

The **WITNESS**

CHICAGO, ILL., MARCH 5, 1931

A CREED

by

P. T. R. KIRK

I AM a child of God. My Heavenly Father wishes me to live happily and usefully. His Love and Power are round me everywhere. Through Christ I am in touch with infinite resources. There is a way out of every trouble and He knows what it is. He will show me that way while I pray. I need not fear. I must not despair. Through Christ I may live valiantly.

MESSAGE OF THE WEEK

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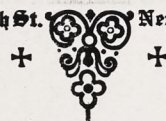
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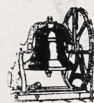
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THE TASK OF THE CHURCH

By

VIDA D. SCUDDER

THE task of the Church! Is it only to make bad people good and good people better? Or is it also to clear away obstacles from the path of those who really want to be good, but are impeded by the way civilization is run? In other words, has the Church any responsibility for reforming conditions? Opinions are divided.

It is really a question of the chicken and the egg. Which comes first? Goodness is not a simple matter. Its implications get more exacting as society gets more complicated. Nobody can be "good" all alone by himself; and as a man grows "better," he will want every relation of his life to be governed by the law of love. Nothing else will satisfy him; and his imagination as it becomes, with the rest of him, more consecrated, will become more and more sensitive. He will make sad baffling discoveries. The cloth of which his garments are made may have been woven by girls on a starvation wage; his food may have come through a monopoly which has hurt a great many people; the trolley or bus he takes may be run by angry men nourishing a just grievance. At some of the thousand points at which he touches life, his participation is surely helping to perpetuate cruel and unjust things. Does he say he can't do anything about it? That is in one way mournfully true; but just here comes the Church, sternly reminding him, who it was who first remarked, "Am I my brother's keeper?"

The better a man becomes, the more he will resent conditions for wage-earners which he would dislike for his own sister; the more he will feel that love is checkmated so long as one little girl in the slums lives as he would be unwilling for his own little daughter to live. What would happen in a Church made up of Lovers? Would it concern itself or not with trying to alter conditions which are an affront to love?

THE eyes of love are far-sighted; and the first business of the Church is to quicken our love, to sharpen and extend our vision. She must train her members far more than she has done to recognize the deadliness of social sin. The Church prays, "Lead us not into temptation"; and she will find that phrase a clue to a progressive social and political program. For civilization today betrays men into temptation every minute. Did we not learn fifteen years ago that war puts the morals of soldiers under a fearful strain? May not the fact indicate the right attitude toward disarmament? How about the man out of a job with children waiting to be fed? If he doesn't take to drink, and if he escapes the temptation to class bitterness, is he not likely to yield to dull despair? (Some of the social workers trying to help him,—there are five million of him this year, you know,—fall into that pit.) Has the Church no responsibility to assist in social planning to prevent Unemployment? Surely we are not to wait passively on the Lord to remove temptation; surely the Church is His instrument:

"Grant us this and every day,
To live more nearly as we pray."

She loves to sing that hymn.

The Church, be it remembered, does not mean the Bishops and other clergy assembled in General Convention. The Church means you and me. We Anglicans do not believe that our official representatives have any right to dictate what we shall think, for instance, about birth-control or prohibition. Let us be frank; they are not experts on social matters and we do not think that they always know any more than we ourselves. It is a delicate question, not here possible to treat, this concerning the duty of the official Church to take a stand on secular matters. But at all events the Church will not excuse her children from

forming opinions as Christians, or from Christian activity. She bids them be instant in prayer over public and social issues; for strange to say she actually believes that prayer changes things, that God has entrusted to His children a vital force, so that the ardent prayer of an obscure invalid might alter the course of empires. And as we said, prayer leads to action.

THE Church's power begins then with the individual; but it does not end there. If she inspires all Christian people to think, and pray, and act through their votes at least, according to the highest canons of Christian idealism, it is fairly certain that like Kipling's "Ship that Found Herself," she will suddenly become a tremendous collective influence in public affairs. It is through converted individuals, whose conception of goodness has been enlarged and redefined, that our chaotic society, governed by principles quite un-Christian,—to put it mildly,—can be transformed into the likeness of the City of God. And as her members experience such conversion, the Church will more and more bear a corporate witness and exert a corporate power.

It is easier for our communion than for some others to have this corporate idea; for she does not conceive of herself as an aggregate of individuals, but rather as an organism, a body. So a special responsibility rests on her and it should be natural for her to conceive her social opportunity on large lines. Everyone is thinking in Wholes today. In these times of mass-production, the spiritual correlate might be found in the Catholic idea.

A wise English priest visiting us lately laid down the social duty of the Church at the present moment under four heads. She is to bear continuous Christian witness against the evil conditions which threaten the integrity of human life; she can initiate alleviating action, as she does in her great philanthropies, which are good even though they measure our cruelties; she can encourage constructive Christian experiments, as in some forms of cooperation or housing reform; and she can continuously repeat the challenge of Christian thought to the fundamental assumptions of industrialism, and set herself with all her intellectual capacities to working out a Christian sociology. In all this, every one of us can share.

The chicken and the egg! People cannot be as good as they want to be till social conditions are changed; they won't change those conditions till they are born from Above. The first concern of the Church is with this matter of Rebirth; but she can't feel that she has fulfilled her function till she, through her children, is very busy about this other matter of recreating civilization so that a citizen of the Kingdom of God can be at home in it.

QUESTIONS FOR DISCUSSION

1. Discuss the question raised by the first paragraph.

2. A gentleman recently advised one of our clergy "to preach the pure and unadulterated gospel." What do you think of his advice?

3. Has the Church any responsibility in the matter of unemployment? Should the Church support the efforts now being made to bring about unemployment insurance?

4. Should the Church ever take a stand on secular matters—war, for example, and child labor and the drug traffic?

5. Can a distinction be drawn between the spiritual and the secular?

6. Is our present society Christian, giving the reasons for your opinion?

7. If your answer to the sixth question is negative in what respects should society be reordered?

8. If you believe that changes in social life are desirable, are there ways that you, as an individual, and as a parishioner, can help to bring them about?

How Many Popes?

By

BISHOP WILSON

I HAVE been reading a press dispatch from Rome in one of the daily newspapers which gives an account of the formal opening of the Vatican broadcasting station when the Pope spoke his message to the whole wide world. This dispatch speaks of him as the 261st Pope or Bishop of Rome. I felt a great sense of relief when I read that and I wondered what might be the feelings of Robert R. Hull, secretary of the National Catholic Bureau of Information.

A couple of years ago I was answering religious questions over the radio. One such question came in asking how many popes there had been and I replied that there had been 261 including the present pope. The answers were published in our local newspaper and some reader clipped out my answers and sent them to the National Catholic Bureau of Information to check up on my accuracy. The reply was printed in the newspaper, signed by Robert R. Hull as secretary of that organization. He declared that I was wrong, saying that the number of the popes was 262. He thought probably that I had made a mistake in tabulating the popes during the period of the Great Schism five centuries ago when there were two and sometimes three popes fighting for the office at the same time over a period of some forty years. Mr. Hull said that the Roman line of popes thru that period was alone authentic—all the others being intruders or anti-popes. Perhaps you may be interested in my reply which ran as follows:

"My figure is taken from the Catholic Encyclopedia. In volume XII of that publication, pages 272 to 274, the list is given of 259 popes up to the year 1911 which is the date when the Encyclopedia was printed. In the supplementary volume of 1922 the names of

Benedict XV and Pius XI are added, making a total of 261. Mr. Hull also says that during the period of the Great Schism the Roman line of popes comprises the true popes, thereby ruling out as anti-popes Alexander V and John XXIII. But both of these are carried as authentic popes in the list of the Catholic Encyclopedia. To be sure, it is an intricate matter to unravel. The Catholic Encyclopedia says 'there are some few cases also in which it is still doubted whether particular individuals should be accounted genuine popes or intruders and, according to the view taken by the compiler of the list, they will be included or excluded'. In any case I was quoting the Catholic Encyclopedia which bears the 'Nihil Obstat' of the Roman Catholic censor. Any difference does not lie between me and Mr. Hull but between the Catholic Encyclopedia and the National Catholic Bureau of In-

formation—and of course I would not care to take sides between two such eminent authorities."

Well—I heard no more about that but my fevered mind now rests at ease since this newspaper confirmation has come from Rome itself. I am still at a loss as to how Rome can claim infallible authority on anything at all since that authority is supposed to reside in the popes and, on their own published confession, they cannot reach any certainty as to who were popes and who were not in some very critical periods of Christian history. It seems to be in line with another often repeated statement that Rome never changes and that its teaching has been the same for two thousand years. We could draw up a list a yard long of differences and flat contradictions in both the teaching and practice of the Roman Church in the various stages of its development.

ARE WE REALLY LIBERAL?

By

BISHOP JOHNSON

WHY belong to the Church? Why be baptized and confirmed and become a communicant? Why contribute to missions and take part in The Program of the Church?

Because it is the one institution in the world that is not local, provincial, sectarian or partisan. Because in so doing you merge your own insignificant individual ego into the universal purpose of God. If you live in the town of Lincoln (there is one in nearly every state) and never go out of it, you may be a virtuous person but your interests are petty. If Lincoln was not a part, we will say, of Nebraska, and Nebraska a part of the United States, and the United States a part of the world, and the world a part of God's universe, then you would be an unrelated atom in the scheme of life.

The tendency is just that. We find that there are those who would keep the United States isolated from international affairs; who would see in Congress merely an instrument for local avarice; who look at the state only in terms of their own locality; whose patriotism is always partizan and whose outlook is always petty. Instead of regarding themselves as citizens of the world they are merely inhabitants of a locality or promoters of a party.

THE same thing is true of the Church. Christ was the antagonist of all the sects of His day because they were narrow and intolerant and He instituted a Church in which there was to be neither Jew nor Greek. Men have insisted in making it a sect, either racially, doctrinally or socially.

The Church is not a sect but its members are constantly demanding that it shall be one or else requir-

ing that it become so vague and indefinite that it ceases to be an institution at all. As a matter of record the Anglican communion is fast becoming an institution that will cease to represent any particular national, doctrinal or social connotation. No one who was present at Lambeth could question that fact. It is today a universal Church including the most varied opinions and ministering to all social strata.

It is in no sense a party.

It has no peculiar doctrines of its own.

It includes all sorts and conditions of men.

But it has to struggle continuously in order to prevent this or that clique from anathematizing all others and claiming that its own interpretation is the one to which the Church is committed. Christ was neither partizan nor was He tolerant of error. So many insist that if you are not the one you must be the other. He told the Samaritan woman that "she worshipped she knew not what" and that "salvation was of the Jews" and yet He rebuked the Pharisees for their narrow interpretation of God's mercy and frequently exalted the conduct of Samaritans in contrast to them.

So much of sectarianism is a perversion of Christ's concern for sinners and so much of tolerance is merely an indifference to truth. One should avoid either camp and find comfort in the fact that the Church has a definite faith, yet without bitterness toward those who reject it.

By this I do not mean that all those who officially represent the Church so interpret its mission, but rather that the liturgies and formularies of the Church permit one so to regard it.

At the present time the Anglican communion is the

greatest international organizations in the world in which one may actively participate and in which one may share in a purpose larger than that of any sect or cult. There is very little that one does in which one is in touch with all men everywhere. Most lodges, sects, cults and parties are limited in their interests to a restricted group.

The weakness of Christians is apt to lie in the fact that they are either petty in their horizon or else live in a fog of indefinite convictions which they miscall tolerance but which is really haze. These latter are extremely tolerant of everything, but without convictions definite enough to animate the believer. The partizan herds with his own kind to the exclusion of all others, and the liberal does not want to come in intimate contact with anyone if it involves any great personal obligation.

You still have to choose from the Pharisee, the Sadducee or the Christ who endorses neither. There is no question in my mind as to the real Catholicity of the Church today, but there is a question whether the average Christian wants to belong to a universal brotherhood in which he is called upon to fraternize with all sorts and conditions of men.

It is easy to be a partizan and see the reflection of your own opinions in your associates. It is easy to be a doubter if you do not believe very much yourself, or to be a defender of the poor if you do not have to mix with them, but it is difficult to keep your faith and your temper in a brotherhood in which every one differs from you in some vital respects and yet is related to you. The Church is a Kingdom, thank God, and not a party.

NOW a Kingdom is an institution in which all parties may exist unless they aim at the destruction of the commonwealth. There is a vast difference between invincible error and deliberate disloyalty. One can endure the one but need not palliate the other. It is not narrow to fight for the preservation of the constitution. It is narrow to impose an interpretation of the constitution upon your fellow citizens. There is a real difference between enduring a person with absurd ideas and tolerating a group which attacks the foundations of the institution itself. When Dr. Pusey said that the Anglican communion had no peculiar doctrines of its own he did not mean that it had no doctrines worth defending, but rather none that are outside the common traditions of the Universal Church. In this it differs from the Roman communion and the Protestant sects.

It may be true that there are parties in the Anglican communion who would limit the catholicity of the Church if they could, but they do not represent the ethos of the Church which holds the faith in its entirety but refuses to commit itself to any segment of the faith to the exclusion of the rest.

This is what St. Paul meant when he spoke of rightly dividing the word of truth.

It is hard to keep the proportion of the faith. We

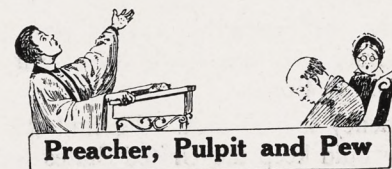
are all so petty that we want to squeeze the whole truth into the dimensions of our one compartment minds.

Exchange of Method

THE congregation at eleven in Christ Cathedral, Eau Claire, Wisconsin, is a diminishing quantity. But that is all right because—First, the smallest children leave after the first lesson (or Creed) and, Second, the junior children leave during the sermon hymn. That leaves only the adults and senior children to enjoy the sermon.

This is the "sermon-time lesson" plan which Dean Victor Hoag started a year ago, and which is meeting with great success and favor. Only the senior pupils have classes at the old-fashioned hour of 9:45, with no little children to get in the way. Then, whole families come together at eleven, various ages leaving, as described above, to have their lessons in the parish house while the remainder of the service goes on. All are dismissed together and all can go home together.

Very practical from the home point of view, of course. But the motive and aim is much deeper: Dean Hoag believes that the only way to teach a child how to go to church, is to have him go to church—every Sunday, from his earliest baby days—with his family, to a real service. The child leaves before he is weary, and stays longer as he grows older. He is not allowed to sit through a sermon until he is twelve years old. Even then, as a pupil of the senior school, he is told that he may slip out during the sermon hymn if he wishes. By providing typed outlines of the morning's sermon, Dean Hoag finds that the older pupils gradually acquire an interest in preaching, and add it to their pleasureable church experiences.



Preacher, Pulpit and Pew

By

E. P. JOTS

It was customary for the congregation to repeat the 23rd Psalm in unison, but invariably Mrs. Spielfast would keep about a dozen words ahead of all the rest. "Who," asked a visitor of an old church member on Sunday, "was the lady who was already by the still waters while the rest of us were lying down in green pastures?"

* * *

MacTight—I have nothing but praise for the new minister of our church.

O'Malley—So I noticed when the plate was passed around.

NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

NOT many of you, I imagine, are readers of the Southern Churchman. If you happen to be, you perhaps noticed in a recent issue a wallop at little me instead of the usual tirade on the vicious character of Abraham Lincoln. Nothing like getting into good company. As many of you know, some of us have interested ourselves in the efforts of textile workers in Danville, Virginia, to better their conditions. Not so long ago I had the pleasure of going to that southern city and presenting to them a bit of money, a considerable portion of which was from the pockets of WITNESS readers. Since I was called upon to say something I thought it might not be out of place to tell them just what is the official position of the Church on industrial matters. I therefore read to them the official resolutions passed at successive General Conventions since the beginning of the last decade. You are familiar, I presume, with them: "Human right must take precedence of property rights. Therefore a minimum subsistence wage, and if possible, a comfort and saving wage must be the first charge on industry"; and, following the lead of the Lambeth Conferences, the statement that the Church stands for "a fundamental change in the spirit and working of our whole industrial system." Then the statements, which were particularly pertinent in Danville, where the workers were striking for the right to bargain collectively, reading: "The worker who invests his life and that of his family must have, along with the capitalist who invests his money, some voice in the control of industry." And again in these official resolutions the declaration that the Church stands for "the right of labor to effective organization" and the statement that "negotiation through collective bargaining must take the place of the ruinous strife of strikes." They all seem perfectly clear and to the point and these workers in Danville got some comfort, it seemed to me, in learning that a respectable organization like our Church did stand with them officially for their right to collective bargaining.

But not so a gentleman by the name of Thomas M. Gathright of Covington, Virginia, who wrote a snappy letter to a Richmond newspaper to say that I was a very vicious person and that the Church is *not* on record as being in favor of collective bargaining. Upon reading it I dis-



FLOYD VAN KEUREN
Now of New York City

patched a genial note to Mr. Gathright informing him that for the sum of ten cents he could secure from the National Headquarters of the Church a copy of the official resolutions, which would quickly straighten him out on the matter, after which I felt sure that he, as a Christian gentleman, would want to correct his statements. I never heard from Mr. Gathright. Meanwhile the editor of the Southern Churchman reprinted Mr. Gathright's letter attacking me.

A letter was therefore carefully composed and sent to the editor of the Southern Churchman with the request that he print it. The letter corrected the errors made by Mr. Gathright by the exceedingly simple process of quoting the General Convention resolutions. But, believe it or not, I received a letter from Mr. Williams, the editor of the Southern Churchman, informing me that he did not think the publication of my letter would do any good, and further advising me "to preach the pure and unadulterated gospel." Some day I hope to possess the courage to follow that good advice.

Later I received a copy of the Southern Churchman and found the leading editorial devoted to the incident. There it is stated that these resolutions, which I had made clear to Mr. Williams were the pronouncements of successive General Conventions, are the resolutions of "the New York City Church League, embracing

in its membership a heterogeneous lot of miscellaneous, incoherent thinkers," that they are "a mixed conglomeration of puerile piffle and punk," and that the people responsible for them are a lot of "cross-eyed radicals, socialists and communists."

Mr. Williams has the gift of expression. He surely leaves no doubt in the mind of any one as to just what he thinks of the bishops, priests and laymen who represent our Church in General Convention, and are responsible for these resolutions. As for the "New York City Church League," to whom Mr. Williams attributes them, I have made diligent inquiries and as far as I can discover no such organization exists.

No, Mr. Williams, the resolutions are official resolutions of the Episcopal Church. "Puerile piffle and punk" they may be. The Bishops and Deputies responsible for them may be a lot of "radical cross-eyed thinkers." But as long as they are on the books I, for one, propose to stand by them and to make them known as widely as possible, particularly to those workers who have to suffer intensely to win for themselves rights which the Church declares are elementary.

* * *

Action by the United States to cancel the war debts contracted by the Allies, for the sake of international amity and to alleviate the business depression, was urged by Bishop Ernest M. Stires of Long Island at a communion breakfast at the St. George, in Brooklyn, Washington's Birthday.

The breakfast followed the fourth annual corporate communion service of laymen of the diocese at St. Anne's Church.

* * *

The Very Rev. Ralph E. Urban was installed as dean and rector of Trinity Cathedral, Trenton, N. J., February 23rd. At the same time, the Rev. Hamilton Schuyler was inducted as honorary canon. Bishop Paul Matthews preached the sermon. More than fifty clergy of the diocese of New Jersey attended.

* * *

In 1764 a missionary of our Church, the Rev. Samuel Hart, of Charleston, South Carolina, was sent to Mobile, then held by British troops. Finding the garrison and the Latin colonists a very unfruitful field for his labors, he turned to the Indians

up the Alabama River and summoned them into council to hear the Gospel. In a pow wow lasting all day he told them the whole plan of salvation, with the aid of an interpreter. The net result was summed up in the reply of the chief, that he was glad to hear that Almighty God was a friend of George-Across-the-Water, and so he would like to pledge his health in a bumper of rum! The disgusted missionary fled back to Charleston.

Recently the Church discovered five hundred of these same Indians on the lower reaches of the Alabama. Our missionary, the Rev. E. V. Edwards, of Atmore, sent Dr. and Mrs. Robert C. Macy to dwell among them and to win their confidence. When this was established, he preached the Gospel to them. A month ago the hundred year old chief sent for Mr. Edwards and received the Sacrament of Holy Baptism. What better defense of modern missions?

* * *

There is a fine lot of preachers for the Lenten services at St. John's, Lancaster, Pa. They include Bishop Sterrett, Rev. W. Russell Bowie, Rev. Robert Johnston, Rev. Edwin van Etten, Rev. Chauncey Rex Snowden, Bishop Fiske, and Dean Fosbroke. Class there, what?

* * *

Under action of the diocesan council of Chicago the diocesan budget has been referred to the Bishop's cabinet for revision to conform with pledges made by parishes and missions of the diocese. The budget as originally laid out called for expenditures of \$120,100. The diocesan convention in session recently authorized payments up to the amount of pledges from the parishes and missions. It now seems likely that the budget will necessarily be reduced nearly one-sixth because of the fact that pledges are not in sight to meet it. This reduction, it was pointed out, will greatly cripple certain phases of the diocesan program, if carried out.

* * *

The Rev. Gilbert P. Symons, Glendale, Ohio, and alumnus of Bexley Hall, conducted a retreat there on Ash Wednesday and the day following.

* * *

I jumped on Bishop Moulton of Utah a bit for sending a communication to the other Church weeklies and leaving us out. It looked to me as though the good man was not taking us quite seriously. This morning I received a letter from him in which he says: "I do not for a moment consider the other weeklies to be in the same class with the WITNESS." Now what do you suppose he meant by that? It

CLERICAL SKETCHES

FLOYD VAN KEUREN

THE Rev. Floyd Van Keuren is the newly appointed executive secretary of social service in the diocese of New York. He was born in Sioux City, Iowa, in 1880, graduated from Hobart College in 1904 and from the General Seminary in 1907. His first charge was as rector of Trinity, Erie, Pa., going from there to New Brighton, Pa. In 1912 he became the rector of All Saints, Denver, where he was rector for three years, later going to Canon City as rector. During the war he was in charge of a Red Cross unit in France. Upon his return he was in charge of the associated charities in Columbus, Ohio. Prior to his call to his present position he was rector of Christ Church, Indianapolis.

made me feel fine for a moment; then it struck me that it might make Mr. Morehouse and Mr. Shipler feel even better.

Anyhow he does send us a bit of news from Utah. For one thing the Cathedral in Salt Lake City has completed important building operations and is also doing some broadcasting. And to do some broadcasting in Mormon controlled Utah is an accomplishment. Then the graduates of St. Mark's hospital, Salt Lake City, attained the highest averages of all in the recent state examinations. Bishop Moulton feels pretty good over that. A young lady from the diocesan school, Rowland Hall, took 100 per cent in the college board examinations. And finally the bishop is rejoicing over the fact that his son, John P., is entering the ministry and is now at the Cambridge Seminary.

* * *

Flocks of bishops and other people of importance and distinction recently were at the General Seminary in New York on a tour of inspection, preparing for a report on the seminary for the General Convention.

* * *

Feeling that the vocational conference held last winter for college women showed the need for further information about the opportunities in the Church for trained women workers, a similar conference was held at Windham House, New York, recently. This year there were forty-two representatives from nineteen different colleges.

The program began with a dinner followed by a brief talk by the Rev.

John W. Suter, Jr.; a word of welcome from Miss Adele Lathrop and one of the members of Windham House, and a talk, "The Purpose of Life," by the Rev. Angus Dun, chaplain of the conference. The following morning was filled with short talks by leaders in the various fields, Dr. Adelaide T. Case, Rev. Floyd Van Keuren, Miss Marguerite Marsh, Miss Elizabeth Willing, Miss Florence Newbold, and Mrs. Edmund Lee. In the afternoon four discussion groups were held, two running at a time, in order that more definite details could be obtained by the girls. These conferences on missions, religious education, social service, and The Church Mission of Help did much to clarify the ideas which the girls had formed after hearing the speakers of the morning.

At the evening meeting, held at All Angels' Church, the principal speaker was the Rt. Rev. Peter Trimble Rowe, of Alaska, who talked on personal consecration. As Mr. Stabler said when introducing Bishop Rowe: "His life itself is an illustration of his subject."

* * *

The University of Pennsylvania honored Bishop Perry, by conferring upon him the degree of Doctor of Laws at their annual Washington's Birthday exercises.

Bishop Perry was also the orator of the day, as the most distinguished alumnus of the college. In his address, he urged more international-mindedness in America. Bishop Garland was the chaplain of the day.

* * *

The Rev. Dr. Joseph Fort Newton, Co-rector of St. James' Church, Philadelphia, was the preliminary speaker in the Academy of Music when the tenth annual Philadelphia award was made to Dr. Paul Philippe Cret, distinguished architect, who has been identified with every movement of recent years for the beautification of the city. The award was presented by Mr. Roland S. Morris, chancellor of the diocese of Pennsylvania and warden of St. Stephen's Church, Philadelphia. Mr. Morris is chairman of the board of trustees of the award.

* * *

The Rev. Charles W. Shrener, headmaster and founder of the Church Farm School at Glen Loch, Pa., was awarded the degree of doctor of divinity by Temple University at its annual Founders' Day celebration on February 13th. The Church Farm School was opened in 1918 for the purpose of giving normal boys, whose fathers do not function because of death or any other reason, an opportunity to develop into useful citizens.

The boys work on the farm in addition to receiving their education.

* * *

The Rt. Rev. James E. Freeman, Bishop of Washington, was the preacher at the first Thursday night preaching service in the Church of St. Luke and The Epiphany, Philadelphia. These services are diocesan in character, and are held under the auspices of the commission on evangelism.

* * *

Under the auspices of the Brotherhood of St. Andrew services are being held this Lent at St. Mark's, Louisville, Kentucky, under the joint auspices of the Episcopal Churches of the city. The preachers are the Rev. A. R. Kasey, presiding elder of the Methodist Church; the Rev. H. W. Carpenter, First Christian Church; Rev. Allen P. Bissell, our rector at New Albany, Indiana; Rev. Kyle M. Yates, professor in the Baptist Seminary; Rev. J. R. Cunningham, President of the Presbyterian Seminary, and Dean McCready of Christ Church Cathedral.

* * *

A loving cup was recently presented to Mrs. Mary Covell, head of the Midnight Mission in Los Angeles, for her distinguished service there. They have had their hands full recently; 2,500 meals served each day; close to 25,000 beds supplied during the month of January; 3,500 garments given to the unemployed; and flocks of people given medical treatment.

* * *

The Rev. Don Frank Fenn of Gethsemane, Minneapolis, has accepted a call to the rectorship of St. Michael and All Angels', Baltimore. Mr. Fenn has been the rector of Gethsemane for the past nine years, coming from Colorado.

* * *

A joint luncheon of the clergy clubs of New York and Long Island was held in Brooklyn on Monday, with the Rev. Floyd W. Tomkins of Philadelphia as the speaker. There was a large attendance, including several bishops.

* * *

The Rev. Theodore R. Ludlow, secretary of adult education for the National Council, has accepted the rectorship of the Church of the Holy Communion, South Orange, N. J., starting his new work in June. Dr. Ludlow, after graduating from Cambridge, was a missionary in China for five years, was on the staff of St. John's, Waterbury, for a time, and later the dean of the Cathedral at Topeka. He has been at "281" since 1927.

* * *

Men are in danger today of becoming



NORMAN NASH
At Conference of Students

ing "mere mechanical robots," Bishop James Wise of Kansas, declared at the opening of the Lenten noon-day services of the Church Club in Chicago. He severely scored what he termed the "sterilizing influences of universal mechanization."

Lent was ushered in throughout the diocese with large congregations. Reports indicate that the attendance at Ash Wednesday services was larger than usual. At the Garrick Theater the crowd was larger than in several years. The daily noon-tide masses at the Cathedral Shelter, the Rev. David E. Gibson, priest-in-charge, also attracted large crowds this week.

Life was described by Bishop Wise in his addresses as a progression to the top story of a three-story building; the basement corresponding to bodily appetites and passions; the first floor, to industrial and business life; the top floor, to the sphere of religious faith and practice.

"To the man on the top story of life's building there is something more in existence than the bare necessities," he said. "Back of the economic phases of bread lie its moral and spiritual challenges. He realizes the great problem of modern life is not so much the production of bread as a more equitable distribution of it. He comes to see that industry must be permeated with the ideal of social justice rather than primarily profits and dividends if it is to meet men's deepest needs."

Lent, said the Bishop, is a "time to dry-dock and scrape off the hull." He termed life lived according to the

principles laid down by Jesus as a "magnificent obsession."

* * *

Alumni to the number of 75 gathered recently at Cambridge Theological Seminary for the midwinter alumni day. There were meditations by the Rev. Henry H. Hadley of Syracuse; reminders of the influences that had gone into the making of the lives of the clergy and had led them into the ministry, of the supreme place of personal dealings in the work of the ministry and of the greatness of the opportunity to meet the basically unchanged needs of people in ways and events which we are tempted to view as the commonplace. Then the Rev. William L. Wood of the faculty read an essay on the work of Karl Barth in which he outlined the teaching of this outstanding continental theologian. The speakers at the dinner were the Rev. Theodore Ludlow, secretary of adult education of the National Council and the Rev. Frederick Grant of the Western Theological Seminary.

* * *

The Rev. A. Rufus Morgan has resigned as executive secretary of the diocese of Upper South Carolina to accept the rectorship of St. John's, Columbia, S. C.

* * *

Bishop Reese of Georgia has been ill with influenza, preventing him from filling numerous engagements. He is recovering satisfactorily.

* * *

The Rev. A. Abbott Hastings, missionary in Wyoming, who is known for his work among the Arapahoe Indians, has been giving addresses in the diocese of Georgia.

* * *

The Rev. Walker Gwynne, general secretary of the association for the sanctity of marriage, died at his home in Summit, New Jersey, on February 18th. Dr. Gwynne was in his 85th year.

* * *

Bishop Stires of Long Island conducted a quiet day for the clergy of his diocese on Shrove Tuesday, with a large proportion of the clergy present.

* * *

Miss Edna Eastwood, who is in charge of the work among isolated Church people for the National Council, was one of the speakers at the convention of the diocese of Sacramento. She presented practical methods for reaching these people. Bishop Parsons of California was the speaker at the convention mass meeting, speaking on "heroes and pioneers for Christ whom I met at Lambeth." Deputies elected to Gen-

eral Convention: clergy, Dean Bartlam, Archdeacon Lee, the Rev. Mortimer Chester and the Rev. E. B. Clark, Jr. Laymen: Messrs. F. H. Denman, Henry J. Bush, W. U. Stansbery and G. D. Dickey.

* * *

Governor James Rolph, Jr., new governor of California, a Churchman, the Sunday following his inauguration attended service at the cathedral in Sacramento, accompanied by his staff. Bishop Moreland preached.

* * *

The Rev. Frederick Harriman, venerated clergyman of the diocese of Connecticut, died on February 18th. He was closely identified with the life of Trinity College and the Berkeley Divinity School. He was the father of Charles Jarvis Harriman, rector of St. James the Less, Philadelphia.

* * *

Bishop Oldham of Albany has sent an appeal to the alumnae of St. Agnes School, urging an additional fund of \$60,000 to enable the school to move to a new site where a new building is now under construction. It is hoped that the school may take up residence in the new building in the fall.

* * *

Students from eastern theological seminaries met at the General Seminary, New York, over the week-end of Washington's birthday for a consideration of the social implications of the gospel. It was attended by thirty-eight students and was under the auspices of the Church League for Industrial Democracy. The leaders were Dean Ladd of the Berkeley Divinity School, Miss Vida Scudder of Wellesley College, the Rev. Smith Owen Dexter of Concord, Mass., the Rev. Norman Nash of the Cambridge Theological Seminary, the Rev. George L. Paine, secretary of the Greater Boston Federation of Churches, the Rev. Charles Fielding of the General Seminary, the Rev. Frederick Lauderburn of the General, the Rev. Fleming James of Berkeley, the Rev. Lloyd Craighill, missionary to China, Miss Elizabeth Gilman of Baltimore and the Rev. Charles H. Collett, general secretary of the National Council. The closing meeting was the annual luncheon of the League, attended by about 125 people, when the leading address was given by Canon Davey of Liverpool Cathedral who is in this country as a lecturer at Berkeley. While warning against too facile criticism of those trying to manage industry, Canon Davey said "there is something wrong with a system which can produce ample goods but has not a ghost of an idea as to proper distribution."

MAGNA CUM LAUDE

TO THE Ven. J. Henry Brown, archdeacon for colored work in the diocese of Georgia, who during his splendid ministry has done so much for his own people and toward a better understanding between the races—to Bishop Stires of Long Island for his courageous and statesman-like address on the debts of foreign powers—to Bishop Parsons of California for his convention address in which he boldly dealt with the problems of unemployment—to Mrs. G. Ashton Oldham, wife of the bishop of Albany, for her enterprise in bringing the wives of the clergy of the diocese into closer fellowship.

Canon Davey said the present industrial system "controverts the education that our youth is receiving in our schools, and does not produce an economic basis for cultural and spiritual development."

Referring to the Danville strike, he said the church members should be "joint crusaders with the workers to achieve the right to combination because economic laws should not control ultimately human relationships.

"Let us preach in and out of season that industry was made for man, and not man for industry," the canon concluded, "and that industry must be organized for use, rather than for profit. The church believes that there is nothing sacrosanct about work in itself. It believes that we work simply to give us the means to live a full life."

The chairman of the meeting was Bishop Gilbert of New York. The preacher at the C. L. I. D. service, held Sunday afternoon at St. Peter's Church, was the Rev. Pryor Grant.

* * *

A patriots' memorial offering of gifts for stones to be placed in the fabric of Washington Cathedral in honor of George Washington and as memorials to American patriots of the past and present has been inaugurated by a committee of sponsors with Mrs. Gibson Fahnestock of Washington as chairman.

The plan provides for the placing of stones in the names of Americans whose lives have been inspirations to better citizenship as a phase of the observance of the George Washington Bicentennial in 1932. Individuals, patriotic societies and fraternal organizations are being invited to participate.

* * *

Many of the world's great men

have been the result of bad fathers and bad mothers, and society is never at its best when it is too conforming, said the Rev. Robert Norwood in his sermon in St. Bartholomew's. He also said that Jesus would have reminded those ecclesiastics who today debate companionate marriage that the true morality of all human relationships is in its deep sincerity and its reality. He urged parents to cease worrying about the agnosticism of children because all the intellectual oddities picked up in college would pass away.

"A child cannot enter rightly into its inheritance with God if fathers and mothers are forever obtruding themselves upon the inner visions of the human soul at its source," said Dr. Norwood. "That ought to explain the reason why not a few of the world's unparalleled great men and women have had bad fathers and bad mothers, that, at the very outset, the stern necessity of setting the soul against the terrific and octopus energy of an absorbing mother or a too selfish and tyrannical father may create its own self-reliance and give in its word and its power to command."

"When the masters of the law in the temple criticized Jesus," continued Dr. Norwood, "He answered, 'Why should not one break with any kind of law if it interferes with human justice and human right? Is law of itself justice?' That is the answer of Jesus. It is not the answer of the United States; just now it is on the side of the masters of the law that condemned Jesus. But Jesus, if He were alive, would say to those ecclesiastics who today debate companionate marriage, that the true morality of all human relationships is in its deep sincerity and its reality.

"It is not that which is affected or pretended before the people that is right, but that for which a man will die, and for which a woman will surrender her body to be tortured. It was a confession of His conviction that somehow, when standards become conventionalized, they become dangerous and terrible and wrong."

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* * *

The Rev. Gilbert Shaw, retreat expert from England, conducted clergy conferences in Albany the week ending February 18th. He also conducted a school of prayer for lay people.

* * *

Among the special Lenten preachers at St. John's, Williamstown, Massachusetts, the seat of Williams College, are the Rev. Father Sill of Kent School, the Rev. Angus Dunn of the Cambridge Seminary, the Rev. Nevin Sayre of the Fellowship of Reconciliation, and Bishop Samuel Booth of Vermont.

* * *

The diocese of Springfield has launched a drive for a revolving fund. It is hoped through this fund of some \$50,000 to have some working capital with which to carry on in times of financial depression in a more aggressive way. The Rev. T. G. C. McCalla, under the general direction of Mr. Pascal E. Hatch, chairman of the department of finance, is leading in the work. Already a number of contacts have been made and in the course of time it is confidently expected that the full amount will be reached.

* * *

Here are the figures of enrollment for the theological seminaries for this year. At the General there are 166 men, 11 more than last year and 41 more than in 1929; Berkeley, 28 men, the same number as last year and 7 more than 1929; Nashotah, 74, of whom 35 are in the academic department; Cambridge, 44 men, which is 8 more than last year, and one less than 1929; Virginia, 77, two less than last year; Seabury, 26, one more than last year and 7 more than 1929; Pacific, 13 men, which is 4 more than last year; Bexley, 20, which is 6 less than 1930; Sewanee, 24, which is 7 more than last year; Philadelphia, 76, which is 15 more than 1930 and 27 more than in 1929; Western, 41 which is 11 more than 1930; Bishop Payne, 10 men, which is one less than last year.

* * *

Under the leadership of the Rev. Herbert L. Miller of Champaign, the diocese of Springfield is going after its quota of \$4500 for the Advance Work Program. The diocese is attempting to raise half the cost for two rectories, one in Mississippi and the other in New Mexico.

* * *

Faith, Food and Fortitude, was the subject of a mission on health recently conducted at Dover, New Jersey, by the Rev. B. H. Bell, which the rector of the parish writes was most

successful. Faith is needed in order that we may know it to be God's will that we be well and strong; proper food in order that we may not poison ourselves and fortitude in the living of the life abundant.

* * *

The Rev. Frederic C. Lawrence of Cambridge, Mass., was the preacher at the service held recently at St. Philip's, Easthampton, Mass., to celebrate its sixtieth anniversary. In the evening the Rev. Charles L. Adams of New Canaan, Connecticut, preached at a community thanksgiving service. O, and they had other ways of celebrating including a party for the

children, a dinner for the grown ups and a historical meeting. The Rev. George A. Taylor is the rector of the parish.

* * *

Bishop McKim of Japan writes of the heroic life of the Rev. Yoshimichi Sugiura, who died recently after a long ministry.

"After the creation of the Diocese of Tokyo, Mr. Sugiura was permitted by the courtesy of Bishop Matsui to retain his canonical residence in North Tokyo in which much of his rescue work and social service activities were located and of which he acted as General Missioner. His life

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* * *

Speaking before the men's club of Christ Church, Savannah, Mr. J. Randolph Anderson, vestryman and chairman of the committee on the dispatch of business at the General Convention, stated that the rule requiring a majority in the House of Bishops for passage of legislation was a hindrance to the dispatch of business. He advocated the recognition of action taken by the majority of a quorum. Continuing, Mr. Anderson said, "The Presiding Bishop of the Church here, holds an office analogous to that of the Archbishop of Canterbury in England, except that he has not the latter's power. This lack of power in any part of the Church's organization is one of the chief weaknesses of the Church here and is a fault that must be corrected if the Church is to grow."

* * *

Convention in the diocese of Kansas; sermon by Mr. West, the rector of St. James', Wichita. In the afternoon the annual address by bishop Wise; evening, mass meeting with addresses by Captain Estabrook of the Church Army and Bishop Spencer of West Missouri. The next day was quiet, conducted by Bishop Spencer for the laymen as well as the clergy. That evening a diocesan dinner, with Dean Woodruff of Sioux Falls, South Dakota, as the speaker. And while all this was going on the Auxiliary was having their convention and the Young People's organization of the diocese was having another. Of course they combined for the feature events. Deputies: clergy, Dean Day, Rev. Carl W. Nau, Rev. Carlton A. Clark and the Rev. H. C. Attwater. Laymen: Messrs. Guy T. Berry, A. C. George, Frank C. Gibbs and Seth W. Bailey.

* * *

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tion of Honolulu, being built up by educated and rather well-to-do Japanese. Bishop Littell secured a good lot in this district, and when news of the purchase spread around among the residents, they went to the Japanese priest, the Rev. Philip Fukao of Holy Trinity, Honolulu, and told him they had been collecting funds for a community hall to be run under the direction of their Japanese language school, but they would prefer to make their contribution to the Church's work. Later, they promised not less than \$2,000 for a building on the Church's land. The building will cost four or five thousand more.

Meanwhile, the doctor and nurses who conduct child welfare clinics at St. Mary's and St. Mark's Missions in Honolulu had been hoping that they might soon extend their welfare work to this Palolo section, and the doctor told the bishop he would rather carry on his welfare work in connection with the Church than in any other way. The new building to be far enough along so that this welfare work could begin early in 1931.

* * *

Miss Mary Austin, executive secretary of the Girls' work section of the Welfare Council of New York City, spoke before the Board of Directors of The Girls' Friendly Society recently on unemployment among girls and indicated the lines along which The Girls' Friendly Society might work to relieve the serious condition of jobless girls and to help keep up their morale. Miss Austin's talk was followed by the appointment of an unemployment committee.

* * *

Nice lot of preachers at Christ Church Cathedral, St. Louis. They include the Rev. Karl M. Block, the Rev. Karl Reiland, the Rev. Z. B. T. Phillips, the Rev. Reinhold Niebuhr, the Rev. Russell Bowie, Bishop Mouzon of the Methodist Church, Bishop Scarlett, Dean Sweet and Bishop Johnson of Missouri.

* * *

The Rev. W. E. Bentley and Clayton Hamilton were the speakers at the annual meeting of the Episcopal

Actors' Guild, held at a Broadway Theatre, New York, last Tuesday. The Rev. Randolph Ray of the Church of the Transfiguration presided. George Arliss, noted actor, was reelected president.

* * *

Churchwomen of the diocese of Albany held a luncheon on Shrove Tuesday, with Bishop Burleson of South Dakota as the speaker. These luncheons are an annual feature of the missionary organization of the Churchwomen of the diocese.

* * *

Professor Michael I. Pupin, famous professor of electro-mechanics at Columbia University, was the preacher last Sunday afternoon at St. Thomas's Church, New York. When he talks about the stars and about the purposes of life I suppose it is important so I assume that you are interested in his remarks.

Evolving his thesis from the "abiding function and purpose" of the energy stream of the sun's rays Professor Pupin declared that the cosmic system centering about our sun could scarcely be "the solar accident" as is believed by some astronomers, but that if it were he prayed that there

may be countless similar accidents of chance among the stars of the heavenly galaxies."

"The last thirty years have increased enormously our knowledge of the extent and content of the universe," said Professor Pupin, "and in discussing the place of the human soul in the galaxy of stars I am but delivering one of the briefer messages of science.

"Formerly we believed that there was but one galaxy of stars in the universe, the Milky Way, but today we know there are thousands and thousands of galaxies, by far the greater number of which lie outside our own cosmic system. There are as many stars, we know, as there are grains of sand on our ocean littorals.

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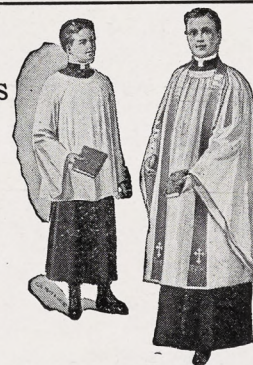
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The sun, which is one of the coolest of celestial bodies, has an internal temperature of more than 50,000,000 degrees, while the heat from some of the stars is beyond the grasp of human intelligence. One cannot help asking what is the message and purpose of all this enormous blazing heat and the energy it radiates into interstellar space.

"Is it a secret? Some scientists tell us that both the world we live in and life itself are but the results of a casual accident of astronomical circumstance, and are of no consequence whatever in the evolution of the universe. If this were so, then the life of man would count for nothing in the universe.

"But the mighty stream of celestial energy is not all wasted in the emptiness of space. A part of it abides in this earth, and if you want to know its mission, follow the advice of Job: 'Speak to the earth and she will teach thee.'

"Every tree on the surface of our world breathes and pulses with the life and energy of this stream, and in this phenomenon is an explanation of the mystery of the universal significance and of the celestial stars. Solar energy is the agency which sustains organic life on our globe, and what is more precious than life? Life cells are more complex in structure and significant in their existence than the enormous star, Betelgeuse. The spiritual, esthetic and intellectual activities of the human soul are incomparably more important and vital than those of the dense masses of gas that form this most distant of stellar outposts.

"The human soul is the crown of creation, declaring the glory of God more than all the stars of heaven, and if it is but a solar accident, then let us pray for countless similar accidents among the stars of all the heavenly galaxies."

* * *

Soon after Alfred Einstein's arrival in this country he was asked by an interviewer for the Hearst papers whether he thought any Christian church in Germany would have honored him, a Jew, in the manner in which he was honored by Dr. Fosdick's church in New York, which placed a sculptured image of the scientist over its entrance. He replied: "I'm afraid not. I do not think any Christian church in Germany would venture to honor a Jew. I admire the liberalism which is evident not only in my own inclusion, but in the entire plan of the church. I notice Mohammed and Buddha among the prophets of the world honored by Dr. Fosdick. Incidentally, I understand that there are three other Jews, including Spinoza,

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who appear in the arch over the church's entrance." Speaking on the question of internationalism, Einstein said: "Internationalism does not mean the surrender of individuality. There is no reason why a nation or a race should not preserve its traditions. Why should a Jew ignore his past? I can see no wrong in enlightened patriotism, in love of country or race. But patriotism is no excuse for any group of men to assail its neighbors or to impress its point of view upon others by fire and sword."

* * *

The most important book from the standpoint of typography, in this year's selection of finely printed books, is the Standard Book of Common Prayer, according to Will Bradley, chairman

Every year the American Institute of Graphic Arts chooses and exhibits fifty books as examples of fine printing. They are considered for general format and for the way in which the publisher has met the problem involved in the particular book. The present exhibition was selected from more than seven hundred books issued last year by more than one hundred and fifty publishers in the United States, according to information in the New York Times.

The Standard Book of Common Prayer was designed by D. B. Updike and published by the Merrymount Press. The copy displayed was open at pages 70-71, thus incidentally bringing the Nicene Creed to the attention of many thousand visitors. Another book of religious interest is an edition of the Gospel according to St. Luke, published by Lester Douglas of Washington, D. C., a beautiful book which makes one long more than ever for printings of the Bible, or at least of the Gospels, in which the typography shall bear some faint relation to the contents.

* * *

Another parish built up by laymen: Twenty-four Rivers is a small community of farmers, miles from anywhere else, in the South Africa diocese of Pretoria. The people here felt that they should have a church and they set aside some land and gathered stones in preparation but no one could undertake the building. Then a wandering Irish laborer came along, asking for work. They had nothing for him on their farms but, "Could you build us a church?" they asked. "I don't know. I can try," said he, and he did. The people helped as they could, and the church was finished, furnished, and dedicated by the bishop. The people hold service themselves every Sunday morning, and once in two months a priest comes to them.

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Rector
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Daily: 12:20.

Trinity Church, New York

Rev. Caleb R. Stetson, S.T.D.
Broadway and Wall St.
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Sundays: 8:00 A. M., 11 A. M., 4:30 P. M.
Church School: 9:45 A. M.

Grace Church, New York

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

Gethsemane, Minneapolis

Rev. Don Frank Fenn, B.D.
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Sundays: 7, 8, 9:30, 11:00 and 7:45.
Wed., Thurs., Fri. and Holy Days.

St. Paul's, Milwaukee

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Holy Days and Tuesdays, 9:30.
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St. Mark's, Milwaukee

Rev. E. Reginald Williams
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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.

St. Luke's, Atlanta, Ga.

Peachtree Street
Rev. N. R. High Moor
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Sundays: 8, 9:45, 11 and 5.
Daily at 5 P. M.
Wednesdays and Fridays 10 A. M.

Trinity Cathedral, Cleveland

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Daily: 8, 11 and 4.

Grace Church, Chicago

(St. Luke's Hospital Chapel)
Rev. Robert Holmes
1450 Indiana Ave.
Sundays: 8, 11:00 and 7:45.
(Summer Evensong, 3:00)

St. Paul's, Chicago

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

The Atonement, Chicago

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

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Week-days: Matins 7:15 A. M.; Mass 7:30 and 8:15 A. M., except Thursdays; Thursdays, Mass 7:30 and 9:30 A. M.; Evensong 5 P. M.; additional Mass, Holy Days, 9:30 A. M.

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