophets come back. Belief in the doctrine of reincarnation was very common in the East then, as it is today, and it was not unnatural that they should think of Jesus as one of the great old teachers come to life again.

When they had told their tales He turned to them and asked: "Who do you think I am?"

It was Peter who answered: "You are the promised Saviour, the Son of the living God." Then it was that Jesus gave Peter his nickname. "Good for you, Simon," He said. "That is no tittle-tattle from the market-place. That comes from the very heart of you that God Himself has touched. I call you the Rock, and on that Rock I'll build my Church and all the powers of evil will not knock it down."

There has been an endless argument about the meaning of that saying. It has been taken to prove that Peter was the greatest of the Apostles and the appointed head of the Church. But that sort of talk is doing for that little company of pioneers what Jesus would never allow them to do for themselves—dispute about who should be greatest.

IT WAS not because Peter was a great man that Jesus called him "The Rock"; it was because he was a very ordinary average wobbly man who, nevertheless, loved the highest when it was set before him, and wanted to serve it with all his might. Jesus put all His faith in the average man, the Peters of the world, and aimed at building His Kingdom upon the good that is in, and can be called out, of them.

It was a great venture, but a sound one. You see, if your plan for a kingdom depends upon great men, or upon one great man, when the great man goes to glory the kingdom goes to pot. That is an oft-told tale in the history of the world. Found a kingdom on a strong man's strength and the kingdom dies when the strong man dies. Found a kingdom on a weak man's faith and the kingdom lasts for ever.

A chain is not stronger than its weakest link. If you can strengthen that to bear the strain, why then your load is lifted. The weakest link in any chain de-

signed to uplift the world and set it on a higher level of life is ordinary human nature. It was that weak link that Jesus sought to strengthen, and it was because He saw in Peter a perfect specimen of that weak link, and believed that Peter had found the source of strength in his Love of the highest, that His heart was glad that day, and He blessed this queer old bundle of contradictions, and saw in Him the rock on which to build His Kingdom.

He believed in Peter. That is, He believed in you and me. And after nineteen centuries that belief is still unchanged!

## Andrew's Contribution

By

LESLIE GLENN

TO BE known all through life as the brother of another man is not an enviable distinction. To be remembered chiefly because of the fame of some other member of your family is probably a hard lot. I often wonder how Andrew, Simon Peter's brother, felt. Peter was the one who stood up in the midst of the brethren. It was Peter whose boldness was marked. It was Peter's shadow that fell on the sick as he passed by in the streets. It was to Peter that Jesus said, "When thou art converted, stablish thy brethren." And Peter did it. In more senses than one, Peter was the rock on which the early Church was founded. Andrew was always his brother. When they came to write the record that was the way they distinguished him, Andrew, Simon Peter's brother.

As a matter of fact, I don't suppose Andrew really cared much that his brother overshadowed him. In the first place, because he was a Christian, and envy was out of his make-up; and in the second place because he must often have remembered that in the very first instance it was he that introduced Peter to Jesus. Ultimately everything went back to the fact that Andrew "findeth first his own brother Simon—and brought him unto Jesus." After all, that was the great thing. Whatever Peter did or became, he owed it all to Andrew who first showed him the Source of true greatness. The world does not need leaders, as we are so often told; instead, it needs followers. It needs people who know in whom they have believed and who can point to others their allegiance.

We will never have great souls until we can form praying, waiting, circles out of whom leaders can come. The great are set off by the inconspicuous. The Peters come because of the Andrews. That was the splendid thing about the convention of the Junior Brotherhood in Oberlin. It was a group of boys come together to learn to take the Second Place, the place of Andrew, the one who touched off Peter for First Place. It was a group met to consider their privilege of witnessing, met to learn how they could call their brothers to the service of the King.



I suppose most of us who were there were the brothers or friends of people who would really count if they were enlisted. They are the Peters of the world, strong and capable. And not one Peter is useful without an Andrew. That is our opportunity.

In Marshal Foch's biography we are told that he went to school in Metz, from which place he had to flee during the Franco-Prussian War. He says that one day the bulletin came saying that the Prussians had captured the city. It was fifty years before the Great War in which he was Commander-in-Chief of all the Allied Armies, but he tells us that he remembers

every word of the bulletin that brought the news to his boy's mind. He remembers even one grammatical mistake in the printing of the bulletin, which was in substance as follows:

"We have evacuated Metz. The enemy is in possession. Our Armies are falling back on the left bank of the river"

"From that day and that very hour," says Marshal Foch, "I knew my destiny."

So the destiny of great souls is set in an instant of time, as was Peter's when Andrew brought him to Jesus.

## THE FAITH AND YOUTH PROGRAM

By

LEON C. PALMER

*General Secretary of the Brotherhood of St. Andrew*

THIS fall, for the first time in the history of the American Church, we are to have a Church-wide program, a concerted movement, specifically of, by and for the older boys and young men of the Church. It will be known as the Faith and Youth program and is being sponsored by the National Brotherhood of St. Andrew, but is planned for use in every parish, regardless of whether or not it has a Brotherhood chapter.



L. C. Palmer

During past years we have had crusades and programs for adults or for children or for young people of both sexes together, but nothing specifically for the older boys. There is a growing feeling among experienced workers among boys that none of these general programs meet all the needs of the adolescent boy, especially during the high school and junior age. These indeed ought we to have done—but not to leave the other undone. We must specialize; we must recognize the fact that boys are not little men and that the young man of college entrance age cannot be reached and enlisted by methods that appeal to his kid brother. Nothing will so quickly repel the average young man as to speak condescendingly to him. We must use a specialized technique in work with later adolescents.

Realizing these facts and drawing upon the experience of many successful workers with boys, the Brotherhood of St. Andrew has prepared plans for a Church-wide program to enlist, instruct, and inspire older boys and young men; and this is being offered for use throughout the Church during the week of November 23rd to 30th, culminating in the nation-wide corporate Communion of men and boys on the latter date.

The plans for the Faith and Youth Program have been approved by the presiding bishop and by the chairman of the national commission on evangelism; and the executive secretary of the department of religious Education of the National Council has indicated in a published statement the ways in which the program can be made most effective. At the recent national junior convention at Oberlin, some four hundred boys and young men from forty dioceses and missionary districts gave it their hearty endorsement and pledged themselves to carry it through to a successful conclusion.

THE Faith and Youth Program is not an organization or even, properly speaking, a movement; it is a program centering in seven afternoon conferences on the essentials of Christian living for boys today. It is suggested that these meetings be prepared for by a parish survey of boy-life and organizational activities, and upon the fact revealed in this survey the rector can more wisely plan his after work; but the survey is not an essential pre-requisite for putting on the program and parishes which, for any reason, do not care to make the survey may still use the program without change.

Following this survey (if made) a committee of older boys is to undertake a thorough personal visitation of the boys of the parish, giving each one an individual invitation to the services, and securing his pledge to attend the series of seven afternoon meetings.



Each boy who signs up for the series is given an attractive button bearing the emblem of the Faith and Youth Program. A record of attendance will be kept and a systematic effort made by the older boys' committee to secure full participation in each of the services. An attractive poster is furnished by the national headquarters for display in the parish house or church vestibule, announcing the Faith and Youth Program. A leader's manual, giving complete directions for organization and conduct of the meetings, decorations, publicity, records, etc., is also furnished.



*The recent convention of the Junior Brotherhood of St. Andrew provided a real demonstration of "brotherhood." Representatives of three foreign nations, a native American Indian, and two representatives from Canada were named vice-presidents of the convention. Herewith are officers, left to right, Romualdo Gonzalez, Havana, Cuba; Fred J. Pitts, Toronto, Canada; John Ponnish Aaron, Madras, India; C. C. Rouilliard, South Dakota Indian; Thomas Compton Walsh, Jr., Boston, president; Paul Isamu Noguchi, Tokio, Japan; Robert Weber, Detroit, secretary; Ernest H. Ramm, Toronto, Canada; John Fumio Yamamoto, Tokio, Japan*

FOR the use of the leader (who will ordinarily be the rector of the parish) in charge of the services, a thirty-two page booklet of outlines and suggested material for the leader's addresses at these services is furnished by the Brotherhood office. The material for these addresses is given in full but is intended to be flexible and to be used by the rector simply as a suggestion—an illustration of how that subject might be presented to a group of boys. It is expected that each rector or other leader will use his own judgment in selecting from and adapting the suggested material to fit the needs of his own parish. The subjects for the seven afternoon services (which ought to be not over forty-five minutes in length) are as follows:

- 1, We would Learn How to Struggle—and Win (Character building through overcoming temptations).
- 2, We Would Know God. 3, We Would Seek Christ.
- 4, We Would Follow the Chart (Bible Study). 5, We Would Learn to Pray—Vitality. 6, We Would Win Others to Our Fellowship (The Church). 7, We Would Go Forward.

For the worship service each afternoon, there is prepared a special responsive worship service drawn from various sources, embodying the liturgical traditions and ideals of the Church, but couched in language

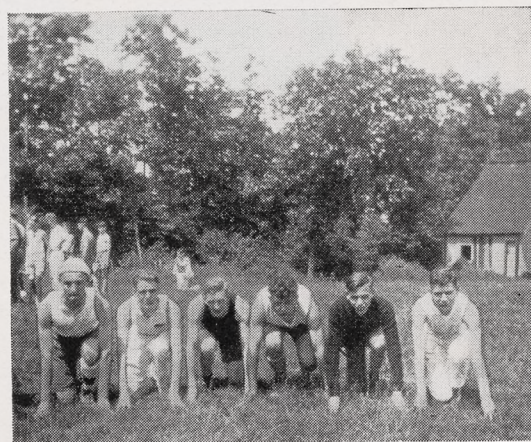
of vital present-day meaning to the boy. These services are assembled in a worship service booklet, which forms part of the equipment for the program, a copy being given to each boy.

At the closing meeting an opportunity will be afforded each boy who desires to do so to determine upon some definite thing that he will undertake in Christian life or service as a result of this program. Following this, there will be a preparation service for the nation-wide corporate Communion of men and boys the following morning (Advent Sunday).

ESPECIAL attention is being given to plans for the conservation and systematic follow up of the Faith and Youth services. A pamphlet of suggestions has been issued by the headquarters office and additional material will be sent from time to time. The leaders emphasize the fact that the chief value of this program is what happens in the parish *afterwards*, rather than in the attendance and enthusiasm during the meeting.

One other point is especially stressed by the national leaders, and that is the fact that the success of the program does not in any way depend upon the size of the parish or the number of boys in it. While the plan as outlined makes provision for the needs of the largest parish, it can be readily adapted to the needs of the small group of five or six boys, and there are many advantages in the smaller group. It is urged that parishes desiring to use this program for their older boys will order supplies immediately, as preparation should begin at once in order to attain the fullest success.

Supplies for the Program are furnished at cost and may be obtained from the national headquarters of the Brotherhood of St. Andrew, 202 South Nineteenth Street, Philadelphia, at the following prices: For a



*The Brotherhood of St. Andrew maintains twelve camps for leadership training and instruction of boys with an annual attendance averaging about six hundred.*

parish of 100 boys, \$15.00; for 50 boys, \$7.50; for 25 boys, \$3.75; for 12 boys, \$2.00. A sample package, containing one copy of each item required, is sent for fifty cents.



## Let's Know

By

BISHOP WILSON

PANTALOONS

AT A luncheon at Lambeth Palace I happened to sit beside the Bishop of Exeter, who is Lord William Cecil. He is a patriarchal person who, at one time did considerable research into the origins of clothes. He told me a number of interesting things. It seems that more than a thousand years ago when the Lombards invaded northern Italy, a certain Italian leader named Pantaleoni held one of the islands of Venice against them. He put up such a valiant defense that the Venetian people called him a saint and, after a time, began to dedicate churches in honor of Saint Pantaleoni. It was somewhere down there in Italy that the "harliquinades" originated in the middle ages. They were playlets of mixed comedy and tragedy. One of the heroic roles came to be that of Saint Pantaleoni. The harliquinades came to England bringing Saint Pantaleoni with them.

In the days of the Tudors men wore long tights to the hips with only little puffs in place of trousers. The next century, in the days of the Stuarts, they covered up a little more by wearing knee-breeches. In both instances St. Pantaleoni followed the fashions in his theatrical appearances. Then it seems that the breeches began to be extended below the knees until the day came when Saint Pantaleoni, as leader of the fashion, appeared in leg-coverings which reached to the ankles. They became very popular but it was necessary to find a new name for them as they were no longer breeches. What more natural than to take the name of the saint whose impersonators had introduced them? That is how we got our "pantaloon" or, as we roughly now abbreviate it, our "pants."

Here's another one. Many of you have noticed that bishops often wear three straps of braid on the cuffs of their coats with a button at the top of each strap. I believe the usual reason given is that they symbolize the three orders of the ministry—bishop, priest and deacon. But the Bishop of Exeter told me the origin of them. When everyone used to ride horses instead of driving automobiles it was customary for the men to wear long cuffs to their finger tips into which they could cuddle up their hands in cold weather, after the manner of a lady's muff. But when they mounted their horses their hands had to be free. So they would fold the cuffs back over the fore-arm and fasten them with cords looped over buttons on the sleeves. When the need for them disappeared they were kept as decorations and gradually evolved a symbolism of their own. I believe they are now worn chiefly by bishops and butlers. Really these Lambeth Conferences are quite educational.

## What's the Use

*A Study in Liturgical Origins*

By

IRWIN ST. JOHN TUCKER

READING THE LESSONS

THAT grand old rubric of common sense, always the safest guide in difficult liturgical problems might have saved much folly had it been consulted on the subject of reading the Epistle and Gospel during the celebration of the Holy Communion.

The primary rule of intelligent persons in communication is to face the person to whom one speaks. It is the only courteous course. This rule governs the attitude of the minister during divine service. When he speaks for God to the congregation, he faces the congregation. When he speaks for the congregation to God, he faces the altar, which is the symbol of the presence of God, even though it does not have the sacrament upon it.

It follows that in reading the Epistle and Gospel, which are beyond any question addressed to the congregation, he should face the congregation. These are God's counsel to the people, and not the people's advice to God.

A widespread habit has grown up of reading these two lessons facing the altar. In the Roman Church the Epistle and Gospel are read facing the altar, because being in Latin they are not understood by the people. When, however, the lessons are read later in English, or whatever language the congregation understands, they are invariably read facing the people, either from the altar or from the pulpit.

In the days when missal books were very heavy, made of sheepskin bound in boards, they were too bulky for the celebrant to hold. Therefore, the custom arose of the Gospel procession, in which two persons hold the missal for the priest to read, two others hold lights for him to see by, while still another swings a censer, indicating the sanctity of the occasion. But this was done so that the celebrant might face the people while he read the words of Christ, they standing to listen.

In a time when books are plentiful enough and light enough for any one to hold them while reading from them, it is pure laziness to stand with one's back to the people while reading to them the counsel of God.

It is silly to copy a Roman custom which Rome itself overcomes with the intelligence customary to that common-sense organization. And it is the usual course of ignorance to invent a highly symbolic reason to excuse itself: such as the plea that the Eucharistic lessons are not lessons, but "liturgical meditations."



# NEWS OF THE EPISCOPAL CHURCH

Edited by

WILLIAM B. SPOFFORD

GENERAL Convention for the past three or four sessions has used rather strong words in denouncing any effort on the part of state authorities to limit in any way freedom of speech, the deputies and bishops uniting in saying that it is a corner stone of Christian democracy. Yet there are those unkind enough to say that the churches are really indifferent, pointing to our deeds, or the lack of them, rather than to our words for proof of their assertion. The present moment might therefore be a good time to back up our resolutions since there are scores of cases before us right now from which we might select two or three of the more juicy ones upon which to pour out our wrath.

There is the case of the six people soon to be brought to trial in Atlanta, Georgia, for example. My information comes from the Methodist Federation of Social Service, one church organization which has interested itself in the matter at least to the extent of presenting the facts to their constituency. The prisoners, it seems, are held under an ordinance of 1866 designed against slave uprisings. The penalty, believe it or not, is death, and according to a United Press report it is just that which is going to be asked by the assistant solicitor general. Two of these six people were arrested before either of them had made a speech at a meeting which was called as a demonstration against unemployment. They were arrested on March 9th and held incommunicado until June 19th. The trial set for that date was postponed and these two are now out on bail of \$10,000 each. The other four, out on bail ranging from \$1000 to \$4000, were arrested on May 21 for taking part in a meeting which was called as a protest against a lynching.

Then there is the very recent case of the Rev. Charles Webber, a Methodist parson who is on the faculty of the Union Theological Seminary. He went to Nazareth, Pa., and spent several weeks ministering to a large number of very religious Pennsylvania Dutch people, who happen also to be factory workers out on strike. Mr. Webber tried to persuade the owners of the mill in which they worked to have the matter arbitrated but he got nowhere with his efforts. So he painted himself a sign, pinned it on a stick and stood in front of the mill holding it aloft. The sign read, "The churches and the United States government believe in arbitra-



J. H. MELISH

*Thinks Dean Inge Antiquated*

tion. Why don't you?" A rather challenging sign of considerable educational value. But Charlie Webber was arrested for displaying it. This was on a Tuesday. He was moved from one jail to another so that his friends could not locate him; it was with considerable difficulty that he finally got word out to a friend as to where he was, and it was not until Friday that he was brought before a magistrate for trial. This was held in Hellertown, Nazareth and Hellertown being neighboring towns in the state of Pennsylvania, a fact which ought to inspire some gifted person to write a poem. When he was brought before the judge, after having been virtually kidnapped for several days, he was charged with "congregating." His lawyer asked the judge to have a dictionary produced. This was done. The attorney then read out the definition of the word "to congregate" and then solemnly asked the judge how a man could possibly congregate with himself. The judge failed to get the point but did nevertheless eventually release Mr. Webber.

In the state of Georgia six people are to be tried, with death as the penalty if guilty, for exercising their right of free speech. Indeed two of them never did speak, but were arrested because the authorities had

reason to believe that they planned to do so. In Pennsylvania a clergyman spends his summer, when the rest of us were on vacations, trying to help a group of rather helpless people win the right to bargain collectively, which the Church likewise has stated in resolutions on numerous occasions to be a desirable thing. Resolutions however in themselves are of little value and but lay us open to the charge of hypocrisy if we do nothing to back them up. The National Council is to meet presently. I for one wish that the Council might direct our department of Christian Social Service to do whatever it can to aid Mr. Webber, whose case is by no means closed, as well as the six defendants in Georgia.

\* \* \*

A dual system of marriage, one kind for those not recognizing lifelong vows of fidelity and another for those who do, is proposed by Dean Inge, the Dean of St. Paul's Cathedral.

Marriage by "limited contract" the Dean would have recognized by the state. The other one would have the sanction of the church.

This idea is developed in "Christian Ethics and Modern Problems," which appeared today, and in which the gloomy Dean, while still holding to his dislike of all political radicalism, demonstrated that he is completely at odds with the present teaching of the church on sex.

Of his proposed church marriage Dean Inge writes: "Those who invoke the blessing of the church on their union would be understood to have pledged themselves absolutely to lifelong fidelity. They will have taken vows, to break which would be a scandalous and most dishonorable offense."

"But if two persons wish to enter into a much more limited contract, the terms of which are clearly understood on both sides, they have I think, the right to claim that the state shall recognize their position as something better than mere concubinage."

"Whether such persons should be allowed to be members of the church," he adds, "is a rather difficult question of discipline."

According to Dean Inge's reading of the scripture, "the doctrine that marriage is absolutely indissoluble cannot be proved from the New Testament."

"I do not think that Christ meant to lay down hard and fast rules. If a hard case had been brought before



Him He might possibly have said, as He said about another commandment: 'Marriage was made for man, not man for marriage'."

The Dean would have the state allow divorce for other reasons than misconduct, such as desertion, brutality, cruelty, habitual drunkenness, conviction for felony, concealment of bodily or mental defects. He goes even further than the Bishops in their recent advocacy of limited birth control.

"I cannot approve of the deliberate withholding of medical knowledge from adults who wish to obtain it. No one who knows anything about human nature could suggest that total abstinence is the solution of the problem."

All of which prompted the rector of Holy Trinity Church, Brooklyn, the Rev. J. Howard Melish, to issue a statement in which he states that Dean Inge is proposing something that was tried and discarded hundreds of years ago.

"Such an idea was tried out hundreds of years ago in Rome," Dr. Melish said, "The Romans had two kinds of marriage. The one for life was open only to the patricians. Marriages for lesser people was for a limited time and could easily be broken.

"Society had the experience of several hundred years of this. The Christian Church discarded it. There are sane and good reasons for the abolition of the old Roman custom and the adoption of the Christian custom.

"I believe people have a right to divorce after they have established their grievance before a court, following careful investigation. I object to the present law, which provides only for divorce because of adultery, and I don't believe in the law of my church that the guilty parties cannot remarry.

"Marriage is a matter for the state; the church should only be concerned with the ideal. When that ideal is broken the state must come in and adjudicate their disputes as best it can. Personally, I think, as a Christian minister, I should be given freedom to do what my conscience and intelligence permit. I think we ought to have more freedom in the church.

"Marriage should not be made a matter of legal arrangement, and a limited contract would not be best for social welfare, in my opinion. The very suggestion in marriage that it is a limited arrangement would be an incentive to break it. And if people wanted to get out of a limited contract before the time limit was up, they would do so, just as they do now. I don't believe they would

defer it just because they had a contract."

\* \* \*

Thoroughly modern subjects are to be discussed at the coming council of the Girls' Friendly Society which is to meet in Chicago, October 14-19. Problems of unemployment, the young woman in the city, world fellowship, the use of leisure time, problems of worship are among the

subjects that are to be thrashed out by the discussion groups. Among the leaders who will address the conference are Dr. Adelaide T. Case of Columbia University; Miss Jane Adams of Hull House; Bishop Gray of Northern Indiana; Bishop Stewart of Chicago; Miss Grace Lindley of the Woman's Auxiliary; Mr. John Aaron of Madras, India, and Bishop Scarlett of Missouri.

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The annual report, recently released, reveals the fact that forty per cent of the membership are from five to eighteen years of age; twenty-eight per cent are over eighteen years; eighteen per cent are leaders or associates; and the status of fourteen per cent is at present unknown. It is interesting also to note that sixty-two per cent are Episcopalians; nineteen per cent belong to other communions; while the church affiliation of nineteen per cent is unknown. The report also shows that there is one rural branch to every seven urban branches, a fact which gives added stimulus to the society's rural work. The itemized statement of the income and expenses of The Girls' Friendly Society contained in this report is particularly valuable in connection with the problem of self-support which will be one of the major subjects for discussion.

\* \* \*

A Los Angeles newspaper gave a column and a large headline to a report of a sermon preached the other Sunday in St. Paul's Cathedral, Los Angeles, by Bishop Robert B. Gooden, new suffragan bishop of the diocese. The newspaper described the sermon as "a dynamic appeal for a courageous and democratic ministry." During the course of the sermon Bishop Gooden said that the Church herself was to be blamed for having lost the masses of the people and also expressed it as his opinion that "if we cannot speak for justice in the Church, she is doomed. We must not treat flesh and blood as commodities. We must not hire and fire men and shove them into the furnace of industry as though they were fuel. Anything that concerns human welfare must be championed by the Church. When silent concerning it she is negligent. She may be crucified in the process at times, but if right, what of that?"

\* \* \*

Mr. Lawrence Choate, president of the Brotherhood of St. Andrew, is to be the speaker on October 15 in Morgantown, W. Va., where the northwestern convocation of the diocese is to hold its fall session. Bishop Strider is to preach the evening of the 14th and Bishop Gravatt at the service the following morning.

\* \* \*

The synod of the midwest province, Bishop Campbell Gray of Northern Indiana, president, is to meet at

Springfield, Illinois, next month. A dinner is to be given the evening of the 15th by the Church Club of Springfield in honor of the bishops present.

\* \* \*

The Rt. Rev. Wm. H. Moreland, Bishop of Sacramento, arrived in New York Saturday, September 6, on the "Staatendam," too ill to proceed on his homeward trip without medical attention. By advice of Bishop Stires, who was a passenger on the same ship, Bishop Moreland was taken from the dock to St. John's Hospital in Brooklyn, where he received the necessary medical attention and was able to leave for California on Friday, Sept. 12.

\* \* \*

The following prayer has been issued by Presiding Bishop Perry with the request that it be frequently used by Church people between now and the meeting of the National Council, October 7-9.

We pray Thee, O Lord, that thy Guiding Spirit may in all things direct the progress of thy Holy Church. And especially at this time, we intercede for our Presiding Bishop and National Council; that all their decisions may promote thy glory and the advancement of thy Kingdom in the hearts and lives of men; through Jesus Christ our Lord.

\* \* \*

Bishop Perry is to preach the sermon at the opening service of the synod of the province of the southwest which is to meet at Christ Church, Little Rock, Arkansas, October 21-23. At the same time there will be meetings of the Woman's Auxiliary, the Girls' Friendly, Young

People's societies and student pastors.

\* \* \*

St. Hilda Guild is to have its annual exhibition from November 19 through the 22nd—church vestments and other articles of church adornment. If you are to be in New York

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\* \* \*

Bishop Ferris of Western New York was the preacher at a masonic service held at Trinity Church, Boston, last Sunday. It was a service for 33rd degree Masons. He is one.

\* \* \*

A conference on rural work was held last week at Hoosac School, Hoosick, N. Y. Following this conference a retreat for the clergy was conducted by Bishop Oldham. This in turn was followed by a week-end conference for laymen, Bishop Oldham also conducting this.

\* \* \*

The Department of Religious Education of the Province of Sewanee has officially approved the "Faith and Youth" program of the Brotherhood of St. Andrew and recommended its use throughout the province. Similar approval has been given by the Rt. Rev. Thomas C. Darst, D.D., chairman of the National Commission on Evangelism, who expresses the hope that it will be used widely throughout the Church. Christ Church Cathedral, Louisville, has adopted it, and at a meeting of Brotherhood leaders in Long Island September 9 plans were considered for its use in that diocese. It will be presented at the Diocesan Institute of Religious Education in Washington, D. C., and leaders expect that it will be used in that diocese, although at a date one week earlier than the date to be used generally (November 23-30). The national officers of the Brotherhood suggest that wherever dioceses or parishes feel that Thanksgiving Day, November 27, will seriously interfere with

the program, the preceding week be used instead.

\* \* \*

The attendance at the Sewanee Conference just closed on August 14th was 251, somewhat in excess of the average attendance. That was for the adult division; the young people's conference which followed was attended by but 174 which was considerably under previous years. The reason for the smaller attendance was due to the raising of the age limit from 14 to 16, and also because only leaders were encouraged to attend.

\* \* \*

Bishop Stewart spoke on the Lambeth Conference and Miss Elsie Walther on the work of the Church Mission of Help at a meeting of the northeastern deanery of the diocese of Chicago, held at Lake Forest.

\* \* \*

Bishop McDowell of Alabama ordained the Rev. John Lewis Jenkins to the diaconate on the 11th Sunday after Trinity at St. Mary's, Birmingham. Mr. Jenkins, a former Methodist pastor, has been in charge of a mission in Homewood, suburb of Birmingham, for the past six months, under the direction of the Rev. R. Bland Mitchell. At the eve-

ning service Bishop McDowell confirmed a large class at St. Mary's, the second class to be presented by Mr. Mitchell this year.

\* \* \*

A conference of the clergy of Oklahoma is to be held at the cathedral, Oklahoma City, September 30, October 1-2. Bishop Casady is to be the leader the first day; Dr. William S. Keller of Cincinnati the second day and the Rev. Richard M. Trelease of St. Paul's, Kansas City, Mo., the third. One of the features of the

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sion.

\* \* \*

Mrs. Henrietta Irving Bolton, active Churchwoman, died on August 27th at her home in Washington, D. C., after a long illness. Mrs. Bolton was particularly active in the work of the Girls' Friendly Society and was responsible for the organization of chapters in practically every parish in Washington. She was also instrumental in founding the Holiday House in that province and was one of the enthusiastic workers for the National House of the Society in Washington.

\* \* \*

The Rev. Henry Knox Sherill is to be consecrated Bishop of Massachusetts at Trinity Church, Boston, on October 14th. The consecrator is to be Bishop Perry and the sermon is to be preached by Bishop Lawrence.

\* \* \*

The Rev. Walter Klein of the Cawley Fathers is to conduct a mission from November 12 to 23 at Grace Church, Chillicothe, Missouri.

\* \* \*

Conferences for both clergy and laity are being held in the diocese of Springfield, the first at Lincoln on the 23rd; Granite City the following day and Centralia on October 2nd. The leader at all of them is the Rev. Franklin J. F. Clark of the staff of the Church Missions House.

\* \* \*

The Rev. George H. Thomas, popular Chicago rector, is to be the headliner at the banquet held in connection with the meeting of the young people's societies of the diocese of Springfield, meeting at Christ Church, Springfield, September 26-27.

\* \* \*

St. Peter's the new name for Christ Church, Charleston, S. C., has let the contract for building a new church, rectory and parish house. The name of the parish was changed in order to secure funds of St. Peter's Corporation, that church having been destroyed by fire some years ago.

\* \* \*

The Southwest Churchman, ably edited organ of the district of New Mexico and Southwest Texas, tells the story of a young man who is working his way through the seminary to become a missionary. At his examination for the diaconate he flunked two of his subjects. On his first missionary appointment he conducted the service for five Sundays before a single worshipper appeared. And still he wants to go on. Comments the Southwest Churchman: "We are not a prophet, nor the son of a prophet, but here is a youth whose life, we predict will be effec-

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\* \* \*

Word has been received from the Dominican Republic that the Rev. A. H. Beer, our missionary at San Pedro de Macoris, about twenty miles west of Santo Domingo, is safe. Bishop Carson, who reached Santo Domingo by airplane from Port au Prince on September 8, reports that the home of Archdeacon and Mrs. Wyllie was completely demolished and that they lost everything; household and personal effects. Mrs. Wyllie and her daughter arrived in New York on September 15. The new church in Santo Domingo City, built through the Corporate Gift of the Woman's Auxiliary in 1929 at a cost of approximately \$25,000, the Bishop estimates was 70 per cent destroyed.

\* \* \*

President Bartlett of Hobart College, recently returned from two months in California, announces the continuance of the campaign for increased endowment and necessary buildings for this growing Church college.

\* \* \*

A fine new organ, one of the largest in the state, has recently been installed in St. Paul's, Lynchburg, Virginia.

\* \* \*

The new organ at St. Thomas's, Camden, Maine, the gift of Cyrus H. K. Curtis, was dedicated last Sunday. Mr. Curtis gave the organ in appreciation of the work of the rector, the Rev. Ralph Hayden.

\* \* \*

Grace Church, North Attleboro, Mass., is being rebuilt after the plant was almost totally destroyed by fire. The new buildings will give the parish one of the finest plants in the diocese.

\* \* \*

New tower and chimes were dedicated last Sunday for St. Andrew's Church, Hopkinton, N. H. This is one of the historic parishes of the diocese.

\* \* \*

St. Mark's, Warren, R. I., has received a bequest of \$1000 by the will of the late Luther Cole of that city.

\* \* \*

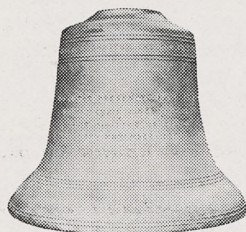
Trinity, Bristol, Conn., receives \$2000 by the will of Anna E. Birge, late communicant of that parish.

\* \* \*

The Rev. John Rathbone Oliver of Baltimore conducted a retreat for the clergy of the diocese of Vermont, which was held at Rock Point from Wednesday to Friday last.

\* \* \*

Bishop Leonard of Ohio, accord-



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ing to an Associated Press report, is critically ill at his summer home at Gambier. He has been ill for some time and the present illness is in the nature of a relapse. He is the senior member of the house of bishops.

\* \* \*

The First Century Christian Fellowship, popularly known as Buchmanites, had several of their famous house parties this past summer, the largest being held at Oxford, England which was attended by close to seven hundred people, with about thirty attending from Holland and about sixty attending from Scotland.

\* \* \*

A fine conference in the interest of the Church Program was held recently at Kanuga Lake, diocese of Western North Carolina. The conference was sponsored by two laymen of the diocese, Mr. W. Vance Brown and Mr. Sheldon Leavitt. The leader was the Rev. David R. Covell, secretary of the field department of the National Council.

\* \* \*

From the "bleak South" to the "tropic North," Bishop E. F. Every's book, "Twenty-five Years in South America," deals with many phases of life in that vast continent, emphasizing the development of his dioceses Argentina and Eastern South America, out of its two very diverse sources, the chaplaincies in English settlements, and the missions of the South American Missionary Society. The stories of Bishop Stirling and Allen Gardiner are briefly told, men whose names are famous and long associated with South American missionary romance but whose actual history is vague to the average reader. Charles Darwin was an early contributor to the South American Missionary Society, so impressed was he with the changed character of some of the Indian converts. Those vaguely mysterious places, the Paraguayan Chaco and the Argentine Chaco, each have a chapter concerning the work of evangelizing the primitive Indians, which is one of the great missionary problems. The work of the Brazilian Episcopal Church is mentioned briefly but with much appreciation in Bishop Every's books. He writes:

"The American Church, to call it by its colloquial name, planted this offshoot, now the Brazilian Episcopal Church, in southern Brazil, regarding this nominally Christian country, on account of its backwardness and superstition, as an open field for missionary effort. And whatever be thought of the principle of this, the Brazilian Episcopal Church has thriven and grown amazingly and

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meets a real need. Indeed, it seems as if the Anglican *via media* was understood and appreciated in Brazil. Most of its work lies in regions which are off my beat, and which I do not visit because there are no English centers there; but I have always found that both American and Brazilian priests of that Church, wherever I meet them, in Rio or Sao Paulo or elsewhere, have a warm sense of fellowship with us and set a high value on their historical position of Reformed Catholicism, whether they call it that or not.

"Two points I think specially worth noting apart from their efficient organization and admirable zeal: first, that this is the only Mission in the Latin population of South America which has never met with any open opposition. Protestant Missions in Roman Catholic countries often bring upon themselves the harsh treatment they complain of. But these American Episcopalians avoid aggressive action, and habitually treat their opponents (if we are to call them that) with courtesy. They behave like gentlemen.

"The second point is that, like the mother Church in the U. S. A., it exercises an influence altogether out of proportion to its numbers. Numerically and from the point of view of organization, Presbyterian, Methodist, and Baptist Churches are far stronger, but in all joint action of these 'Evangelical' Churches the Brazilian Episcopal Church counts for much, and is a moderating influence upon extremist counsels. Where, for example, many habitually rebaptize their converts, the Brazilian Episcopal Church insists on recognizing Roman Catholic baptism.

"In practice, then, this Church, in communion with our own appears to be fulfilling a thoroughly useful role, and may really be a force on the side of unity. And it is, perhaps, from this point of view that the leaders insist upon their Church buildings being of a worthy, dignified type, however plainly furnished within."

\* \* \*

News, friends, is not easy stuff to gather. Oh, we can get all the dope about the big fellows—the rectors of the large city parishes; what they are doing and what they are saying. That's easy. And there is a very capable young lady at the Church Missions House who has a genius for digging up information about our missionaries. But what is exceedingly hard to get is information about the average parish, which after all is the Episcopal Church. Do you not know of some experiment that is being tried in your parish with some

degree of success which should be handed on to others? What is going on in your parish anyway? Let us know—931 Tribune Building, New York—even if you have the time for but a few lines on a postal card. And remember there is often real news in common place things. A few lay-

men putting on old clothes and painting their church is quite as thrilling news as the story of a million dollar gift to a great cathedral. One of the most exciting stories I ever heard was of a Japanese missionary who conducted service and preached Sunday after Sunday to an

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Daily: 7:30, 9, and 6.  
Holy Days and Thursdays, 10.

### Trinity Cathedral, Cleveland

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empty church, knowing that a man was standing behind the outer door listening. He was eventually converted. That was the beginning of what is now a successful mission in Japan. Quite as exciting don't you think as a description of the opening service of the Lambeth Conference. And quite as important perhaps. So send in your bits and let others judge their news value. You may have a gem.

\* \* \*

More than half of the people of Bridgeport, Conn., are affiliated with some church. There are 109 churches in the city, with a total membership of 96,562, out of a population of 147,206. The Roman Catholic lead, with twenty-one churches, having congregations aggregating 60,241. The next largest sect is the Jewish, with eight synagogues, having a total membership of 13,000. Seventy-nine Bridgeport churches have Sunday school, the aggregate membership of which is 16,576.

\* \* \*

The 26 national sections of the Women's international league for peace and freedom have sent out a petition to be circulated by members of the organization throughout the world. The petition reads: "The undersigned men and women, irrespective of party, are convinced that competition in armaments is leading all countries to ruin without giving security; that this policy renders future wars inevitable and that these will be wars of extermination; that governmental assurances of peaceful policy will be valueless so long as those measures of disarmament are delayed that should be the first result of the pact for the renunciation of war; they therefore ask for total and universal disarmament and request their government formally to instruct its delegates to the next disarmament conference to examine all proposals for disarmament that have been made or may be made, and to take the necessary steps to achieve real disarmament." Miss Jane Adams, international president of the league, was the first American to attach her signature to the petition, and Prof. Albert Einstein, the scientist, was the first in Germany. Among those in Great Britain who have already affixed their signatures are the Countess of Oxford and Asquith, Mrs. Philip Snowden, John Galsworthy, the Viscountess Gladstone, Prof. Gilbert Murray, Bertrand Russell, the bishop of Birmingham, and many others.

\* \* \*

Dr. Fred Eastman, religious drama expert at the Chicago Theological School, stated in an address this sum-

mer in London that religious plays did not have to deal, necessarily, with biblical characters.

"In the course of the years," said Dr. Eastman, "we have come to see that what makes a play religious is not the matter it deals with but the effect it has upon the audience." He defined religion as "the creative power which a man may grasp, and by which he can transform his own life and the life around him," and the drama as "the mirror of the struggles of the human soul." Therefore, they would probably find, he said, religion at its best and drama at its best when working together. Were religion and the drama going to work together or against each other? he asked. A good bit of the spiritual history of the century would depend on the answer given to that

question during the next few years. "A battle" is going on in the theaters today between a group of men interested in revenue alone and another group interested in portraying the struggles of the human soul. Dr. Eastman pointed out that religious drama did not necessarily deal with Biblical subjects. Shaw's "Saint Joan," Sheriff's "Journey's End," and Galsworthy's "Skin Game" were modern examples of religious plays. The majority of the plays provided for church use had been sadly lacking in technique and soaked in propaganda. Dr. Eastman suggested that the churches should organize in such a way as to give prompt support to "plays of the better sort," and appeal to serious dramatists of the theater to write plays for church use.

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