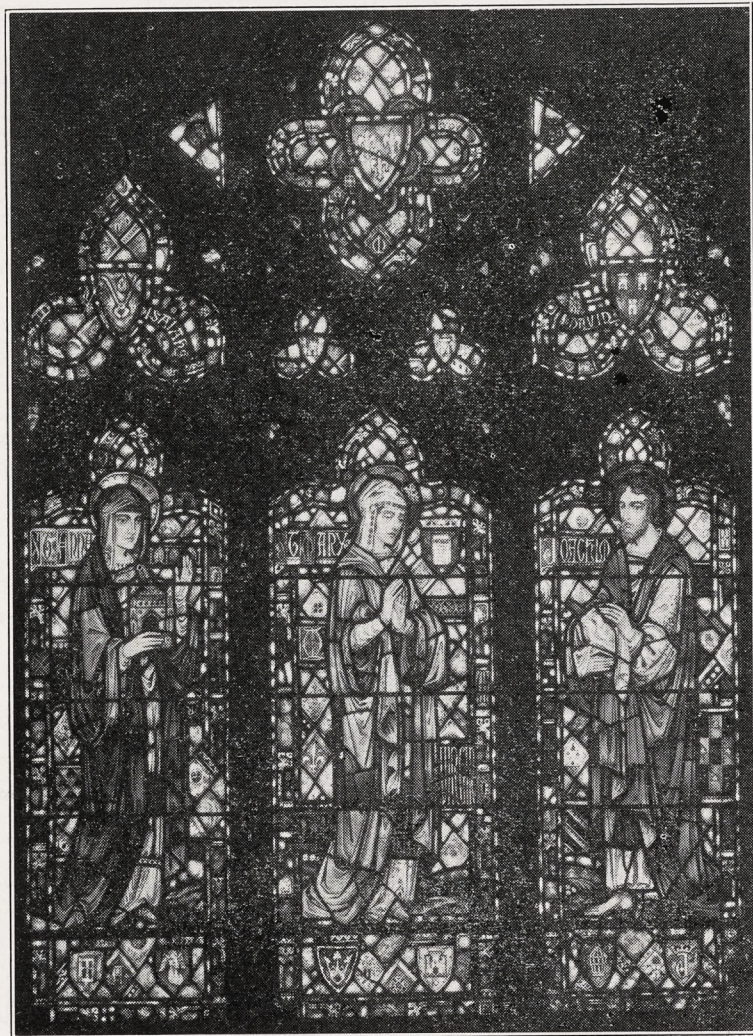
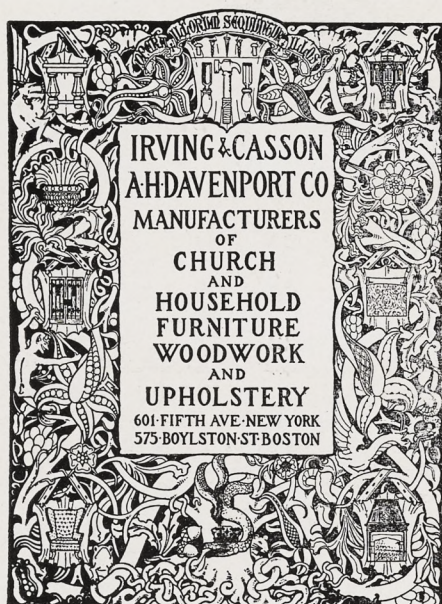


The **WITNESS**

CHICAGO, ILL., MARCH 26, 1931



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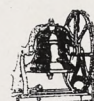
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THE WITNESS

A National Paper of the Episcopal Church

Vol. XV. No. 32

Five cents a copy.

\$2.00 a year

EDITOR, RT. REV. IRVING P. JOHNSON; MANAGING EDITOR, REV. WILLIAM B. SPOFFORD; ASSOCIATE EDITORS, REV. GEO. P. ATWATER, RT. REV. F. E. WILSON, DR. J. R. OLIVER, REV. CLEMENT F. ROGERS, REV. IRWIN ST. JOHN TUCKER.

Entered as Second Class Matter April 3, 1919, at the postoffice at Chicago, Illinois, under Act of March 3, 1879.
Published Every Week EPISCOPAL CHURCH PUBLISHING CO. 6140 Cottage Grove Ave., Chicago

THE CHURCH IN THE MODERN WORLD

By

W. RUSSELL BOWIE

Rector of Grace Church, New York

WHAT does the modern world mean? It means something very much the same as the world has always been, and yet something extraordinarily different.

The modern world is much like the old world in the sort of human nature which inhabits it. The ideas in people's heads alter, but in their hearts are the same old emotions as before. There are the same temptations of the flesh, and the same stirrings of the spirit. There is the same old battle between mean things which we disapprove and yet are drawn to, and high things which we admire but may not have the strength to reach. Our chief joys and sorrows and our most intimate concerns repeat in the twentieth century the human story of the nineteenth or the eighteenth or the first. Babies are born, and fathers and mothers gaze at them in pride and want to start them, if possible, upon a life of better achievements than their own. Young people fall in love with each other, and want their marriage to mean something big and new. Death comes and takes away the old or the young, and those who have loved them face the riddle of the darkness and want to know what light there is on the way ahead. In all these aspects the modern world is not modern at all; it is just the familiar world which has always been, and always will be, as long as this planet of ours goes circling round the sun.

But in other ways our world is most disturbingly new. It presents a whole group of complications which have never existed in similar fashion before.

For one thing, it is becoming so populous that the

individual can hardly get free enough from the multitude to recognize himself. A small boy whose family had moved to New York was asked how he liked it. He said he didn't like it at all because "it was too dirty and had too many people in it." The modern world does have so many people in it, so many newspapers, so many moving pictures, so much blaring of radios, so much noise and confusion in general, that individual people instead of having personalities of their own are apt to become only another echo of the crowd's ideas and the crowd's emotion.

In the second place, our modern world, with its mass movements and its mass production, has spread the notion that all adequate satisfactions can be produced by its machinery. If we can all have enough money, enough automobiles and enough cheap amusements, we shall all come into possession of the satisfactions of life.

Furthermore, our machinery and the immense material interests which these have set in motion, have developed our world contacts at a faster rate than we have developed good-will with which to manage them. Our intricate network of production and of trade has bound all the countries of the earth together into one inextricable destiny. Every country needs the other countries, either to furnish its raw materials or to furnish its markets. This means new acquaintance and the chance to have new friendships; but it also means, as the world has abundantly witnessed, the chance for greed and exploitation and the collision of hostile interests which lead to irritation and to war.

IN THIS world, therefore, at once so new and so old, the Church must take its place.

Part of its ministry will follow familiar lines. By the beauty of worship in thoughtful reverence, it will give people an opportunity to breathe an atmosphere of those higher suggestions in which the best impulses of their souls can find their stimulus. It will be trying to make baptism a sacrament not only for the little child, but also for parents who want to be dedicating themselves to new spiritual devotion for that child's sake. It will be trying to hallow marriages and to exalt the whole ideal of human love. It will be comforting bereaved people by lifting up in the face of death that faith which the risen Christ makes possible. It will be carrying on that continual pastoral work by which individuals are helped in their troubles, strengthened in their temptations, and inspired in their joys. In our generation it will do this the more wisely if its ministers know something about psychology and psychotherapy, and if they know enough about social facts to understand that often individuals can only be helped by one who has the sense to understand their whole environment and the effect of this on them. But the fundamental ministry of the Church in these relationships rests upon the unchanging simplicity of that spirit which is expressed in one of the hymns.

"I ask Thee for a thoughtful love,
Through constant watching wise,
To meet the glad with joyful smiles,
And to wipe the weeping eyes,
And a heart at leisure from itself,
To soothe and sympathize."

But what particular emphasis must there be in the Church's work in regard to those conditions which may properly be called modern?

In the first place, it must rescue the individual from the pressure of the crowd. This means the accentuation of the Church's pastoral ministry. It means that an old-fashioned need must be met with a new-fashioned emphasis. There never was a time when there were so many people intellectually and spiritually confused and unstable as there are today. They are so shouted at and distracted by their world's discordant suggestions that they do not know what they believe nor who or what they are. Like the old woman in the rhyme, confronted by the noisy dog, they say

"He began to bark and I began to cry,
Lawk a mercy on me,
Can this be I?"

The Church must help people to find themselves and to be themselves. It must be able to take the person who is becoming bewildered and self-distrustful and make him know that he is somebody and that the Church cares what kind of a somebody he is.

In the second place, the Church must interpret not only the Gospel of Christ as it has always been under-

stood in its general meaning, but the Gospel of Christ in its implications for our present life. It must be able to present spiritual truth in the form required not so much by academic doubt as by the practical denial of a time which thinks it has found substitutes for religion. The worshipers of the great god prosperity imagine that they can satisfy all essential human wants by making everybody comfortable. People who prattle about science second-hand—though not those who understand the deep reverence of its search for truth—imagine that all our problems can be solved if we can get a large stock of clever ideas and ingenious instruments. But it is the business of the Church to make men believe that until we bring the values of Jesus to bear upon our social, economic, and international achievements, we shall never get anywhere except to chaos.

Finally, it is the place of the Church to furnish the spiritual dynamic by which the difficult things which need doing may actually be done. It is one thing to know what sort of policies would lead toward a safer and a happier world. It is another thing to discover the power that will harness our savage impulses, refine our selfishness, and develop the consecrated good-will which can carry the ideals of great leaders into actuality. Now and then out of the crowd there do rise great individuals who see what is needed for the re-ordering of our industrial society, so that every man may have a fairer chance; or statesmen like Woodrow Wilson, like Kellogg, like Briand, who set up the standards of those new international relationships which alone can prevent the devastation of another war. But the men of vision can never lead the people anywhere unless the people themselves have sufficient vision to be willing to be led. It is the business of the Church to stir the rank and file of men with desire for those better ends which our society might attain, and to create in them that sense of the purpose of God which makes them willing to trust these things and to run some risk for their fulfilment. If the Church can increasingly develop a laity which is expectant and a ministry which is prophetic, then it can go beyond the so-called modern age, with a gospel which says to men "Behold, I make all things new."

QUESTIONS FOR DISCUSSION

1. In what respects is the modern world different from preceding ages, and in what respects the same?
2. Are people really happier today than they were, say, in the Thirteenth Century? If so, why?
3. What do you consider to be the chief function of the Church today?
4. Do you feel that the Church is doing the job adequately?
5. How may the influence of the Church be brought to bear upon our social, economic and international life?

THE POWER OF SUGGESTION

By

BISHOP JOHNSON

YOU have all heard of the persuasive preacher who could enunciate the word "Mesopotamia" in such dulcet tones as to bring tears to the eyes of his listeners. This may be an exaggeration of the rhetorical powers of a skilful oratorical masseuer, but there are preachers who attract great crowds to hear sermons which are as far from reality as Mesopotamia is from America.

This effective use of words is not confined to preachers. When I was a youth the town skeptic would pronounce the word "evolution" as a complete answer to religious belief. Today the doubter finds a mystic significance in the word "suggestion". If you mention religion he dismisses the subject with the taboo. If you are impertinent enough to ask him what is "suggestion" he will probably be unable to satisfy your curiosity. It connotes to his mind some mechanical process entirely divorced from personality and antagonistic to faith, whereas it is a quality of personality which is closely related to faith. In fact it is one of the most elementary attributes of personality. We adults live in an atmosphere of creeds and dogmas and syllogisms, but we were not always thus.

As babes we were introduced to a world which we gradually learned to differentiate by faith in our mother, by suggestions from her as to our conduct and manners. It was a long time before we came to the use of reason or logic. If we had a good mother we learned to love her because we believed in her and we followed her suggestions because we knew that she loved us. I could not tell you which were the most important factors in preventing me from becoming a savage, but I am confident it was a mixture of faith, suggestion and love.

NOW why dissect suggestion from this triad and treat it as though it were a mechanical process divorced from faith and love, whereas it is merely one of the factors in my personality that enabled me to pursue my education. It is also the process which the Master used in dealing with His apostles. He did not approach them with a creed and liturgy as the primary need in their lives. He induced them to love Him because He first loved them and He taught them repeatedly by suggestion. "The Kingdom of Heaven is like a grain of mustard seed." This is not definition. It is suggestion. It is perfectly true that sometime He said, "Verily, verily I say unto you." So did my mother frequently. But as a rule He taught them to trust Him as a friend, before He expected them to adore Him as a God.

So many ministers reverse the process and demand that they be supplied with a congregation that has been

adequately trained by some one else, and use hard language toward parishes which are still in their infancy. They seem to think that they were ordained to conduct post-graduate courses, in which, by some unknown process, they are to be supplied with disciples already sophisticated. However as long as there are those without the sacred pale some one must lead them along the path that the Master trod. That was the way of turning babes into adults by suggestion, faith and love.

WE HAVE no antipathy toward suggestion. We are willing to adopt it as a very essential part of the human soul. Of course like all other blessings it may also be a curse. If you are the kind of a person who likes evil companions you will be susceptible to their suggestions. Probably two thirds of our convicts are in prison because of suggestion. But if you are the kind of a person who really loves Christ and godly people you will probably be impervious to the suggestion of evil men. So all that you have done when you segregate suggestion from the other faculties in man is to discover something that is unquestionably there as a part of the soul, and is not a mechanistic demon which destroys the whole of which it is a part. In our craze for analysis we are apt to forget that in uncovering a part we have not affected the whole.

In fact instead of resisting the discovery we should welcome it and learn from the Master how to use this talent to which the psychiatrist has given a name. Why make a bogey of something that is evidently a useful agent. Possibly we are putting the cart before the horse if we depend upon argument and dogma to accomplish that which responds much better to suggestion founded upon confidence in the one suggesting.

Really it is better to think highly of people than to think profoundly for them. So many good preachers lack an audience because they go at them with a club instead of wooing them by a suggestion and giving them the glorious privilege of doing some thinking for themselves. One could wish that those who have something to teach could appeal more strongly to those without instead of devoting all their time in specializing upon those within. After all it is the business of the clergy to catch fish as well as to salt those already caught—often by someone else. Your arguments are no doubt flawless. The trouble is that argument is a poor bait. Suggestion on the other hand is seized eagerly by the fish, and after all the Master asked us to catch them before we gave them salt.

Our Opportunity

By

BISHOP MORELAND

WHAT are we Christians for? Why does the Church exist? Our one purpose is to make Christ known and loved, to make strong His Kingdom. This alone is motive powerful enough to inspire our sacrifices, to send us home to set our house in order.

Perhaps we put too much trust in preaching and give too little heed to building a new human world about us. Religion is an agency of redemption. The program of Christ is to establish a social order in which God's will shall be done. If we worked harder at creating a world of truth, beauty and goodness, it is likely skepticism would cease to bother us. Theological disputes belong to a kindergarten stage of religion. We ought to outgrow it, and reach a matured religious consciousness which will take fundamental truths for granted, and compel us to go forward to a higher stage of action.

Love is the solution of world problems. Civilization is not safe while masses of people are sunk in ignorance, poverty, unemployment, vice, and crime. Stable conditions are impossible if prosperity is built on the self-interest of classes and groups.

Here is our job, to build a Christian world order, one based on love, brotherhood, sacrifice. Such an order cannot be created by legislation or held together by force. The Episcopal Church has a magnificent opportunity to serve Christ if it can only forget itself. Our youth is awakened and cries for heroic tasks. Our people have money, intelligence and the will to serve. We give them petty errands to run. We fail to demand of them the whole program of Christ.

It would transform the spirit of the Episcopal Church, if everyone knew when the bishop's hands were laid upon him in confirmation, that then and there he was dedicating his life, his fortune and his sacred honor to the redemption of humanity from ignorance, poverty and sin. May a new flood of love for Christ sweep away our littleness, and carry us onward and upward to higher levels of service.

New Books

THE MAKING OF MAN by W. Cosby Bell. The Macmillan Co. \$2.00.

Dr. Bell, professor at the Virginia Seminary, is rapidly coming to the front as one of the keenest thinkers and scholars of the day. Theism often loses sight of man. Humanism undertakes to dispense with God. This book begins with man and his needs and brings us to God. It is an exceedingly stimulating book.

* * *

MEN OF CONVICTION by Henry Bradford Washburn. Scribners. \$2.50.

Among the most popular courses given in summer

conferences in recent years has been a series of lectures on the saints by Dean Washburn of Cambridge. Here we have these lectures in permanent form. Here is fascinating reading, and more, since these heroes have important messages for our day.

* * *

BY THE WATERS OF BABYLON by Louis Wallis. The Macmillan Co. \$2.00.

Louis Wallis is a social prophet who is well known among the crusaders for social justice. In this story of ancient Israel, with the Old Testament as a background, he gives the Old Testament stories with the common people to the front rather than kings, priests and landlords. Here is a story that carries a punch, backed up with fine biblical scholarship.

* * *

PAUL OF TARSUS by H. F. B. Mackay. Morehouse. \$2.75.

A fascinating story of St. Paul, commencing with his boyhood and carrying him through to the end. Not a biography but a series of exciting adventures that grip the reader. You will like it.

* * *

AMERICA'S WAY OUT by Norman Thomas. The Macmillan Co. \$2.50.

The foremost exponent of socialism in the United States presents his program for democracy. Capitalism, as it is now known to us, is on its death bed so we are told by competent thinkers. What is to take its place? Will it be a materialistic communism that looks upon man as an animal, with its reliance on violence and the terror? Or will it be a planned production and a more just distribution of the fruits of the machines we have created, with personal liberties retained. Norman Thomas believes that we may still preserve democracy if we face the facts with courage and act upon these facts. He presents them in this most important book, and gives a program for the way out. It is a book which cannot be neglected; surely the most important book of the month and one ventures to say of the decade.

Let's Know

By

BISHOP WILSON

MEALS

MEAL-TIME among the Hebrews was not the conventionally regulated event which it is with us in modern times. Usually they got along with two meals a day, one toward the middle of the day and the other after the day's work was done. Frequently a modest bite, consisting of a piece of bread and possibly a taste of fruit, would be taken to start the morning but it could scarcely be dignified with the name of a meal. Breakfast was likely to come anywhere from 10 o'clock in the morning until noon, after which the usual mid-day rest would be taken. The chief meal of the day came in the early evening.

The Oriental custom was to sit cross-legged at

meals on mats around a very low table. In later Old Testament times chairs were introduced and a higher table in better class homes. It was the Romans who taught the Jews to recline at meals, often with the head of one person resting on the bosom of his neighbor, as is indicated in the case of St. John at the Last Supper. Knives, forks, and spoons were unknown—fingers only being used for eating purposes. A large bowl would be placed in the center of the table. Everyone was equipped with a flat piece of bread which was dipped in the dish or upon which vegetables were placed with the fingers. If there was an honored guest, the host himself would serve him from the common bowl with his fingers. Washing of the hands was, therefore, a practical necessity, tho it later assumed a ceremonial character as well.

The Palestinian diet was made up chiefly of vegetable food. Even to the present day it consists mostly of bread, olives and oil, butter, milk, cheese, fruit, and vegetables. Only occasionally do they indulge in meat except among the wealthy classes. In the old days an animal from the herd would be killed and served for the benefit of an honored guest but such a feast was something of an event. The milk was almost always that of the goat or sheep. Pasturage for cows was not abundant in that country. The "land flowing with milk and honey" undoubtedly re-

ferred to goat's milk. Camel's milk was also in use but it does not keep as well as other milk, and for a stranger it is an acquired taste.

We read a great deal about bread in the Scriptures. It was in a very real sense the staff of life. It was the principal article of food to such an extent that "bread" often meant "food" of any kind in ordinary conversation. The same was true of wine as an article of drink. Bread and wine were representative foods. Therefore it was quite natural that they should be chosen by the Representative Man for the sacramental nourishment of the spiritual life. To eat together was more than a social custom to the people of that day. To share the food of another person was a pledge of inviolable friendship. All of these significant points are concentrated in the Last Supper, which the Church, with a true sense of values, has perpetuated as the central act of Christian worship. There our Savior personally distributed the representative food and drank to His apostles as the outward sign of spiritual grace and also as a solemn pledge of eternal fellowship with them. So the Holy Eucharist is a symbol of the essential oneness of Christian disciples—which is the reason why the Church is reluctant to experiment with schemes of inter-communion while sectarian differences are still perpetuated in the Christian world.

NEWS OF THE EPISCOPAL CHURCH

Edited by

WILLIAM B. SPOFFORD

THERE is pictured on the cover one of two beautiful stained glass windows which are in the Lady Chapel of the Chapel of the Intercession, New York. They are a part of the scheme for all the windows in the Chapel which was planned by the present dean of the Cathedral, Dr. Milo H. Gates, while he was vicar. Both windows are of three lancets in each of which is depicted a simple standing figure in full color, silhouetted on a grisaille background. The general color scheme has been thoughtfully arranged with the idea of preserving the necessary amount of light in the little chapel, and, at the same time, maintaining a brilliantly colorful effect. The figure in the center lancet is that of St. Mary the Virgin, in an attitude of devotion. St. Anna, mother of the Virgin, is on the left and on the right is St. Joachim, father of the Virgin. The entire work of designing and executing the windows was done by Ernest W. Lakeman of New York.

* * *

Here is a letter from the Rev. Smith Owen Dexter of Concord,

Mass., apropos of a recent comment here:

Dear Sir:—

Your brief account of my arrest on Boston Common, in a recent number of THE WITNESS, gave so faithful an account of the real issues involved, that I would like to point out that our personal collision with the police was a small issue in the matter.

The facts are these: As I chanced to cross the edge of the Common from the diocesan house, I saw files of rather forlorn looking men, evidently the unemployed, walking towards a crowd of people gathered about the Shaw Monument in front of the state house. This monument is dedicated to the freedom of the negro from manual slavery. When I asked a bystander what the crowd was there for, I learned that a demonstration of the unemployed, led by the communists, was being held to ask the governor for relief. Being a member of the Massachusetts Civil Liberties committee, I stopped to see how the police were handling the situation. Here I chanced upon Mr.

Bakeman and Miss Gutterson, fellow members of the Civil Liberties committee, one a Congregational minister and the other a social worker and the daughter of a Congregational minister.

On previous and like occasions the Boston police had acted with patience, judgment and good nature. But now, as we quietly stood on the edge of the Common out of the path of the crowd and traffic, they roughly ordered us to clear out. When we claimed the right of American citizens to stand peaceably on the public Common, the mounted police were ordered by their captain to force us off. Mr. Bakeman was knocked into the snow by the horses. The police then apparently forgot the communists and concentrated their attention on us. They pushed us along the Mall until we sat down on a park bench and refused to leave. They jerked us to our feet, put us under arrest and with handcuffs on my wrist marched us to the police station and locked us in separate cells.

Now Mr. Editor, I am bound to

believe that if you or any other American citizen had seen your friend—and a brave one—knocked into the snow, something of the elemental Yankee would have surged up in you in a refusal to be bulldozed by the police of Boston or any one else. But beyond this personal reaction was the fact that the rights of the most helpless people in the community, the men without a job, had been trodden on. And it made no essential difference whether the communists or any other group had organized the demonstrators and tried to lead them to interview the governor at the state house. The fundamental rights of American citizenship to a job and to peaceably protest against the lack of it belong to everyone. And the Christian Church should be the first and not the last to uphold those rights. Surely the present experience of Russian Christians teaches us that it is just as essential to the Church as to any other body that the channels of free expression should be kept open if she is to bear witness for God in modern society.

But in any case, it must still be right for a man to act as he honestly believes Jesus Christ wants him to, without regard to the consequences. The followers of our Lord have had to go to jail for their Christian convictions in the past. Why should it be unusual or strange for it to happen now?

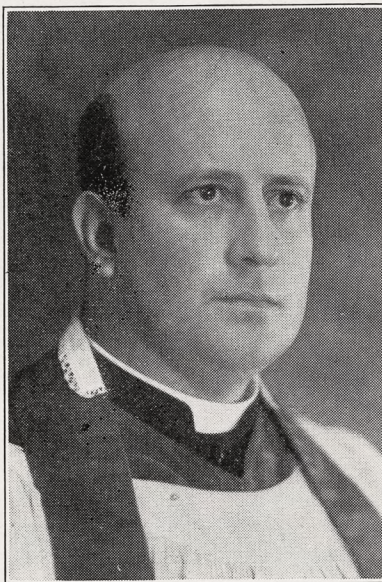
* * *

Fully five hundred laymen and older boys of the Church are to meet at Sewanee, Tennessee from August 27th to September 3rd for the triennial convention of the Brotherhood of St. Andrew. The convention will combine many of the elements of the great annual gatherings of the Brotherhood of the past, with certain features of the summer school plan, and a distinguished group of bishops, clergy, and laymen in the Church have already promised to attend and to be responsible for various parts in the program.

Bishop Stevens of Los Angeles is to be the chaplain of the senior convention, while the Rev. Gordon M. Reese of Vicksburg, Miss., is to be the chaplain of the older boys. The Rev. I. C. Johnson of the diocese of Michigan, an expert with boys, is to be the director of the junior group. Among the leaders who have already been placed on the program are Bishop Stewart of Chicago, Bishop Reifsnider of Tokyo, Presiding Bishop Perry, the Rev. H. H. Lumin of Madison, Wisconsin, and the Rev. C. Leslie Glenn of Cambridge, Massachusetts.

* * *

You no doubt read in your news-



RANDOLPH F. BLACKFORD
Rector at Leesburg, Fla.

paper recently that the Pope was a bit upset because the Archbishop of Canterbury was planning to visit the holy shrines in Palestine. He says it might be interpreted as a bid for recognition as one of the custodians. Well I'm not much on the ins and outs of diplomacy. But I do know that we have workers in the Near East and in Palestine who are doing fine work; and work incidentally that can be greatly extended if you are generous with your Good Friday Offering, which, when sent to Church Missions House, is used for that purpose.

* * *

A three day mission was held recently at the University of North Carolina by Bishop Darst, Professor Zabriskie of Alexandria, the local rector, the Rev. A. S. Lawrence and three seminary students. In addition to the services there were Bible classes and many interviews.

* * *

A word about features in THE WITNESS after Easter. Believing that you might be interested to know something about our Church leaders we plan a series of interviews with notables of the Church in which we will attempt to give you a real picture of men and women whose names appear frequently in the Church press; the people who are doing real things. We also plan, as a part of our General Convention features, to run articles on the work of the various departments of the National Council. Many of you are getting your paper from the Bundles sold at the Church. Make sure that the Bundle is to be continued after Easter. If not we hope you will subscribe, either through the parish representative of the paper, or direct

in case there is none. The price is \$2 a year. And to rector taking Bundles: won't you either notify us to continue the Bundle after Easter or else appoint a subscription representative, whom we are glad to allow a commission of 50 cents on each subscription.

* * *

St. Thomas' Church, Minneapolis, Minn., a colored congregation, presented a record class for confirmation on March 8th. There were 26 confirmed by Bishop McElwain, mostly adults. The rector of the parish, the Rev. Edward A. James is the first man of his race to be ordained in the diocese. The church has a seating capacity of 100 but there were over 200 at this service.

* * *

The general National Conference of Social Work will be held June 14 to 20 in Minneapolis, Minnesota, dealing with many current problems such as delinquency, its prevention and care; unemployment and its solutions; family life, with special thought on the child and his relationship in the home, school and community. The training of public welfare employees, especially those in the local jail, is a subject in which Dr. Lathrop had special interest. The conference is to consider institutes and schools for prison officials, to meet this need of training.

* * *

Adrian A. Buck, representative in this country of Mowbray's and of the Whitefriars of London, ecclesiastical artists, died suddenly in the Grand Central Terminal, New York. He was well known in Church circles and for a number of years was a vestryman of the Church of the Ascension, Mount Vernon. His son, Paul, was associated with him in business and is to carry on under the present name of the firm.

* * *

Mr. Monell Sayre, head of the Church Properties Fire Insurance Corporation, a subsidiary of the Church Pension Fund, has sent an interesting and timely communication to the clergy calling attention to the fact that there is now no more reason for paying in advance for fire insurance on your church property than there is for paying your rector's salary three years in advance. This is what is done generally when fire insurance is purchased. Under the plan of the Church Company a five year policy may be obtained with equal payment every three months, without interest or any additional charge. Nearly a thousand of our churches are now insured by the corporation and are doing it at a substantial saving.

In this connection an interesting story reached my ears the other day. The rector of a large church in New

York City, wishing to save parish money, placed the fire insurance with the Church Corporation. One of his vestrymen happened to be an insurance agent. In spite of the fact that the parish was making a substantial saving the gentleman felt that he should write the insurance. So he stirred up a bit of a revolt and was successful in lining up a number of others, including a couple of doctors in the parish who were put out because the parishioners did not always call them in when there was illness. They felt, apparently, that the rector should be a salesman for them. It was their purpose to stage a revolution and oust the popular rector. The revolution took place all right, and on schedule. But it was in reverse. Instead of the rector losing his job these gentlemen were not reelected to the vestry. They sulked a little—in fact withdrew from the parish, leaving the parish, I am sure in the light of these facts, much stronger for their absence.

* * *

Bishop Creighton paid Nevada a visit on his trip through the western missionary districts, driving with Bishop Jenkins on a trip through the southwestern part of the state, with 600 miles registered on the speedometer in two and a half days. There were services in a number of missions and parishes, and also one at the cathedral in Reno, and a visit to the student centre at the state university where a new work is under way.

* * *

The archdeacon of Nevada had a trying experience the other day. His car struck a pile of boulders at an intersection in the road. The car turned over twice. Yet strangely enough he was able to drive on for 150 miles to keep his appointment—driving with one hand and holding his glasses on with the other. The car was badly smashed—the windshield and all the windows, but it still ran. Our correspondent writes that the body of the car was badly damaged. Archdeacon Lawrence's body apparently came out of it all right—at least nothing is said to the contrary.

* * *

This is primarily for the clergy, although I rather imagine attention will be given to the letters from the laity as well; the Craftsmens' Guild, 64 The Oval, London S. E. 11, England, have prepared a very fine brochure illustrating fine ecclesiastical art work. It will be sent upon request. If you care to mention this paper in writing I am sure your request will be given immediate attention.

* * *

The King of Sweden, through the Swedish consul in New York, con-

CLERICAL SKETCHES

RANDOLPH F. BLACKFORD

MR. BLACKFORD, rector at St. James, Leesburg, Florida, was born in Virginia in 1890, his father at the time being the head of the Episcopal High School. He graduated from the University of Virginia in 1912 and then went to the seminary at Alexandria. His first work was in North Dakota, largely among the Indians. He enlisted in 1917 and served overseas. Upon his return he has had charge of churches at Hartsville and North Charleston, S. C. and Panama City, Florida, before becoming the rector of his present parish. He is active in social service work in which field he has done exceptionally fine work.

ferred a knighthood upon the Rev. J. Gottfried Hammaraskold on Monday, the 16th, at a service in the Cathedral in New York. Dr. Hammaraskold is the rector of St. Johannes Church in Yonkers, and has been actively serving his fellow countrymen since coming to the United States in 1894. The service was held in the Swedish chapel of the cathedral.

* * *

The annual meeting of continental domestic missionary bishops and the bishops of dioceses that are aided by the National Council, previously announced for April 21-22, is to be held instead on the 15th and 16th, at Christ Church Cathedral, St. Louis.

* * *

There are 44 altar guilds that are members of the altar society of the diocese of Central New York. Its object is more and better altar equipment for all parishes and missions.

* * *

Bishop-elect Wyatt Brown and the Rev. Frederick Hendstridge recently held a preaching mission at St. John's, Elmira Heights, N. Y. One evening there was an unusually large attendance. It was discovered after the service that the pastor of a nearby Methodist Church had adjourned a prayer meeting and brought his flock to the service.

* * *

The Cathedral in New York recently received a gift of \$40 from the Eskimo people at Tigara, Point Hope, Alaska, to help build the west front. It comes from the Church's mission farthest north.

* * *

Who said that Bishops have an easy job. Bishop Wilson of Eau Claire has just wound up twelve days of preaching in Chicago and Toledo

during which time he delivered twenty addresses.

* * *

The Rev. Norman Kimball, student pastor at the University of Wisconsin, was killed on Saturday last. He was on his way to Milwaukee to preach at St. Mark's. His motor went bad. He started across the road to a farm house to telephone for help. There was a blinding blizzard. He was struck by a car and killed.

* * *

The latest WITNESS exchange is with a stately magazine called the Nit-Wit. It is edited by George Oldham, age 12, and his sister age 7, both children of Bishop and Mrs. Oldham of Albany. The paper, consisting of two typed pages of about five by four inches, sells for the sum of five cents a copy, most of the customers being of the Bishop's household. The profits go into the Lenten Mite Boxes. The current number contains two exceedingly fine editorials. Here is one of them: "The star witness against both Mooney and Billings has a record for lying, if one can believe it." I challenge anyone to sum up as briefly and as profoundly that much debated case. The second editorial, while not dealing with as live and controversial a subject, nevertheless is an interesting observation; "There is nothing more pathetic than a horsefly on an auto radiator." It begins to look as though young George's pulpit would be an editorial desk.

* * *

Considerable publicity has been given recently to the work being done in Hawthorne, Nevada, where under the direction of Bishop Jenkins a church has been built this past year,—the first church building ever located in this town which is over sixty years old. The building, for which the Bishop borrowed the money, is being taken care of in the Advance Work Program by the diocese of Southern Ohio.

* * *

This is a personal letter to Mr. Walter D. Grand of Clearwater, Florida, but I am sure he will not object to having a part of it reproduced here. A year ago, when he sent in his own renewal, he subscribed for a missionary in Haiti. A correspondence developed and a friendship grew. The other day the missionary wrote Mr. Grand, and said, among other things: "THE WITNESS has become my best friend. When I go away, sometimes for a whole week, sometimes for just a day or two, I always bring the last copy in my horse valise, and read it over and over. I thank you for it and hope that you may continue sending it to me."

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so thoroughly appreciative. But we can tell you that there are many to whom we would like to send the paper regularly. If you care to be the donor merely send an extra subscription with your own renewal. Then we will write the recipient telling him or her that the paper comes as a gift from you. You never can tell what may result from such a small beginning.

The Connecticut chapter of the national association of organists held a fine service in Christ Church Cathedral, Hartford, the evening of March 15th. The chapter was represented by sixty singers from several churches and by several organists.

A quiet time for prayer and devotion is being held on March 25th for social workers in Hartford, Connecticut. The service is under the auspices of the Church Mission of Help, with the Rev. T. A. Conover of Bernardsville, New Jersey, conducting.

The Rev. Wyatt Brown is to be consecrated as the second bishop of Harrisburg on May first in St. Stephen's, Harrisburgh. Bishop Perry is to be the consecrator and Bishop Abbott is to preach.

The Rev. Frederick P. Houghton, Lancaster, Pa., has resigned his parish to accept a position on the field department of the National Council.

A mission, in which all the churches on the campus of Michigan University took part, was held at Ann Arbor, each church being responsible for its own services and speakers but uniting in publicity and in the time. The result was that the last week of February was really a religious week at this great university. The leader at the Episcopal Church, where the Rev. Henry Lewis is rector, was Bishop Remington of Eastern Oregon.

The Peninsula summer conference, run jointly by the dioceses of Delaware and Easton, is to meet at Ocean City, Maryland, June 21 to 26. Among the stars on the faculty are Bishop Cook who is to be the chaplain, the Rev. R. B. Mathews of Newark, Delaware, the Rev. James A. Mitchell of Baltimore, the Rev. G. Warfield Hobbs of the Church Missions House, the Rev. C. P. Sparling of Lexington, the Rev. D. Wil-

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MAGNA CUM LAUDE

TO THE Churchman and to its editor, Rev. Guy Emery Ship-ler, for their persistent and effective campaign for cleaner moving pictures . . . to Professor Henry H. Perkins of Trinity College for his splendid articles on Foreign Missions in the February number of the American Mercury . . . to Deaconess Whitaker who is giving herself to the campaign for a deaconess' retiring fund . . . to Irwin St. John Tucker whose idea of "Gardens of Memory" is being taken up by parishes and missions in different parts of the country . . . to Deaconess Maria P. Williams for her splendid work in the mountains of Virginia.

mot D. Gateson of Bethlehem, Pa., and the Rev. F. J. Clark of the Church Missions House.

All wrong on that item about the nominating committee for the diocese of Minnesota. There is a committee to nominate a bishop coadjutor, but instead of a small committee it consists of twelve clergy and twelve of the laity, and Mr. Tyner of Minneapolis, contrary to my report, is not one of them. Sorry.

The G. F. S. has adopted a six year program which includes all sorts of important things; all members to participate; recreation; social approach to community life; rural work; vocational guidance; closer cooperation with church and community groups; development of better human relations; adequate budget to carry on the work. For a starter on the enlarged program they are taking, this first year, recreation with emphasis upon a proper use of leisure time.

The Rev. David Covell, general secretary of the field department,

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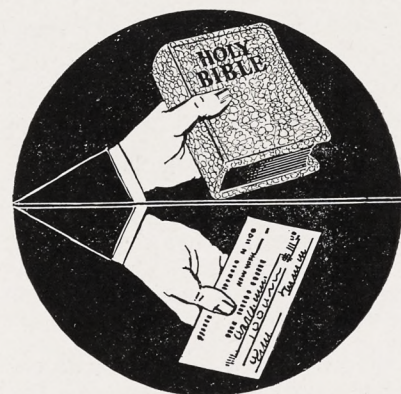
EUROPE

was the headliner at the convention of the diocese of western North Carolina, which met in Ashville on March 12th. He spoke of course on the national program. General Convention deputies: Revs. G. F. Rogers, J. P. Burke, L. A. Jahn, S. B. Stroup. Laity: Messrs. W. L. Balthis, W. Vance Brown, F. P. Bacon, S. Leavitt.

The Rev. John L. Jenkins received two years ago from the Methodist Church, was ordained priest on the 2nd Sunday of Lent. He was presented by the Rev. R. Bland Mitchell and the sermon was by the Rev. Charles Clingman. All this was in Birmingham, Alabama.

The Rev. John W. Irwin of the publicity department of the National Council conducted a conference on March 12th in Providence on the subject of publicity.

The Rev. Caleb R. Stetson, Trinity



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Church, New York, visiting in Augusta, Ga., preached at old historic St. Paul's the 3rd Sunday of Lent.

* * *

Following the lead of little St. Stephen's, Chicago, where the Rev. Irwin St. John Tucker of our editorial staff originated the "Garden of Memory", the members of St. Michael's, Waynesboro, Ga., recently put out plants and shrubbery in memory of departed loved ones. The plan is also being taken up at St. George's, six miles from Waynesboro, where there is an old church, fallen into disuse, but glorious in its traditions. The idea, in case you are not familiar with it, is to beautify the surroundings of the church, planting trees and flower beds as memorials to departed Church men and women. Mr. Tucker and his little group at St. Stephen's have transformed a yard that was used as the final home for tin cans into one of the show places of the neighborhood. Good idea and of course not expensive. Maybe we can have something more on this later from Mr. Tucker.

* * *

Bishop Creighton, secretary of domestic missions, has been visiting in the far west. Was in the diocese of Sacramento, March 6th and 7th, going over the missionary work of the diocese.

* * *

Trinity, Chicago, is to receive the sum of \$300,000 by the will of Mrs. Frances M. Barrett. The estate is set up as a trust fund with an annual income of \$9000 assured. In addition the Auxiliary of the parish is to receive an annuity of \$400. The parish, of which the Rev. J. R. Pickells is rector, once ranked among the largest and strongest of the city's parishes but it has been seriously effected by the changing neighborhood. It is expected that the bequest will enable the parish to launch a social service and community program.

* * *

Miss Anne Prophet, for a number of years the head of the Church Mission of Help in Western New York, has resigned and is to be succeeded by Mrs. Wilma Vanderwall, who has been an associate for some years.

* * *

Father Sill, genial headmaster of Kent School, was the honor guest at a banquet held in New York last week. It was in commemoration of the 25th anniversary of the school, which he founded. Strangely enough the newspapers stressed his skill as a coach of crews rather than his genius as a schoolmaster. Not that both are not important.

* * *

A class of eighty-one was con-

firmed last Sunday at the Messiah, Providence, R. I. by Bishop Perry. The Rev. John M. Evans is the rector.

* * *

Porto Rico has seven branches of the Girls' Friendly Society. Most of their leaders are Porto Ricans. Some of the girls walk miles to attend the meeting and work hard to earn their voluntary offerings. The first of March they were to have a conference of their own, each branch

sending two members at considerable cost.

* * *

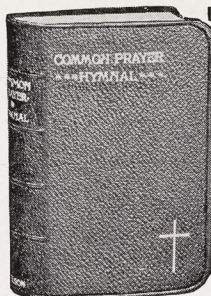
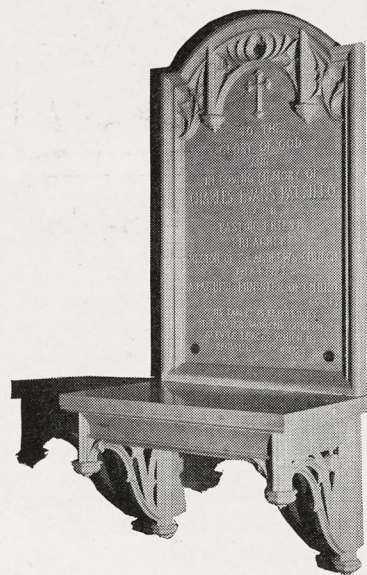
When the nine young Assyrians were graduated last year after four years' hard work in the school in Mosul directed by the Rev. John B. Panfil, their examiners were a British Admiral, the French and Persian Consuls, the Assyrian Patriarch, and Captain Rassam, a well known Christian leader in Mosul. They were all delighted when the young men passed

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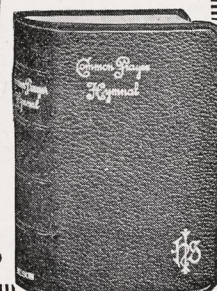
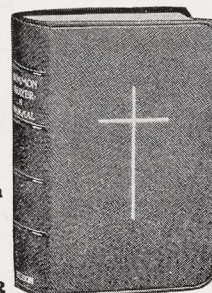
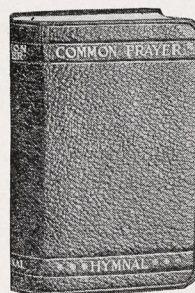
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with honor. Seven of the nine have since been ordained deacons in the Assyrian Church, and are studying for the priesthood while helping the few priests who are at work in the villages. This is all a part of the work supported by the Good Friday Offering, helping to restore an educated priesthood to the Assyrian Church.

* * *

Workmen constructing the new chapel at Trinity College, Hartford, Conn., have out of funds raised among themselves, purchased a costly stained glass window for the edifice. It represents the building of a tower 600 years ago. The figures wear the clothing of the period, but the faces are those of the donors. President R. B. Ogliby officiated at the dedication exercises Monday last.

* * *

The Rev. Charles L. Street, headmaster of St. Alban's School, Sycamore, Illinois, has been appointed dean of the northern deanery of the diocese. A meeting of the deanery is to be held next month at Geneva when the new rector of St. Luke's, Evanston, the Rev. Charles E. McAllister, will preach.

* * *

Mrs. F. J. Hunt, wife of the head of the Fort Valley School in Georgia, recently addressed the congregations of Trinity, Montclair, and the Epiphany, Orange, both Negro congregations.

* * *

Bishop Ferry is to be the speaker at the banquet of the Church club of the diocese of Newark, which is held on the evening of May 12 in connection with the diocesan convention.

* * *

The spiritual life of the missionary with regard to his daily work was the practical and stimulating topic of the conference which was held in connection with the annual convocation of the diocese of the Philippine Islands which met late in January.

The Rev. Robert E. Wood of Hankow made the necessary two week trip in order to be present, conducted the quiet times and lead in the discussions of the conference.

The Rev. Benson Heale Harvey and the Rev. Lee L. Rose were elected delegate and alternate respectively to General Convention.

* * *

The post office authorities in Reno, Nevada, received a letter addressed simply: "Church, City". They promptly delivered it to Bishop Jenkins, where it belonged. Writes the Bishop's secretary:

"I wonder how many towns there are in the Eastern part of the United States, perhaps, where such an address would take a letter to its des-

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tination! Its delivery, with the meagre address, is, I believe, no credit to the U. S. Postal System though,—rather, I would like to believe, to the influence the church has had in this community.

* * *

Christ Church, Hackensack, N. J. observed its fiftieth anniversary recently with a week of services and festivities. Among those giving addresses were Bishop Stearly, Rev. Charles C. Edmunds and the Rev. Lloyd R. Craighill, the latter a missionary from China. The parish, presided over by the Ven. Augustine Elmendorf, has three parishioners in the foreign missionary field.

* * *

The Rev. A. A. Packard Jr. was instituted the rector of the Church of the Holy Cross, Kingston, New York, on March 6th. Bishop Gilbert officiated.

* * *

"I suspect no one is in doubt as to what I think about the drinking of intoxicating liquors in defiance of the law," said Bishop Walter Mitchell of Arizona in his fifth annual address to the Convocation meeting in Douglas. "Heretofore I have urged our Church people, out of a spirit of patriotism of the real kind, to obey the law scrupulously, however, some may work to repeal it. However, I cannot escape the conviction that a lot of shallow thinking, not to say hypocritical rot is taking place and which beclouds the fact that the Constitution, the fundamental law of the land, is involved."

Bishop Mitchell goes on to say "I turn to a more compelling reason, the right of our children to a better example on the part of us adults. Picture the effect upon any right thinking child. I do not need to point out all the child has a right to expect to find in the way of light and leading in his parents. This is

particularly true, although it should not be so, of what the daughter expects to find in her own mother. Imagine, if you can, the tragedy, the revulsion of feeling, the shattering of all ideals, when for the first time, a young, trustful, unsophisticated girl faces the horror of a drunken mother? Is there any gratification of any selfish appetite worth such a price as that?"

The especial feature of the Convocation was the recognition of the twenty-fifth anniversary of the rectorship of the Rev. E. W. Simonson of St. Stephen's, Douglas. After the evening mass meeting of the first day a surprise reception was tendered Mr. and Mrs. Simonson when they were presented with the sum of Three Hundred Dollars from the parish and other gifts from the clergy of the district and from the wives of the clergy. One of the high spots of the session was the presentation of the report of the Social Service Commission by the Rev. Francis T. Brown of Yuma. Strong resolutions were presented condemning the attempt to put over an easy Divorce law in Arizona, shortening the time to three months. The failure of the Senate to take up the participation of the United States in the World Court, and the lack of enforcement of the Prohibition law, were also considered in resolutions. The attitude of *The Churchman* in its strong stand for better Motion pictures was heartily praised in a resolution and unanimously endorsed.

A forward feature was the unanimous action of the Convocation in

the acceptance of the Advance Work Quota of \$1500 and the assuming of the entire amount on the floor of the Convocation by the different parishes and missions.

* * *

The Welfare Council of New York City has a section on Girls' Work, whose director, Miss Mary Austin, recently made some practical suggestions to the Girls' Friendly Society, relative to girls out of work. It was urged that all leads should have a working knowledge both of relief agencies and of recreation facilities in their own parish and community; that any financial aid given outside their own membership be confined to the recognized agencies of the Church or the community; and that they offer all possible opportunities for recreation to the girls of their community, inviting non-members to their meetings and providing for the use of enforced leisure time.

* * *

Organization of former members of Grace Church choir of Utica, N. Y. is being perfected under the presidency of Mr. J. Francis Day. It is believed that the choir has had about 1,000 former members, of which about 700 are still living, following a check of former singers since May 24, 1881. A banquet is planned for May 23rd at which effort will be made to formally inaugurate the Grace Church Choir Association, that date being the 50th anniversary of the choir.

* * *

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the Hebrew-Christian society, is conducting a series of services at the Ascension, New York, on Sunday afternoons at four on the subject, "Christianity through Jewish eyes."

* * *

The Rev. R. Malcolm Ward, newly come to the staff of the Cathedral in Manila, writes to his home parish, Christ Church, Winnetka, Ill., that within the first few weeks he had four baptisms which, to be properly understood by those taking part, would have required Prayer Books in Tagalog, Igorot and Russian, as well as English.

* * *

At Grassfield, near Cape Mount, Liberia, a Church school was organized last summer by the assistant clergymen from Cape Mount, the Rev. James Baker, and now has about seventy members. There are four distinct language groups in the school, and the classes are divided not by the age of the people but by the language they speak. They all have their opening and closing exercises together, each teacher and group in succession saying a prayer and singing a hymn in their own tongue. Such a place illustrates the inestimable value of good Bible pictures in large sizes, telling a story that all can understand. Six from this group and a number of girls from the House of Bethany, Cape Mount, were in a class of forty-nine who were confirmed by Bishop Campbell just before Christmas.

* * *

I haven't the slightest idea who the author of this letter is beyond the fact that he is a young civil-engineer living in a little town of 600 population way up in New York State, where the Church Army carries on. It is a letter to his father, printed because it tells so graphically of the work being done by the Church Army.

Dear Father:—

Thanks for the note about my health. I was in bed all last week with the gripe, and a little lumbago thrown in.

While it is fresh in my memory, I must tell you of my experience yesterday with Captain Abraham. We all attended Mass in the morning at Downsville, and he stopped at our house about one o'clock, on his way to hold service at Peakville, about twenty miles from here. He borrowed a hand-sleigh from us, because he could not get his Altar, a large wooden cross, portable Organ, and a large box of shoes and clothes to the Mission House, (school house) without the sleigh. He could not drive closer than about a quarter of a mile from the school house.

I thought I better go with him and help, but could see no place for me

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to ride—his car was about filled up. However, he said he'd get me in some way and he did, but it was a tight fit.

The service was to start at 2:30, but because of the ice and snow in the roads, we did not get there until 3:00. We met some of his flock (children) and we took two sleighs, loaded on his paraphernalia. There was not heat in the school, so I sent a couple of boys around to tell the people the Church Army Captain was at the school, and while the Captain got his Church ready, I retired to the cellar and built a fire out of charcoal.

In ten minutes we had a congregation of 26, consisting mostly of children, and of all denominations. The school house was very cold, but no one complained. The Captain had a wonderful message for them all. The singing was fine and the Captain played the organ, accordion and sang. I was surprised to find how far some of the children are in their instructions.

After one hour's service, we closed, and I took some pictures of the congregation, (hope they are good). While I, assisted by some of the congregation, dismantled and moved down to the car, the Captain visited some of the sick. There is a great deal of sickness there, and we are going again today to visit. If it had not been for sickness, we would have had at least 50 at the service.

We arrived at my house about 5:30, had dinner, and started out again for Shinopple, eight miles away. My daughter wanted to go, so we left the accordion out and took her. This next service was called for 7:00, in a school house up Trout Creek, and we could only drive the car within a half-mile of the school. We unloaded again, but this time we had but one sleigh and no help. It was very dark, and we had no flash-light to light our way, and I could not see ten feet ahead. We roped everything to the sleigh and started; the Captain was lead horse, and Virginia and I tried to hold the sleigh from toppling over. It was so rough though, we did turn over, but lost nothing but our wind. After a few minutes we started again, with me as the lead horse.

When we arrived we were 'all in', and found a man, his wife and three children waiting. There was a good fire, and we had a good gas lamp. Before we got rigged up and ready to start, we had another congregation of 26—mostly men, women and large boys and girls. There were some present who had walked a mile and a half over the ice roads and snow fields. The Captain realized how interested they were to come out to this service over dangerous roads, and he gave them a very fine message.

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Sundays: 8, 9:30 and 11.
Gamma Kappa Delta: 6 P. M.
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St. James, Philadelphia

Rev. John Mockridge
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Sundays: 8, 11, and 8.
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Holy Days and Thursdays, 10.

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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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The service lasted one and a half hours; the singing was fine.

We had a little more help going back, and arrived at my home about 10 o'clock. After having a cup of tea, the Captain said he was tired and drove off for the night. I have not heard from him this morning, but know that I am mighty stiff.

I hardly think Alaska fields had anything on us last night, and I am glad I went with him to give what little assistance I could.

Faithfully,
Bill

* * *

Mr. Spencer Miller Jr., consultant on industrial relations of the National Council, addressed the combined congregations of the Baptist, Presbyterian and Episcopal Churches of Fall River, Mass., last Sunday evening on the subject of unemployment.

"The encouraging thing about the whole situation today," said Mr. Miller, "is the fact that thoughtful people all over the United States are now determined to find and apply measures that will prevent the recurrence of the devastating ravages of unemployment. Men are turning from remedies and palliatives to scientific methods of prevention."

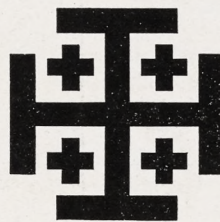
"The nation is now beginning to realize that if accidents are a proper charge upon industry, then unemployment insurance is another thing that must be considered. The Department of Commerce reports that during the first eleven months of 1930 the workers lost three and one half billions of dollars in wages, while dividends for the same period increased greatly. If reserves can be

set aside for depreciation, dividends and other items, it is being pointed out by students of the subject that certainly reserves should be made for unemployment insurance.

* * *

When the Rayleigh Essex Council (England) wished to pass a note forbidding fishing on Sundays, two clergymen on the Council offered an

amendment permitting fishing between 10 A. M. and dusk. "I think," said one of them, "fishing is a permissible Sunday recreation, and if we sit in judgment on those people who wish to pass part of Sunday in this very harmless way it will be a very intolerant and narrow thing to do." Their amendment, however, was lost.



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