

The **WITNESS**

CHICAGO, ILL., MARCH 12, 1931

CREATIVE ART

by

DANIEL WEBSTER

IF WE work upon marble, it will perish. If we work upon brass, time will efface. If we rear temples, they will crumble into dust. But if we work upon immortal minds—if we imbue them with right principles—with the just fear of God and their fellowmen, we engrave upon those tablets something which no time can efface, but which brighten to all eternity. In this way we may all be artists, and even the most ordinary and unlearned, if he has but a loving heart, may produce a masterpiece.

MESSAGE OF THE WEEK

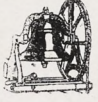
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THE PULPIT AND THE ALTAR

By

BISHOP JOHNSON

IT IS quite possible that we are expending too much energy on trying to induce men to be religious and too little time in telling them how. Exhortation is a much easier process than teaching. I am persuaded that the majority of men believe in God, accept Christ as a spiritual authority, and would like to do something about it, but they are in doubt as to just what they ought to do.

It is one thing to go out into the market place and tell men to come into the vineyard and labor. If they know nothing about horticulture they may do far more damage than good. I am not sure but that the greatest obstacle to the growth of the Church lies in the failure to tell the workers what to do after they have become enlisted. It is far more thrilling to make a stirring appeal for help than it is to train those who are willing to work but do not know just what is expected of them.

Undoubtedly the first duty of a Christian is to worship God. Before he was confirmed it may have been his need to hear sermons, but if he once gets it into his head that his primary purpose in going to church is to listen to the preacher he has missed his vocation as a disciple of Christ.

"Thou shalt worship the Lord thy God," and that is just as obligatory when the minister is a poor preacher as when he is a spell-binder. Many of our parishioners never think of going to church unless they are going to hear somebody speak and it is a rare man who can be interesting fifty-two times a year.

THAT is the value of the early service. It requires a physical effort to get there. You are not giving to God something that has required no effort on your part. It is the service that the Lord commanded you to observe. It is not so long as to be wearisome and it contains in exact proportions the constituent parts of

worship. It is all there, petition, intercession, confession, thanksgiving, adoration. When you have finished the service you have done those things which you ought to have done on the Lord's Day. It is implied in the divine command, "Do this!" Not merely think this, but because you think, therefore you do. So many Christians imagine that thinking correctly is a substitute for doing that which the Lord has commanded us to do.

If a man will spend ten minutes in his closet each day in private prayer and then take his preparation to the altar on the Lord's Day he will find that his vague thoughts about God will take form in a definite performance of Christian duty. Mere thought or emotion do not build up character unless they lead to action. If worship is a Christian obligation we do not discharge it by thinking about it. It involves an act in which we really offer ourselves, our souls and bodies, to God in a concrete manner.

After all the real test of the devotion of a people will be reflected by their attendance at the early service, regularly and devoutly, as an act of faith. One ought not to treat his habit of worship as a casual thing dependent upon his mood or convenience. That is dangerously near to patronizing God.

IN ORDER to facilitate worship the clergy should explain the communion office to his people so that when they attend the service they may participate in it intelligently. They should understand why the priest does as he does, and what significance their participation therein may have.

I go to this service to take my part in the dear Lord's sacrifice of Himself for me. I listen to His council; I bear witness to Him in the reciting of the creed; I make my intercessions for all mankind; I confess my

sins and receive my absolution. I lift up my heart in adoration and offer my soul and body in union with His sacrifice for me. I seek His presence and receive Him in my earthly tabernacle. I thank Him for His grace and receive His blessing on my feeble efforts.

All this cannot be done by absent treatment. It requires my presence as well as His to fulfill His command.

Thus worship becomes a part of my life and not merely something that I approve of in a vague and general way. Surely a Christian who cannot give one-

half hour a week to engage in worship does not regard it as a very imperative duty.

The pulpit has its use but when it replaces the altar in our lives we have missed something without which our discipleship is incomplete. Only those who have never tried it are skeptical about it.

I am very sure that the most important thing that I do in my life is to worship God. Therefore I cannot relegate this act to convenient occasions but rather I must put it first in the duties that are peculiar to my baptismal vows.

THE CHURCH IN THE MODERN WORLD

By

LEWIS B. FRANKLIN

Vice-President of the National Council

AN ARCHDUKE is assassinated in a Serbian city and three million of our youth are drafted for war. Earthquake and fire devastate a great city ten thousand miles away and the people of the United States contribute eleven million dollars for relief. A prophet raises the cry of freedom for India and the world awaits the answer. This world of ours has become a neighborhood. Never before have the peoples of the world been so inter-dependent.

In the mind of the Master there was no distinction between the work of spreading the Kingdom at home and doing the same work abroad but many people insisted on placing different values on the two parts of the work. Today, even from the standpoint of self-interest we must all be concerned with what is going on everywhere.

The Christian Church has a vast field of opportunity here in the United States but the most momentous events in this ever changing world are at present taking place elsewhere.

As we raise our eyes to the East we see there four great countries, Russia with a population of one hundred and fifty million, Japan with seventy, China with four hundred and India with three hundred million, an aggregate of nearly one billion people or more than half the population of the globe.

Let us look first at Japan, that great nation which in the span of one lifetime has accomplished a miracle of progress. Sixty years ago Japan was a feudalistic state, the mass of its people illiterate and poor, intercourse with the rest of the world denied by imperial edict, without even the knowledge, much less the possession of, those material factors which make up what we call modern civilization. Politically she was a non-entity, without even the means of self-defense. Today we see Japan the undisputed leader of the Orient,

strong in defense and offense, her people more generally literate than ours, a large factor in world markets.

IN CHINA we see a picture of another kind. Those great forces of popular education and industrial organization, so rapidly mobilized and made effective by the strong central government of Japan, have only begun to influence the life of China. Her unorganized and ignorant masses have nevertheless begun to feel the pulsing in their veins of a desire for something better than the lot of poverty and ignorance that has been theirs. Their government has been too much absorbed in its mere maintenance to do much to give them what they are blindly seeking. But the desire is there, a desire repressed through many generations and now breaking through.

Similar conditions of poverty, ignorance, the birth of desire and lack of articulation exist in India, complicated by the control of the country by a great European power.

Religious conditions in these three lands differ greatly and yet there are certain basic forces at work throughout all of the Orient. With the spread of education and the growing influence of modern industrialism the power of the Pagan religions is waning. In Japan the establishment of national literacy has struck at the very heart of religions which are shot through with superstition and false beliefs. Everywhere the Christian missionary has been at work, basing his teaching on the fact that the God we worship is a God of love and a God of truth. Millions have accepted Christ, other millions have been profoundly influenced by His message of love and have lost faith in the religion of their ancestors.

Into this confused and ever-changing situation steps Soviet Russia with a well defined plan for bringing the entire Orient, one-half the people of the world, under

the sway of the Soviet program. From the political and economic standpoints this is important but in its religious aspect success would mean little less than disaster. The persecution and murder of priests and the destruction of Churches in Russia terrible as it is, cannot compare in importance to the welfare of the Christian movement, with the fact that a whole new generation of Russian youth is being taught, that for a loyal Soviet citizen, religion of any kind is taboo. The breeding grounds for the Soviet ideas are ignorance, famine and unrest, conditions found throughout India and China and the Communists are alive to the opportunity thus offered.

HERE is a task worthy of the mightiest efforts of the Christian Church. We may thank God that in each of these lands there is organized and at work, a Church of our Anglican Communion which is largely national in character with its native bishops in India, China and Japan, its stalwart body of native priests, teachers, doctors and nurses ably supporting the work of the foreign missionary and earnestly striving for the extension of the Kingdom.

That Christian Church, of whatever communion, is the main bulwark against the tides of anti-religious communism sweeping down from the North and West and already infiltrating where opportunity has offered. Here is no *foreign* problem, no more than the world war was foreign, but a task that calls for our support because we are good citizens of this little world, because we know that our well-being is tied in with the well-being of every human soul, because we worship Christ who came to give abundant life, not alone to us, but to all mankind.

The way for us to serve is open. Will you volunteer for service in the East? If you cannot do that at least you can make it possible, through your more adequate gifts in support of the Church's Program, for your Church to send someone else and give him the equipment to work with.

QUESTIONS FOR DISCUSSION

1. "Even from the standpoint of self-interest we must all be concerned with what is going on everywhere." Discuss this statement in class, each one giving an illustration of its truth.
2. Have different members of the class prepare brief reports on the work of the Church in Japan, China and India. The rector of your parish will have material on these various mission fields.
3. What do you consider the basis of the opposition to religion on the part of Soviet officials? Is there any grounds for their opposition? Are conditions here in any way to be compared with conditions, both secular and religious, in pre-revolutionary Russia?
4. What is the best method for the Church to use in meeting opposition similar to that which resulted in the persecution of the Church in Russia?
5. Have you, as an individual Christian, any responsibility toward finding a Christian solution of world problems?

What of Unemployment Now?

By

L. ERNEST SUNDERLAND

THE need for work for the unemployed men and women of New York City is still very great. The tragedy of it all is most difficult to realize or describe.

People in touch with the general situation declare it a mistake to believe that with the spring will come a marked lessening of need for relief. One man close to the situation said to me this week, "Let no one think that spring or summer is going to bring the disappearance of or, to any great extent, of lessening of, the great present need."

Last week, as many know, the Welfare Council of the City of New York after a careful survey, issued a statement that over five hundred thousand workers were altogether idle, a quarter of a million more were on part-time—representing a loss of eighty million dollars a month in earnings. In this finding the Council were supported by R. W. De Forest, Seward Prosser, and others of the most dependable people of our city.

Daily information comes in through the workers of our Society, of the tragic condition prevailing in hundreds of families.

Because of the complicated organization of our life in such a metropolis as New York, those in trouble and need are not able to make a personal appeal to people capable of helping. All over this city today there are mothers and children living in cold rooms, eating meagre fare, barely sufficient to keep them alive, who have no longer strength, or who lack information to reach those able to help them.

If we allowed our imagination vividly to bring before our minds what is really happening—if we could fully realize our own personal sense of responsibility to our neighbors in distress—I am certain that the suffering in New York would be adequately met. Who could resist the actual outstretched hand of a helpless little child, manifestly starving? No one would pass it by. But because such children are hidden away in tenements, far from our neighborhoods, where we never see them, we fail to give the help we could. Someone tells us that there are thousands of undernourished and starving children in New York; but not seeing any of them, we pass it all by, thinking that such a need must surely be met.

I am confident, if people could adequately realize conditions as they now exist, these things would not go on.

Men who have tramped the streets for months, and mothers waiting, worrying in their homes, are reaching the breaking point as they watch their children each day grow thinner, hungrier and more poorly clad, and too often eventually dispossessed.

Relief agencies throughout the city are overwhelmed by appeals. All of them are carrying heavier loads than ever before, with budgets rapidly approaching

exhaustion. In our own Society there are over three hundred and thirty people, practically all of whom have dependents, now being paid wages, to the amount of \$4,500 or more each week.

Each week since November first, this Society has aided over thirteen hundred different men, women and children, through furnishing employment, sheltering the homeless and convalescent, and giving relief.

Our weekly expenditures are over \$9,000 for these purposes. Our money is practically exhausted. Yet each day an increasing number of discouraged men and women are appealing to us for help in finding work, and food and shelter for their destitute families.

We are at war with the silent enemy—Hunger.

Many of these people now in distress are closely connected with the Protestant Episcopal Church of the city or the chapels or other departments of the Society's work. This tragic and desperate situation I feel I must call to the attention of the people of our Church. It indicates that it will be necessary for us to pay wages, through our Society, for several months to come. While we are receiving a considerable proportion of money spent for wages from the Prosser Committee, there is the likelihood, for our agency as for others, that these payments will cease soon. The help we are now receiving, from this source, is very much less than we received a few weeks ago. There is upon every individual in the community a special responsibility these days to help his unfortunate neighbor, insofar as he can; it is the obligation of an organization such as ours, not only to help to our utmost all who appeal to us, but to seek out those who are in desperate need. At all times we should endeavor to make such a situation as we are now confronting, known.

Many donors are making real, personal sacrifice and show a keen sense of responsibility for those in need from unemployment. This is most encouraging to those of us closely in touch with the poor; yet there must be a more widespread sense of responsibility and more generous giving, if we are to prevent the harmful effects of the present economic situation; if we are to feed the young and give adequate shelter to those unable to pay for rent and food.

Archbishop Temple at Oxford

By

A. MANBY LLOYD

THERE has been something like a "Revival" among the Undergraduates of Oxford. Two thousand turned up last Sunday evening to hear Dr. Temple, Archbishop of York, and for a fortnight he has had a daily congregation of about a thousand. The chubby youth that the writer saw in the nineties sitting under the pulpit of Canterbury Cathedral, listening to his

grim old father speaking from the throne opposite,—it was difficult to believe that this boy was the center of such scenes as have never before been witnessed at St. Mary's; or at least, not since the days of Newman. Not only were the nave and chancel packed to the door, but the use of amplifiers made it possible to fill Adam de Broome's Chapel, St. Catherine's Chapel and the Old Library with eager crowds.

What line did he take? We can only give hints. God cannot be reached by logical processes, deductive or inductive. Throughout the whole realm of scientific enquiry you ask the question "Why?" and to the answer you ask "Why?" again, and that is how science goes on. It now gives us a Universe which was once very, very hot, and is going to be some day very cold. How it got there or how it became hot it cannot explain.

All life ought to be worship, and we know quite well there is no chance it will be worship unless we have times when we have worship and nothing else. It is our duty for a great part of the day to forget God, because if we were thinking about Him we should not be thinking whole-heartedly about our duty in the world. That makes it absolutely necessary, if our life is to be a life of fellowship, that we should have our times which are worship, pure and simple. You get most help from religion when you have stopped thinking about it and think about God.

* * *

It is a piquant thought that the two bishops who have lately been in trouble and in conflict with the law courts are the modernist Dr. Barnes and the catholic Dr. Frere. One is married; the other is a monk. One hails from Birmingham, the other from Truro. The latter has been ordered by his chancellor to remove a pyx from the aisle of St. Mary's. The pyx has been moved to another part of the building! Dr. Barnes refuses to institute a certain priest to a certain church; he has been called up before Mr. Justice Maugham, but refused to appear. In default, the order directing him to admit Mr. Simmons to the curacy has been withdrawn, and the issue of a writ to the Archbishop of Canterbury has been authorized. This practically places the latter in charge of the diocese so far as this matter is concerned.

Misunderstanding something that Canon Douglas said about a six days Creation in the Church Assembly, Dr. Barnes got up to protest. A restive House was informed that science had been able to fix the age of the earth with accuracy at two to four thousand million years.

And it may last four million more! What an appalling thought for the super-schoolboy of the future who is in for a history exam. We could never remember more than two dates—William the Conqueror, 1066 and Christopher Columbus, 1492. For our part, we are fervent Second Adventists.

* * *

"The greatest preachers of today," said Mr. Justice McCardie at a recent dinner given by the London Press Club, "are the editors of our daily newspapers." Or

are they mere mouthpieces of the proprietors. With a few exceptions, the modern paper is an insurance policy or a cross-word puzzle sheet with an eye on the advertisement department.

* * *

I was present last week at the installation of Dr. Lisle Carr as Bishop of Hereford. The ancient cathedral glowed with colour—the scarlet tunic of veteran soldiers, the blue and gold of the Freemasons, the scarlet robes of the Doctors of Medicine and Divinity, the white surplices of the clergy and their many colored hoods all combined to make a glorious spectacle. There was a superb rendering of an Elgar anthem.

Meanwhile that honest politician, Philip Snowden, as Chancellor of the Exchequer faces a large deficit, and calls for Economy. It is impossible, say some, while two million people receive doles and possess votes. The Hon. Stephen Coleridge sees only one way out—whatever party comes to power as the result of the next election, it should, as its first act, pass an Act appointing the Governor of the Bank of England Chancellor of the Exchequer, irremovable for ten years with plenary powers to control expenditure, taxes and tariffs. It may come to that.

* * *

Mr. Holden, a Lancashire politician, speaking recently at the annual meeting of a Sunday School Union, said there were 900,000 scholars in England who did not attend Sunday School. If Sunday Schools were to attract they must use the cinema. Children were packing the cinemas during the week and they must be got into the Sunday School.

Meantime, the Sunday opening of cinemas (which give a percentage to the Hospitals), has been challenged by the Lord's Day Observance people, and adjudged unlawful. This revives an old controversy. Mr. Jack Jones, the Socialist M. P., writes to the *Guardian* to say that the people have the right to rational recreation on Sunday as on every other day of the week, always providing that provision is made for one day's rest in seven and for proper payment; with these safeguards he sees no reason why cinemas or any other form of rational entertainment should be forbidden on Sundays.

The winter draws to its welcome close; the snowdrop and primrose already herald spring. This is an early Lent and the local proverb runs, "Never come Lent, never come winter."

Cheerful Confidences

By

GEORGE PARKIN ATWATER

RELATIVITY AND A PARISH HOUSE

AT THE time I am writing, there is on Grace Court, Brooklyn, on a site formerly occupied by two se-date buildings, a very spacious mud-hole, with a few concrete walls just appearing at its boundaries. We lovingly refer to this chaos as our Parish House. That

the spot seems lovely, in spite of muddiness, is due to our inner vision of what is to arise there. Thus our state of mind modifies what the eye sees and reminds me that all impressions are relative; that is, they are interpreted variously by different minds.

I am reminded that some years ago, I was invited to speak to a group of parents and educators in a neighboring town. It was an evening meeting and well attended. I have forgotten my exact subject, but it had to do with the mental states of people, and their importance in the care and education of children. What was my dismay to see in the audience a medical psychologist and a psychiatrist, and I did not know but that there might be several more, as well as a few Psiupsilons. But I plunged in, and made the point that our mental states modify our attitude toward affairs.

So our Parish House seems attractive even in this stage. Even the din is welcome. The work of removing the old buildings started on December 15, 1930. On January 9, 1931, the steam-shovel began its cheerful obligato, its resounding prelude. On February 12, its tumult and shouting died, and it was replaced by the dulcet harmonies of a concrete-mixer, and at 11 o'clock on that day, at the very minute the Pope was speaking over the radio, I cast the first shovelful of concrete into the forms prepared for the footings of the foundations. Thus do some of the very stones from the excavation itself go into useful, if obscure, service.

The skeleton of the foundations is rapidly emerging from the earth, as welcome as the first glimpse of spring flowers. Very soon we shall hear the exhilarating staccato of the pneumatic hammer, as the steel ribs of our structure are put into place. For the glory of the Parish House shall be unlike the glory of King Solomon's Temple, in at least one particular. Of the latter we read (I. Kings, 6-7), "And the house, when it was in building, was built of stone made ready before it was brought thither; so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was building."

I fear that our neighbors have wished in the early hours that our building, like Solomon's, was in Jerusalem, or at least in Jericho.

But to the sympathetic, it has all been sweet music, anticipatory of the finer harmonies of the work itself which will have its centuries of joy within the walls. And in the Fall, if you come to New York, you will be made welcome at Grace Church, Brooklyn Heights, and may see if our joyous expectations have not been justified.

CONFIRMATION INSTRUCTIONS

By BISHOP JOHNSON

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THE WITNESS

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CHICAGO

NEWS OF THE EPISCOPAL CHURCH

Edited by

WILLIAM B. SPOFFORD

A PREDICTION that within the next decade one of the greatest steps toward church unity in history of Christendom would be effected, was made by Bishop Wilson of Eau Claire, speaking before a group of churchmen in Chicago. The bishop's remarks were in connection with a discussion on the action of the recent Lambeth conference with relation to unity. Out of the deliberations at Lambeth, he forecast, will come definite inter-communion relationships between the Eastern Orthodox, the Scandinavian, the Old Catholic and the Anglican Communions. He said a proposal for such would be submitted to the 1931 councils of the several communions.

The consummation of the plan would ultimately bring together one of the greatest Christian combinations in history. He pointed out that it would in all probability mean inter-communion relationships between the Lutheran and Episcopal churches in the United States, in view of the movement toward friendship between the Anglican and Scandinavian churches. He expressed a belief also that the Scotch Presbyterian church ultimately would be brought into the union.

In line with this prediction, Bishop Wilson advanced the theory that the next Lambeth Conference would be comparable to the great church councils of the early ages.

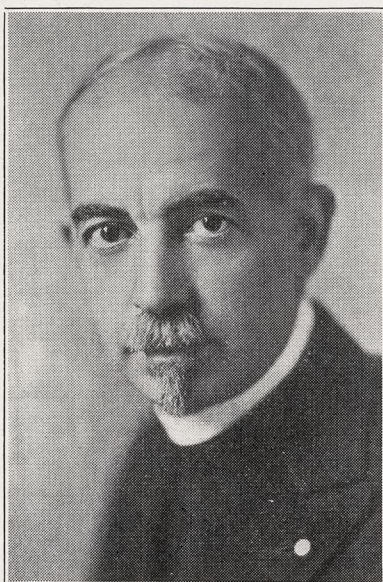
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Nothing like being practical in your preaching. I see by a Boston newspaper that a Baptist parson up there the other Sunday preached on "How to Manage a Wife and a Mother-in-law." I'm willing to bet that both of them read the sermon before he was allowed to preach it. They were negligent if they didn't. Anyone who will preach on such a subject ought to be checked up by someone.

* * *

Advance work, rural work, evangelism in India, fundamental missionary motives, the value of an every member canvass in a parish and the method of conducting it, and many questions regarding organization, literature and other promotion methods for the Church's work were discussed by some fifty-eight officers attending the annual field department conference which met in Brent House, Chicago, February 17 to 19.

Every province was represented, and thirty-eight dioceses and districts had one or more officials there,



CHARLES STANLEY MOOK
Rector at Seattle, Washington

mostly diocesan executive secretaries or chairmen of diocesan field departments.

"The primary motive in the promotion of the Church's program," the conference stated, as the first of the findings which grew out of the discussion, "is the love of Christ." Any other motives are necessarily secondary, but may be employed as contributing towards the ultimate realization of this primary motive.

Gratified by the fact that so considerable a portion of the advance work program of the present triennium has been definitely undertaken, the conference urged faithful and continued effort to bring these undertakings to full success.

As a means of promoting the Church's whole program, the conference felt that no adequate substitute has yet been found for the systematic house to house visitation, by thoroughly trained canvassers, known as the annual every member canvass. Longer and better training for the canvassers is desirable, and a greater emphasis on the educational and devotional element of their work.

* * *

There have been changes in the J. & R. Lamb Studios, well known firm of ecclesiastical artists, which bring out the long history of the establishment. Their studios on Sixth Avenue, New York, as I presume you know, is one of the show places of the

city for visitors who come to the big town to see other things than the night clubs. At the annual meeting the other day Karl B. Lamb was elected president and treasurer of the firm, and his father, Charles R. Lamb, was made the chairman of the board. Joseph Condie Lamb was elected secretary and assistant treasurer and Katharine Lamb Tait was made a vice-president. Very much a family affair you see, as it has been since it was founded in 1857. Mr. Charles Lamb is the son of the original founder and is the dean of his profession in this country. The new president represents the third generation of the Lamb family. A few weeks ago Dr. Atwater, in his "Cheerful Confidences" told you of the Lamb advertisement in the copy of the Living Church Annual of remote date which was found in the cornerstone of the old parish house of Grace Church, Brooklyn, which was wrecked to make way for the new one.

* * *

They are to elect a Bishop Coadjutor soon in the diocese of Minnesota. It was voted that the diocesan, Bishop McElwain, should appoint a nominating committee of five. He appointed Dr. Knickerbocker, Dr. Osgood, Dr. Tyner and Dr. Butler to this nominating committee. Sorry I do not recall the name of the fifth. Anyhow there are names there to make you aware of the fact that it is a distinguished group—all of them of course likely candidates for the honor, which possibly makes it a bit embarrassing for them to be on a nominating committee.

* * *

Bishop Creighton, in charge of domestic missionary work, is now in the west consulting with the bishops and making a study of missionary work in domestic districts and in dioceses where there is work aided by the National Council. Following the annual conference of field executives in Chicago, Bishop Creighton went on to Laramie, Boise, Salt Lake City, Reno, Sacramento, Fresno, Portland, Spokane and Pendleton, those places being the see cities of their respective dioceses and districts.

Returning from eastern Oregon to New York about March 19th, Bishop Creighton expects to make a brief tour in the South, attending the Conference of Southern Mountain Workers in Knoxville, Tennessee, March 23 to 26.

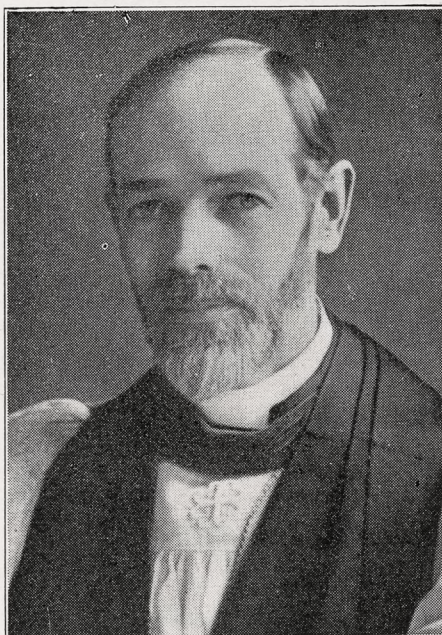
On April 21 to 23, he attends the annual meeting of the continental domestic missionary bishops and the Bishops of aided dioceses in St. Louis.

A terrible case of a father murdering his child has just come to light and gives some idea of the extent to which a Chinese will go when the beliefs of his ancestors are rudely shaken by the young generation. It is a well-known fact that in former days marriages were arranged by Chinese parents when their children were in their infancy, and neither the son nor the daughter had any say in the matter and was compelled to marry the partner selected by his or her parents. The modern Chinese girl absolutely refuses to obey these ancient customs and insists on marrying the man of her own choice whether her parents like it or not.

Amongst the educated classes the parents have had to knuckle under to their children's wishes and during the past few years, a great number of marriages arranged in infancy have been cancelled by the young people, the parents finding that it was impossible to carry out old fashioned ideas. There have been many cases where the parents have refused to listen to reason and often the result has been that the girl has committed suicide, and not so long ago, a young man and his sweetheart tied their hands together and jumped into the Sungari river, both being drowned. Such cases are usually to be found amongst those families where the parents are of the poorer classes and consider that their children are sinning against the gods and their ancestors.

The case which has just been unearthed at a station on the eastern line of the Chinese Eastern Railway is unbelievable but the facts have been verified by the police authorities. The daughter of a working man having received a modern education refused to accept the husband selected for her by her parents, and informed them that she had chosen a young man of good family who was equally well educated. The father stormed and raved but all to no avail and finally finding that neither entreaties nor threats had any influence on his 17 year old daughter, he tied her up in a sheet and buried her alive in the dead of the night. The Chinese authorities consider nothing can be done with the father as he was acting on principles formerly recognized by the nation.

One hundred and fifty clergymen, members of the New York Churchmen's Association and of the Brooklyn Clerical League, held a joint



BISHOP GARLAND
Dies After a Brief Illness

meeting in Brooklyn last Monday. It was hoped that the five bishops would all be present but Bishops Manning, Gilbert and Lloyd all sent their regrets. Bishop Stires of Long Island was there and so was Bishop Larned. Somehow or other it seems to be hard for a New Yorker to get to Brooklyn—five minutes from Wall Street. The Rev. J. O. S. Huntington of the Order of the Holy Cross was the speaker, urging the clergy to have a daily celebration of the Holy Communion.

Central New York—let's see if we can give it all to you in a paragraph; Miss Tomkins, educational secretary of the diocese, recently addressed the American Association of university women at a pow-wow in Utica. Dr. Hendstridge, Elmira rector, led a conference on rural work at the College of Preachers. Bishop-elect Wyatt Brown, Buffalo dean at the moment, recently held a preaching mission at Elmira. Confirmations in the diocese during 1930 numbered 1519, a hundred more than 1929. Rev. C. R. Alington, in charge of our small mission at Bridgeport, was informed that the Congregational Church there was without a pastor, so he volunteered and has preached there a number of times. The men of Holy Cross, Utica, have been having a series of fellowship dinners, with invited speakers. Rev. C. H. Leyfield, assistant at St. Paul's, Albany, has been called to Trinity, Syracuse, to succeed the Rev. H. S. Wood who has gone to St. George's, Flushing, Long Island. Then I could give you long lists of

special preachers for Lent, holding forth in various places, but I won't.

The Rev. William Porkess celebrated his 12th year as rector of St. Stephen's, Wilkesburg, Pa., on March first. He has an enviable record. The parish from a small beginning has grown under his leadership to be the second largest in the diocese. The parish gives no end of cash to the national work of the Church, inspired no doubt by the rector who is a confirmed tither. All sorts of things have been built there during the past few years. What's more, five men have entered the ministry from the parish during these years. A word more about their giving. No every member canvass in this parish: instead 25% of all the receipts, both in envelopes and in the loose offering, is set aside each week for missions. As a result they more than pay their quota.

Downtown churches in Augusta, Georgia, of several denominations combine during Lent for services on Thursday evenings. The Rev. J. A. Schaad, rector of St. Paul's, is the preacher this week at the service held at the Baptist Church.

The Rev. Robert A. Magill, diocese of Virginia, has accepted a call to St. John's, Lynchburg, diocese of Southwestern Virginia.

Forty members of the Daughters of the King held a neighborhood meeting at Ansonia, Connecticut, recently, with the address by the Rev. George A. Barrow. There was a service in the evening with the rector, the Rev. T. J. Shannon preaching.

Bishop Casady, Oklahoma, went out and bought himself a nice piece of land in Oklahoma City. Then he hired himself an architect. And at the convention of the district recently he told the folks all about it and put it up to them to go ahead and build a cathedral. Pretty hard to stop a man like that so the chances are good that there will be a nice cathedral parish in this thriving city before long.

Bishop Parsons of California, in his convention address, had important things to say on the subject of unemployment. Quotes from here on:

"I can not allude to the matter without reminding the Diocese that this whole unemployment situation has two aspects, responsibility for both of which must be on the consciences of all Christian people. The first is the emergency relief of which I have spoken. The other is the mat-

ter of permanent cure. Unemployment is not a thing in itself. It is a sign of the fundamental inadequacy of our present industrial and social system. Indeed that system is not only inadequate but pagan in much of its fundamental principle. We Christian people do not ordinarily see this clearly enough, particularly if we ourselves belong to the privileged classes or are among those whom the injustice of the social system favors. But the millions looking hopelessly for work are a standing rebuke to our civilization. They remind us day by day as we see them on the street that we are altogether far from having discovered the Christian way of social life. Until we learn that the Kingdom of God is a kingdom of co-operation and not competition we shall never permanently cure diseases like unemployment. But long before we can reach this fundamental cure we can enormously help the situation if we understand that the method by which the ideal is to be approached must be that of meeting each problem as it comes with the best of our intelligence and the right fundamental principles. Great progress already has been made in any case in dealing with unemployment. And it is encouraging to know that throughout the whole country leaders in industry and civic life are working upon the question involved. It is our part as Christian citizens to give them all the support we can and ourselves to show a noble discontent with things as they are."

* * *

Pastors of churches in Palo Alto, California, with many of their people,

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CHARLES STANLEY MOOK is the rector of Trinity Church, Seattle, a strong down-town parish that is doing fine work not only among its own parishioners, but also with the transient population of the city. Mr. Mook was born in Brooklyn, N. Y., in 1881 and is a graduate of the University of Minnesota and from the Seabury Divinity School. The first years of his ministry was devoted to missions in Minnesota. He then went to California, where he was the rector of several parishes, first at Whittier, later at Corona and finally at Beaumont. He went to Bremerton, Washington, in 1920, remained there for a short time and was then called to his important charge in Seattle.

turned out in force the other evening to pay tribute to the Rev. Oscar Green, for the past five years the rector of All Saints'.

* * *

The bishop of Texas, Dr. Quin and the convention preacher, the Rev. Phillips Osgood of Minneapolis, broadcasted at the recent convention of Texas. And what is interesting about that is that the Lutheran Church in Houston gave up its time on the air to make it possible.

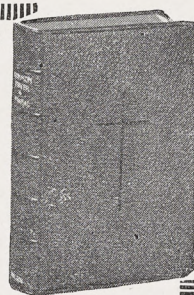
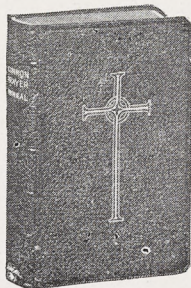
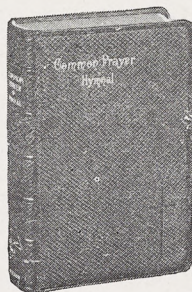
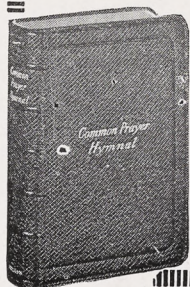
* * *

They were about ready to cut their budget and to cut down seriously in

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their giving to the National work of the Church in the diocese of Texas. Then the Rev. Charles Clingman of Alabama delivered an address. Result: the convention passed the whole budget, not grudgingly but with increased determination to dig in and put it across.

* * *

The Rev. W. H. Ziegler, one of the two new archdeacons in the diocese of Chicago, started on his new job the first of this month. The Rev. Fred Deis, who is to be archdeacon in the city of Chicago, is to start on his new job right after Easter. Bishop Stewart is basing his program for missionary work largely upon his contention that the small cities and towns of the diocese hold the key to the future work of the great metropolitan area.

"The small towns feed the cities; the small towns and rural communities are the seed plots and the breeding places not only of the bulk of our population but of our brains, the leadership of the republic," says Bishop Stewart. "Thirty per cent of our population is on the farms; nineteen per cent in the villages. Capture the situation there and you have very largely solved the problem of the big city."

* * *

Grace Church, Lockport, N. Y., has established another mission in connection with their parish work. It is at Wilson, N. Y., and already has an enrollment of thirty-five families. The other day the Rev. Dr. Zwicker, rector at Lockport, presented a class of 12 in Wilson for confirmation. They have purchased a church formerly owned by the Roman Church.

* * *

The sudden death of the Rt. Rev. Thomas J. Garland, bishop of Pennsylvania, who died of pneumonia on Sunday evening, March 1st, comes as a great blow to the entire church. The bishop had contracted a slight cold earlier in the week which rapidly developed into pneumonia. It is believed that he had never fully recovered from an illness which he had suffered in the East during a trip around the world.

Bishop Garland was beloved by all his people. When he was elected bishop of the diocese in 1923, all divisions among the clergy and laity, which had been strongly felt before that time, disappeared entirely. After having been Suffragan Bishop for thirteen years, Bishop Garland was the first clergyman to be elected Bishop of Pennsylvania on the first ballot since the election of Dr. William White, first Bishop of Pennsylvania, in 1787.

Born in Belfast, Ireland, on October

25, 1866, he came to this country when a young man and went into business in Pittsburgh, which experience proved to be of great value to him later in his career as a priest and bishop. Graduating from the Philadelphia Divinity School in 1892, he was rector of several parishes in the Dioceses of Pittsburgh and Pennsylvania, and just prior to his election as Bishop Suffragan had been

secretary to the late Bishops Whitaker and Mackay-Smith.

Bishop Garland was never noted as a pulpit orator, but gave himself to the work of providing pulpits and their maintenance in order that Christianity might be taught and preached to as many people as possible. Even after he had become Bishop, he did not consider it beneath his dignity to preach on a Gospel

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This query indicates Dr. Ward's primary concern which is to gauge the outcome of the conflict now going on in the Protestant churches as to which aspect of religion is primary—the intellectual, the devotional, or the ethical.

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By Professor Albert Einstein

Translated and edited with an Introduction by Leon Simon

Einstein is impelled to Zionism by his acute consciousness of the excessive price at which the blessings of assimilation are bought by the Jewish communities of the Western world.

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The Making of Man

By W. Cosby Bell

Author of "Sharing in Creation," etc.

Christianity appears to the minds of many of us too much as the discipline and destruction, too little as the fulfillment and release of ordinary human nature. This work aims at restoring the needed balance between the two.

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Wagon, which went all through Philadelphia's "Tenderloin" district in the evenings to bring men to the Galilee Mission.

Funeral services were held in Holy Trinity Church on Thursday, March 5th. The most Rev. James DeWolf Perry, Presiding Bishop, officiated, assisted by the Rt. Rev. Francis M. Taitt, Bishop Coadjutor of Pennsylvania, who will succeed Bishop Garland.

* * *

The Rev. George H. Thomas, rector of St. Paul's, Chicago, has been made the chairman of the financial committee of the diocese by Bishop Stewart.

* * *

Bishop Perry has sent out a communication urging laymen to attend the triennial convention of the Brotherhood of St. Andrew which is to meet at Sewanee, Tennessee, the latter part of August. He writes:

"Every convention of the Brotherhood is of great significance to the Church in America, offering as it does, an occasion for laymen and boys of the Church to meet in Christian fellowship and to gain instruction and inspiration for Christian service. As explained in the announcement by the officers of the Brotherhood, the convention this year will have the character of a summer school. During a whole week, courses will be given by bishops, priests and laymen of the Church in subjects having to do with Christian thought and life and work. An opportunity is thus offered to laymen of the Church, whether members of the Brotherhood or not, to engage in study and worship among circumstances which are conducive to physical and spiritual refreshment. I heartily commend to men and boys in the dioceses throughout our country the invitation which is extended to them by the Brotherhood. The dates which have been named will precede by a short time the General Convention. It is my hope that many lay deputies before arriving at Denver will be able to spend at least part of the week in Sewanee for a period of retreat and of preparation. It is encouraging to all who have at heart the cause of intelligent Christian discipleship that the Brotherhood of St. Andrew is given a place among the summer conferences for united and systematic study by the male communicants of the Church."

* * *

Mrs. Catherine Hovey Rockwell, 87, whose boast was that she had never missed a church meeting or service, died recently at her home in Jordan, N. Y. Incidentally her death was due to her church connection, for while she was dressing hurriedly to go to

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a parish meeting about six weeks ago, she fell and fractured her leg, which, combined with her age, caused her death. Until six years ago she was organist at Christ Church, serving for fifty-two years.

* * *

Witnessing was the general theme of Bishop Wilson's addresses at the Garrick Theater noon-day services of The Chicago Church Club this past week. Spiritual neutrality is impossible and the Church is never static, Bishop Wilson said in two of his addresses.

"Whether we like it or not, Christianity has moulded the life of every Christian nation," said the bishop. "We are what we are in large measure because of our Christian inheritance. A Christian nation cannot make contacts with another nation and leave its religion at home. Religion has a profound influence not only upon our everyday lives but upon the relations of our nation to other nations."

"Christianity knows nothing of a blank soul," said the bishop, speaking on neutrality. "Christianity is personal to the core. Christ said it when He told His apostles: 'Ye are the salt of the earth.' Salt seasons food, making it palatable and preserving it. But if it loses its savor, it becomes one of the most useless things in the world. Likewise, the individual who respects Christ and the church and then neglects both, is spiritually useless."

* * *

One of the best known—and best loved—missionaries in the entire Church is Deaconess Maria P. Williams, who for a number of years has been in charge of the work at Dante, Virginia. She served there under Bishop Beverley D. Tucker of the Diocese of Southern Virginia and

Archdeacon John J. Lloyd and his successor, Archdeacon Ernest A. Rich. Since the organization of the Diocese of Southwestern Virginia she has continued her work under Bishop Jett and the Rev. Herbert H. Young, Dean of Associate Missions.

On January 25th she went away for a holiday—and she has made addresses before Auxiliary groups at Louisville, Nashville and Baltimore, and has spoken to the young ladies at Hannah More Academy and at Chatham Hall. Yes, and on February 6th she was the speaker of the day at the meeting of the Kiwanis Club at Lynchburg, Virginia, where she

was visiting her family. She gave the Kiwanians a most interesting account of the work of a missionary in the coal fields of Southwestern Virginia—a story of romance and tragedy, of religion and the lack of it, of education and the need of it, of responsibility, of ambition and hope and love. And being a good missionary, she didn't forget a little comedy. (The Reverend Hubbard Lloyd of Japan says if a missionary hasn't a sense of humor he'd better pray for it.) 'Twas a Deaconess Williams story, told the Deaconess Williams way, and a lot of Lynchburg business men enjoyed it, every bit.

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* * *

At Christ Church, Rochester, there is an evening study class, sponsored by the Girls' Friendly, the Brotherhood and the Daughters of the King. Supper and then the class, led by the rector, the Rev. C. C. W. Carver. They got under way with an enrollment of 100.

* * *

Imagine this:

The Rev. Herbert C. Merrill, missionary to the deaf in the dioceses of Albany, Central New York and Western New York reports that recently Dr. Thomas F. Fox, a deaf man, in a television booth in the Bell Telephone laboratories in New York City talked by the finger alphabet, by means of television, with his son in a similar booth half a mile away. Perhaps, said Mr. Merrill when this invention has been improved the missionary can remain at home and preach to his congregation scattered all over New York State, instead of having to travel hither and yon in all sorts of weather more than eighteen hundred miles a year.

* * *

The men of St. Mark's Church, Durango, Colorado, in the extreme southwestern corner of the State, wanted to paint the floor of the church. To raise money towards it they decided to cook and serve a turkey dinner. The men roasted the turkeys, made the gravy, (the rector made the sauce for the pudding). They served over forty people and afterwards paid the painter \$20.00 for his job.

* * *

An event of historical significance took place on St. Matthias day, February 24, 1931, when for the first time the Holy Eucharist was celebrated at the University of California at Los Angeles. This was the beginning of the Lenten program of the Church students at that University of about 6000 students, a large proportion of whom are members or adherents of the Episcopal Church. The celebrant was the Rev. H. V. Harris, rector of Trinity Church, Los Angeles, who has been for the past six years student advisor for the university. It was a pleasure to all present to also have with them the Rt. Rev. W. B. Stevens, Bishop of Los Angeles.

The diocese of Los Angeles is now making plans to erect at the university a beautiful chapel and parish house as a memorial to the first bishop of the diocese, the Rt. Rev. Joseph H. Johnson.

* * *

Elizabeth Griffin, church girl of New Bern, N. C., is on her way to

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the Philippines where she will be the secretary to the bishop.

* * *

Missionaries all over the world as well as every member of the staff at Church Missions House will feel a sense of personal loss in the death of Miss Jean Williams Underhill in New York on February 26th, from pneumonia. Since June, 1903, Miss Underhill had served continuously at the Church Missions House.

* * *

The Rev. John M. McGann of Boston is to conduct a city-wide preaching mission in Fall River next week.

* * *

On Ash Wednesday the Rev. W. R. Macpherson of Anchorage, Alaska, broadcasted the first Church service ever to go out over the air from an Alaska station.

Without a doubt he reached ten thousand radio listeners, scattered and isolated in towns, villages or lonely cabins thruout the territory. Most Alaskans are radio fans as this is in many cases the only link they have with the outside world. The station has received hundreds of fan letters since its opening in the fall.

* * *

Canon Davey of Liverpool Cathedral, England, was the preacher last Sunday evening at Christ Church, Cambridge, Massachusetts. The following day he addressed the clergy of the diocese of Massachusetts.

* * *

A diocesan chapter of the Order of the Sangreal, with Bishop Stewart presiding, is to be inaugurated at St. James' Cathedral, Chicago, on May 14th.

* * *

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Daily: 12:20.

Trinity Church, New York Rev. Caleb R. Stetson, S.T.D.

Broadway and Wall St.
Sundays: 8, 9, 11, and 3:30.
Daily: 7:15, 12 and 3.

The Heavenly Rest and Beloved Disciple, New York

Rev. Henry Darlington, D.D.
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Grace Church, Brooklyn Heights Rev. George P. Atwater, D.D.

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

Grace Church, New York Rev. W. Russell Bowie, D.D.

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

Gethsemane, Minneapolis

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

St. Paul's, Milwaukee

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

St. Mark's, Milwaukee

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

St. James, Philadelphia

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

St. Luke's, Atlanta, Ga.

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

Trinity Cathedral, Cleveland Dean Francis S. White, D.D.

Sunday: 8, 11 and 4.
Daily: 8, 11 and 4.

Grace Church, Chicago (St. Luke's Hospital Chapel)

Rev. Robert Holmes
1450 Indiana Ave.
Sundays: 8, 11:00 and 7:45.
(Summer Evensong, 3:00)

St. Paul's, Chicago

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

The Atonement, Chicago

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

St. Stephen's, Chicago

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11 A. M. 4:30 P. M.

St. Luke's, Evanston Charles E. McAllister, D.D.

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Daily: 7:30 and 5. From Chicago off at Main, one block east and one north.

Christ Church, Cincinnati Rev. Frank H. Nelson

Rev. Bernard W. Hummel
Sundays: 8:45, 11 A. M. and 5 P. M.
Holy Days: Holy Communion, 10 A. M.

Church of the Advent, Boston Mt. Vernon and Brimmer Sts.

Sundays: Holy Communion 7:30 and 8:15 A. M.; Young People's Mass 9 A. M.; Church School 9:30 A. M.; Matins 10 A. M.; High Mass and Sermon 10:30 A. M.; Solemn Evensong and Sermon 7:30 P. M.
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.

St. Mark's, Berkeley, California

Bancroft Way and Ellsworth Street
Near the University of California
Sundays: 7:30, 11:00 A. M., 7:45 P. M.
Tuesdays: 10:00 A. M.

Grace and St. Peter's Church Baltimore, Md.

(Park Avenue and Monument Street)
The Rev. Robert S. Chalmers
The Rev. Harold F. Hohly
Sundays:
8:00, 9:30 and 11:00 A. M.; 8:00 P. M.
Weekdays:—8:00 A. M.

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The Very Rev. Raimundo de Ories, Dean
The Rev. William S. Turner, B.S., Canon
Services
Sundays: Holy Communion 8 a. m.
Church School: 9:30 a. m.
Second Celebration and Sermon: 11 a. m.
first Sunday in each month.
Morning Prayer, etc. and Sermon: 11 a. m.

ticut, a fine new church, was dedicated by Bishop Acheson recently. More about this church a bit later on.

* * *

On March first the Rev. John A. Goodfellow preached his 59th anniversary sermon as rector of the Good Shepherd, Philadelphia. He began his work with 23 people meeting in a hall and with \$300 in the treasury. During Dr. Goodfellow's rectorship not only has a fine church property been created but he has baptised 2900 people, presented over 1400 for confirmation, married over a thousand and buried more than 2200 people. Seven men have entered the ministry from this parish. What's more the gentleman holds the record for the length of incumbency in one parish in the Episcopal Church.

* * *

Here is an interesting note, well vouched for, which will be of interest to golf fans.

Golf hazards in Africa are such that in the rules of one golf club it is stated the ball may be lifted without penalty if it lodges in the footprint of a hippopotamus.

* * *

Bishop Creighton is in charge this year of the institute of Church workers from the southern mountains, which meets in St. John's Church, Knoxville, Tennessee, opening on Monday night, March 23rd, with a service at which Bishop Burleson will preach. The Institute continues all next day, and is followed by the nineteenth National Conference of Southern Mountain workers, attended by delegates of several religious and social agencies interested in mountain work.

* * *

The Rev. Charles H. Temple, Warren, R. I., has accepted a call to the Transfiguration, Cranston, R. I.

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and
Hoping—
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Many others are old women, whose simple wages have been taken away with the enforced economies of this readjustment period.

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