

# *The* **WITNESS**

CHICAGO, ILL., APRIL 23, 1931

## **PROFITS OR NEEDS?**

*by*

SHERWOOD EDDY

**W**E are in the midst of exploitation and chaos due to a planless system. We have harnessed power-driven machinery to the profit motive. Overproduction and under-consumption result. Have we the intelligence and conscience to control the machines we have made in the interest of human welfare for all? Do we see no causal connection between this system of private profiteering and the inevitable parasitic results of economic injustice, crime, lawlessness, racketeering, bootlegging and prostitution—the prostitution of men, women and children to ignorance, incompetence and greed? The remedy for a planless chaos where social good is an accidental by-product of competitive profit should be a planned economy for the whole community.

MESSAGE OF THE WEEK



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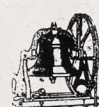
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# THE WITNESS

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## THE JUNGLE

*An Editorial by*

BISHOP JOHNSON

THERE is a certain type of people who are more vociferous than numerous (although there are many of them) who claim that the Nazarene has failed because the Church is ineffective. Truly He has not converted the world but did He ever claim that He would? Or did He ever attempt to do so? He was the prophet of divine grace and the manifestation of divine love. He was the "word made flesh." Now a word is a curious instrument by which one man's thought becomes another man's property through the use of various organs, of which strangely enough the user is ignorant while using them. I do not know how my larynx, teeth, tongue and so forth frame this word, and yet by it I convey my thought to my audience. So St. John describes Christ as the word.

From the context we know that this word is sent to reveal God's love, and that was the whole emphasis of His message. Now love is an individual relationship. You do not love a crowd, even though you love all the individuals that compose that crowd.

So Christ's call was to Peter and Andrew, to John and Paul, to you and me and not to the world as such. In fact He distinctly stated that He did not pray for the world but for those whom the Father had given Him.

THE development of love in the world was quite similar to the development of civilization. There was the Jungle and the cave man, and they are still with us. Most savages loved the jungle and hated the voice which bade them abandon it. There is a lure in the wild which is a source of satisfaction to the savage. Here and there, there was a man who was dissatisfied with the life of the jungle, who craved higher things. It was these pioneers who began to till the fields and to turn the jungle into a garden. But strangely enough when men cease to work the arable fields return to the jungle. In short the amount of arable land depends solely upon the number of people who will to work. When they cease working the cultivated fields revert to their wild state.

When Christ came to the Roman Empire preaching a gospel of love it was a jungle. Individuals here and there were attracted to him, but not all men everywhere. So the Church emerged from the jungle but there was no guarantee that any portion of the Church would keep a sustained cultivation regardless of those who worked in the vineyard. In many places the Church returned to the world. In other places it had been badly worked. In any case the status of the Church must depend upon the labors of the workers.

So culture and religion alike are states of being which depend upon the number of individuals in any age who are willing to strive for the fruits of culture and righteousness. The Church is no more of a failure than horticulture. Its success depends upon the spirit of those engaged in the process.

The fact that Babylon once was surrounded by beautiful gardens and now is a desert is no argument against horticulture but merely against human depravity. God does not impose either culture or religion upon men. He calls them to be co-workers with Him and when they cease to work, His grace ceases to operate.

SO THE Church is to be judged by what it can do under conditions which are favorable to its progress. The fact that it becomes ineffective in an evil and adulterous generation is inevitable. The Church is not on trial but the American people are and if they are weighed in the balance and found wanting then from the nature of things the Church will return to the jungle.

One of the conditions for the reception of Christ's love is humility. It is not conspicuous, especially among the intelligencia of today. If one had to choose between Divine purpose as revealed in Christ and jejune theories as put forth by academic learning, I am skeptical of the latter and profoundly impressed with the former.

Another condition necessary to a reception of God's love is a willingness to renounce greed and lust. Both



are quite dominant in our social fabric today.

Earnestness is a prerequisite to righteousness. The lack of it in our political and social life is painfully evident.

The fact that the seed of the word does not flourish in our soil is quite evidently the fault of the soil rather than any reflection upon the fertility of the seed, which has abundantly produced the fruits of the spirit under more favorable circumstances. Christ's appeal was to sinners who were to come out of the world. It was not an appeal to sinners who justify their sins and remain in the jungle. Whatever we may think of Christ we have no right to condemn His gospel because the conditions under which we live are such that the seed hasn't a chance to thrive. To preach a gospel diluted to suit one's constituency in the hope of winning their patronizing support is to sell out the Church to the world.

**I**NSTEAD of lowering the standards in order to meet such conditions we should hold them up as the only hope of overcoming the jungle, which savages love because they are savages and which can be redeemed

only by the persistent faith and labor of those who have an urge for better things.

In an age when honest toilers can find no work and in which the proponents of crime and sensuality flourish, we must be prepared for a return to primitive conditions. The Church is not primarily an institution to reform the world, but a vineyard in which those who have renounced the jungle may find love and joy and peace. The problem today is not to cultivate the jungle but that of preventing the jungle from engulfing the arable fields.

The persecutions in Russia and Armenia indicate that the spirit of pagan Rome has been revived and that the Church must be prepared for another onslaught of hate. Some would meet the situation by diluting the faith with some slight temporary encouragement but in the end it will be found that only those who have kept the faith will defend the citadel.

I am quite sure that the truth of the gospel is not dependent upon the attitude of any generation toward its appeal. Its temporary success is dependent upon external conditions. Its inherent vitality is dependent upon the remnant who are faithful.

## UNDERSTANDING OUR CHILDREN

By

GARDINER M. DAY

**T**HE beautiful picture of Jesus taking the children in His arms and blessing them, which has been made familiar to all of us not alone by the evangelists but also by innumerable artists, may truthfully be said to have revolutionized the world's thought of children. In the ancient world the mother raised her son to be a soldier. The chief purpose of children was to fill the armies. The female child had a smaller chance of survival than the male. The Romulus and Remus stories are probably a fairly true index of the general disregard for young life. Jesus definitely took His stand against this point of view when He rebuked the Disciples because they forbade children to be brought to Him, presumably because they thought that the Master should not be bothered with such useless time-wasters. Fortunately Jesus' view was carried on by His followers, and certainly one way in which the Church has deeply influenced civilization has been in the great emphasis which it has placed upon the value of child life.

From early times the Church has seen that the most important years of the child's life are the early ones. In these years the Church has endeavored to train the child in the character and conduct essential to the Christian way of life. From early times we find the Church appointing godparents to look after the children in the case of accident to the parents, and we find orphanages being established in the name of

Christ. What a great contrast the two pictures make—the ancient one of Joseph and Mary fleeing into Egypt to protect themselves from the child murder of the King of Judea, and the modern one of the President of the United States calling a conference at the White House of all those who are expert in various fields of child development, in order that all our knowledge may be concentrated for the more effective nurture and training of children! We live today in an age that is made for the child. From birth until adult life all the forces which are represented by the parent and the teacher, by the doctor and the minister, are being used to help the child to the fullest development.

**U**NTIL fairly recently the chief methods of dealing with children have been those of drill and punishment. The child has been continuously drilled in what was right, and when he turned from the straight and narrow way, suffered certain and often extremely severe punishment. The chief principle lying behind these methods was that the child was always solely responsible for his deeds, and should be educated to feel more keenly that responsibility. In marked contrast, the present methods are those of attraction and persuasion. We endeavor to persuade rather than to compel the child to do things, and to attract him to do them rather than to drill him to do them. Even more



significant is the change in principle that lies behind this, namely, that the child is not necessarily entirely responsible, but for the cause of the child's good or bad actions in a large majority of cases we must look beyond the child himself to his home, his school, his playmates—in a word, his environment. It can be said with practical certainty that *wherever there is a delinquent child, there is a delinquent social situation*. Of course this situation may vary from actual insanity in the home to a simple lack of education of the child on the part of the parents.

The normal child, as he develops from birth, is as a rule by nature neither good nor bad. It can not be said that it is natural for him either to steal or not to steal, to lie or not to lie, to protect property or to destroy it, to be courageous or to be afraid. Some intelligent children lie and some intelligent children do not, while some feeble-minded children lie and some feeble-minded children do not. Habits of this sort are developed out of the social experience of the individual child. He may be taught to lie by his parents or by his playmates. He may fall into the habit of lying, incited by the attraction of the approbation which he receives from telling a good yarn or through the desire to escape the punishment truth-telling may entail. I do not suppose there are any of us who cannot remember when we at one time or another lied, or were strongly tempted to do so, in order to protect ourselves from parental or other punishing hand.

The early educative process for the child is essentially that of learning how to think of things which he finds in the world all about him. The child thinks in terms of *mental images*, and the kind of image that he has in his mind determines the way in which he will act toward that particular thing. A baby is presented with a ball which he finds to be round and light and able to be rolled, and he acts toward the next ball he meets in accordance with this information. If, on the other hand, the first ball presented to him is a round, iron paper weight that cannot be rolled, his mental image will be such that he will probably have to learn to define a ball for himself all over again when he is presented with a light one. Many of us can remember the experience through which our mental image of a stove was constructed in childhood as something from which it was advisable to keep at a distance. If a growling dog is the first dog presented to the child, the child's image of the dog is very apt to be that of a dog as an animal particularly to be feared. This fear of certain animals such as a dog or cat may continue throughout the individual life, if pains are not taken to prevent it. Likewise the mental image of the word "father" may be a bear or it may be a very lovable companion, depending upon the individual father.

**I**N a similar manner, how the child acts toward the school or the Church or any other social institution depends on the mental image of that particular institution which his social experience has created for him. The first teacher that the child has in school may determine in large measure the child's mental image of

the school. One older person remarked to me that she had never gone to Church school because the first time she went the children laughed at her. The little boy who told his grandmother that he did not want to go to church because he was afraid the "zeal" would eat him up, had a most unfortunate mental image, evidently constructed out of a misconception of a verse of psalm sixty-nine. At the same time the child always is in the process of constructing a mental image of himself. This will come as a result of the attitude toward him of the people around him. Not a few boys have been encouraged to petty thievery because, after some spectacular exploit, they have been nicknamed a "curly-headed bandit" by their companions; or have developed extremely pugnacious tendencies by gaining the reputation of being the strong man of the crowd; or have become abnormally backward because they were made to feel inferior by parent or playmate.

How we all of us act depends on these mental images. Certain peculiarities on the part of individuals as a rule go back to certain mental images that are a little bit askew. Some years ago a man was found in an institution of higher education who had collected in his dormitory room three trunks full of shoes. The shoes were all second hand pairs that had been stealthily taken from his mates' rooms. Why should anyone desire three trunks full of shoes? To find out the answer a prominent psychiatrist was called into the case. His task, then, was, by a study of the man and of his development and environment, to discover what mental image he had of a pair of shoes that made them appear so valuable to him. The situation is the same with most problem children, or children who have not adjusted themselves to normal, decent living. For example, in a certain Sunday school in a large city a boy forged a check on his mother's bank account and was brought before the minister. His teacher in the Sunday school had discovered some time before that the boy had been telling lies and had kept a record of the lies which he had told. He also discovered that he had been stealing small sums of money before he forged the check. The teacher and the minister analyzed these lies and found that none of them was malicious but that all of them showed a desire on the part of the boy to win the attention and approval of his playmates. For example, he used the money which he gained by the forged check to give a party to his gang. Further investigation revealed that his parents had very strict ideas about the way in which children should be reared, believing that children should have little attention paid to them and generally should be treated with great severity. The result was that the child, not receiving a wholesome amount of attention and affections at home, fell into these abnormal ways of attracting the attention and affection of his comrades. The child was given a talk; the parents a scolding.

Let us suppose that instead of using this method, the minister in question had decided that the way to cure the child was to redouble the effort to convert him to living up to the ideals of Jesus. Granting that he would have been able to make an impression on the child, re-



vealing to him the Christian ideal of manhood in terms understood by the child, the inevitable would have been for the child to have found himself torn by a terrific conflict between the conscious desire to live up to the ideal on the one hand, and the instinctive desire to win affection from his mates, on the other. The child would have understood the warring nature referred to by Saint Paul when he spoke of the "law in my members warring against the law of my mind," and whether the ideal could have won more than temporarily against these odds is questionable. In order that the child should be able to make honesty and truth-telling a permanent part of his life, it would be, and in fact was essential that he be allowed to find that affection and attention which were necessary for his best health and development in his home life.

IN FEW realms of modern life is the help that has come to us from recent acquisitions of knowledge, particularly of psychology, more strikingly evident than in the method of treatment of the problem child, or the proverbial "bad boy." This knowledge is being applied today to a greater or less degree in our schools and social service agencies and in those agencies which deal directly with children, such as the National Probation Association and the Society for the Prevention of Cruelty to Children. Like any other work, the work of these societies is oftentimes unsuccessful, because it is no easier to change the abnormal person to more normal ways than it is to change the habits of the normal person. Surely the work of these organizations in taking a child that has fallen into the habit of petty thievery and, after studying the situation through the cooperation of parent, teacher, and minister, enabling that child to take his place in society as an honest citizen, is reclaiming human life after the manner of our Lord. The church must always work in close harmony with agencies which endeavor, by the application of such knowledge, to help the child to find that fullest development that spells the life abundant. Every rector, church school superintendent, and teacher has the opportunity today, as never before, through such cooperation and knowledge, to take children into their understanding and to be a blessing to them.

## *Let's Know*

By

BISHOP WILSON  
DRUSES

NOT long ago about two-and-a-half dozen Mohammedans were executed in Turkey for starting a religious revolution. Evidently it is not very safe to be religious in Turkey nowadays. Yet we have been accustomed to think of Turks and Mohammedans interchangeably. Also we have heard so much of "holy wars" and the possible revival of seventh century Mohammedan conquests that there is a wide spread im-

pression of sound solidarity among the followers of the Arabian prophet.

As a matter of fact, Mohammedanism has long since disintegrated into a long list of warring sects, too intricate in their devious differences for the western mind easily to grasp. The main split is between the Sunnites and the Shiites but these in turn have run the gamut of many sub-divisions. There are the Kharijites and their successors the Ibadites; there are the "seveners" and the "twelvers," differing as to whether the Imamate descended to the twelfth or only to the seventh generation from Ali; there are the Bahaists and the Druses. According to an old tradition Mohammed himself is said to have predicted that his followers would split up into seventy-two sects.

The Druses are one of the most curious religious groups that we know anything about. And we don't know much about them because theirs is supposed to be a secret religion. There are about a hundred thousand of them living in the northern part of Syria. They date from the eleventh century when al-Hakim was the Mohammedan caliph in Egypt. A Turk named Darazi was one of his intimates who promulgated a bit of heresy and was driven out of Egypt. He fled to Syria and secured some followers who corrupted his name into Druse. The home of the Druses is next door to the Christian Maronites and they seem to have mingled traces of Christianity and Judaism in with their original Mohammedanism. Politically they are divided into two groups which fight with each other lustily but will collaborate against a common foe.

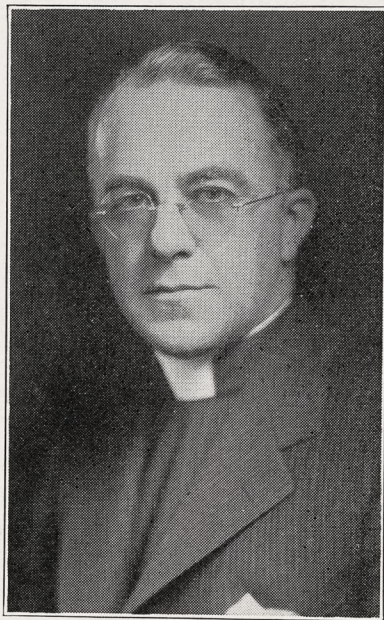
They have no prayers, fasts, or festivals. They are divided into the "initiates" and the "ignorant," the latter wearing a distinctive style of clothing and being free from any religious observances. The initiates do have some sort of worship but it is kept very secret. They subscribe to seven cardinal principles: truthfulness, mutual defense, renunciation of all other religions, separation from evil spirits and from men of false creed, recognition of the unity of God at all times, contentment in all labors, and patience under all circumstances. They do not practice polygamy. They are expected to abstain from unlawful gain, to be dignified, and to refrain from cursing. They may not use wine or tobacco. They believe that the number of human souls is constant; that when a man dies his soul returns in another body and that if he has been an unbeliever, he returns as such, but if he has been a good Druse, he is reincarnated as a Druse again. Therefore they do not attempt to convert anyone to their faith. This unsatisfactory state of affairs will continue until al-Hakim shall one day return and destroy all the unbelievers—tho some think he will only subdue them and found an earthly kingdom wherein the Druses shall reign in great wealth and luxury. They are a turbulent people, troublesome to the Turks in the olden days and no less troublesome to the French under their Syrian mandate today. Other Mohammedans count them as infidels. Civilization is slow in reaching them but when it does, they are likely to dissolve as most of the Mohammedan world seems to be dissolving now.



## Reinheimer

Interviewed by

WILLIAM B. SPOFFORD



B. H. REINHEIMER

JUST plain Mr. Reinheimer at the moment but it is Dr. Reinheimer on his office door at the Church Missions House — after all there is no use putting the Church to the extra expense of making the change in June when his alma mater, Kenyon, confers a doctorate upon him. He has just taken over the job of executive secretary of the field department of the National Council. There is about 180

pounds of him packed into his chunky five feet seven, well distributed, as it was in the days twenty years ago when he starred at football.

"A man's recreation always interests me. I suppose you no longer play football, so what is it now for exercise?" was the first question.

"Tennis and golf. I am not so good at either, but they help to keep me fit. I have been too busy on this job to play any yet. Don't know where I should play even if I find the time. Must make a note of that and locate some club. My golf score? I am a consistent 100 scorer. But that is the beauty of the game. One can be rotten and have a good time if hooked up with a good foursome. I shall never forget a match we had at a club up in Westchester. Fritz Fleming of the Intercession, your Bishop Johnson, Bishop Stewart of Chicago and myself. There is a nice short water hole there. Stewart stood up in all his dignity to take a swat at it. And he can lay them down the fairway too when he is going right. But I guess the water bothered him that day. His first ball—whang, and right down a frog's throat. Guffaws from Johnson, as you can imagine, which didn't help Stewart any. And believe it or not the dignified Bishop of Chicago lost three more balls in that pond before he finally put one over. And believe me he took plenty of razzing from Johnson."

"What about winter amusements, Reinie?"

"Contract bridge. I never played the game until the Washington General Convention when Lewis Franklin taught me the game. We had a number of sessions, with Bishop Knight and Bishop Rogers. It is a great game. Then I take in the theatre when I get a chance, and of course I like baseball."

"Have you had any parish experience?"

"I was rector at Shelby, Ohio, after leaving Gambier. I graduated from Kenyon in 1911 and Bexley in 1914 but stayed on there for a time as graduate manager of athletics. After Shelby I was a curate for Arthur Dumper at Christ Church, Dayton. After he left I was the rector for a number of years before becoming the executive secretary of the diocese of Southern Ohio. Sure, I miss parish work. Anyone does who has ever had it. There are fellows who say that these '281' jobs are soft. But believe me a man gives up a good deal when he takes one of them. The warm human friendships that one builds up for himself and family are impossible on a job like this. If the men that are here were merely thinking of themselves I am sure there is not one of them that would not go back to parish work."

"What do you conceive your new job to be?"

"You know I have been thinking a lot about that since I came on here. I jotted it down on a bit of paper just the other day." And he handed me a paper on which was typed: "Almighty God through His Son Jesus Christ has endowed mankind with power unto salvation. But for the most part it remains sealed within our lives latent and inactive. The Church's field department is concerned principally with the liberation of this power so that it can be applied through the Church to the redemption of men and human institutions everywhere."

He was not quite satisfied to let it go at that for he went on: "It is a question of soul power. There is plenty of it, but it is latent and dormant. This Church has plenty of reserves. It is our job to loosen them for the tasks of the Church. We have the power of a Packard but the Church very often seems to be satisfied to do the job of a peanut stand."

"Won't your success on this job be measured in cash?"

"I suppose that is true. It is the job of the Council to raise three and a half million dollars a year and I suppose that is the chief concern of the field department. But let me tell you now that if that was all I would never have taken the job. We have to make the people of the Church aware of the great tasks for which she is responsible."

"Are you optimistic about the Church meeting these responsibilities?"

"Yes, there are things happening to encourage one. Take the Woman's Auxiliary for example. You are familiar I presume with the intercession leaflet they have just issued, 'The Way of Renewal,' as a preparation for the General Convention. There is social vision there. They tackle economic problems, interracial problems, and international relations. It's dynamite. It takes the women to go right to the heart of these things. Then there are rumblings of a great mass movement of laymen that is in the making. We have marvelous laymen in this Church of ours. Once harness them into an organization and there is nothing that they could not do. The Brotherhood of St. Andrew is a fine organization. The average laymen I think, at heart, is with the Brotherhood. And I think the ideal



vestry would be a Brotherhood chapter. But the Brotherhood is a little too high pitched for many men. The American business man, rightly or wrongly, does not like to talk much about his religion. He is often deeply religious, but he doesn't want anyone to know it. So I think there is a place for a great mass movement for laymen, and I think it is coming. And when it does we will start to move."

"Have you any plans for your department?"

He laughed. "You know I haven't been here very long—give me time. I can tell you that as far as I am concerned I am not going to stay behind a desk. I like the work in the field. I want to help men in their parishes. I have been invited to devote May to the diocese of Michigan. I hope I shall be able to help them there with the Church's Program. Then possibly Maryland, and Harrisburg. I am not interested in burning red fire, with a lot of hoop-it-up and hurrah stuff. As I see it, it calls for a constructive job of engineering,

with a program that will look ahead eight or ten years. The present arrangement of having key men, general secretaries, in each one of the provinces is sound. We haven't the men for all the provinces. But Bartlett has been doing a splendid job in the west, and Covell and Deis in their provinces. And Collett is a top-notch. He is new on the job, as I am, but we know his worth. After all you must realize that we can go only where we are invited. It is one thing to have good men. It is another job to get them into the dioceses where they are needed."

I arose to go, with thanks for the half hour. "Come in any time. And please find fault. I'm going to make mistakes, but I will make fewer if you fellows come in and tell me where you think I am wrong. So long."

I left feeling that with this dynamic personality who has so well demonstrated his ability in a diocese, the important job of head of the field department was in capable hands.

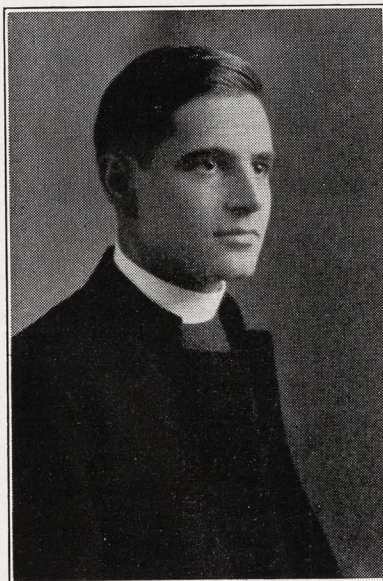
## NEWS OF THE EPISCOPAL CHURCH

*Edited by*

WILLIAM B. SPOFFORD

THE Rev. Charles E. McAllister arrived in Chicago last week to become the rector of St. Luke's, Evanston, and immediately gave a talk to the newspaper boys, expressing the opinion that there is a good bit of hypocrisy mixed up in all this birth control business. He advocated an extended scientific study of the whole problem, both from the standpoint of medicine and morals, before final conclusions are reached, adding that the "highly dogmatic opinions being so freely expressed by representatives of both Catholic and Protestant churches show a singular lack of thorough acquaintance with the subject and its significance."

Mr. McAllister hit upon a subject almost as good as prohibition to put himself in the headlines his first day in Chicago. To advocate "an extended scientific study of the whole problem" was a grand non-committal gesture which doubtless went over big. But when he stated that the Federal Council, with their recent statement on the subject, showed "a singular lack of thorough acquaintance with the subject and its significance" he himself showed a singular lack of thorough acquaintance with that report and its history. The commission of the Federal Council that issued that report was an exceptionally large commission of authorities, that spent many months in study and research before releasing their findings and



GARDINER M. DAY  
*Rector at Williamstown*

conclusions to the public. To suggest otherwise is so contrary to the facts that one wonders if the new rector of St. Luke's is familiar with the document and the commission that produced it.

\* \* \*

This communication is addressed to you by Mr. Lewis B. Franklin, treasurer of the National Council:

"The first statement of collections

for the year 1931 is not a good one. In spite of the splendid example of a few of the dioceses which have officially instructed their Treasurer to remit monthly one-twelfth of their quota or one-twelfth of their pledge, the total receipts to April 1st are \$56,544.61 below the same period of 1930.

"The tragic feature of the statement is that from 30 dioceses no remittance has been received from Diocesan Headquarters. Most of these dioceses are among those who never pay the full quota and many of them did not pay what they pledged in 1930.

"It is not possible that in these dioceses no money for the missionary cause was received in the first three months of the year and it is therefore obvious that these dioceses are retaining for diocesan use *all* the money collected even though a share of that money was given for the work of the National Council.

"Such practice is morally questionable and psychologically unsound.

"If the diocese is made a preferred partner in the missionary enterprise by action of the diocesan authorities is it fair to complain of parishes that withhold missionary money for their own expenses?

"Is it fair to finance only the diocese out of money collected for both diocese and General Church and then



in December advise the people of the diocese that a large sum must be collected 'to make up the deficit in the pledge to the National Council'?

"If the National Council has to borrow from the banks, as it is now doing, is it fair for dioceses to 'borrow' for their own expenses the share of collections due the National Council?"

"Please think over these questions."

\* \* \*

The great central section of the new St. Mark's Church, Seattle, costing over a half million dollars, was opened to the public for the first time on Easter Day when thousands of worshippers crowded through its stately portals. The long anticipated dedication will take place on St. Mark's Day, with Bishop Huston dedicating, assisted by Dean John D. McLauchlan, with an address by the Archbishop of Westminster, the Most Rev. Adam U. de Pencier, and the sermon by Bishop Cross of Spokane. At a banquet in the evening the principal speaker is to be Bishop Shaylor of Nebraska, a former rector of the parish. On the 26th the sermon is to be preached by Bishop Moulton of Utah, with a Sunday school rally in the afternoon addressed by Bishop Rowe of Alaska, and Bishop Schofield of Victoria as the evening preacher.

\* \* \*

Bishop Gilman, suffragan of Hankow, is the speaker at a meeting of the Church Periodical Club to be held at St. Thomas's Church, New York, on the 27th.

\* \* \*

Vested in gorgeous vestments presented to him some years ago by the Patriarch of Jerusalem, Bishop McCormick led in a service celebrating Greek independence, which was held recently in St. Mark's Cathedral, Grand Rapids, Michigan. All the Orthodox congregations of the city, Syrian, Russian and Greek, took part in the service. The sermon was by the Rev. Aristides Palaynes, Greek priest, who is a graduate of the General Seminary.

\* \* \*

Miss Mary C. Beneke, who died recently at Lancaster, Pa., left \$5,000 to a Church home for colored crippled children; \$1000 each to the Catholic Congress and the Sisterhood of St. Margaret, and \$2000 to the Order of the Holy Cross.

\* \* \*

The Church Army had both an introduction and a farewell in the chapel at Church Missions House, at the noon service on Monday, April 13th, when Captains Benson and Roberts from London were sped on their way to work under Bishop Littell in Hawaii. It was the first time

#### CLERICAL SKETCHES

GARDINER M. DAY

GARDINER M. DAY, whose article appears in this number, is the rector of St. John's, Williamstown, Massachusetts, and the Episcopal Church chaplain to the students of Williams College. Following his graduation from Yale he did graduate work at Columbia University, later being on the faculty there as an instructor in the department of philosophy. Following his graduation at the Episcopal Theological Seminary, Cambridge, he became a member of the staff of Trinity Church, Boston, under the present bishop of Massachusetts, Henry Sherrill. He was called to Williamstown as an assistant at St. John's and student chaplain. Last year, upon the resignation of the rector, he was elected to that position. He is keenly interested in philosophy and in the social sciences.

the Church Army had had a special service in the chapel. Captain Mountford and eight or ten of the men, both American and English, were present, as were also Mr. Samuel Thorne and Mr. S. Van B. Nichols, respectively president and treasurer of Church Army in the United States.

\* \* \*

The Rev. B. H. Reinheimer, new secretary of the field department of the National Council, was the speaker at the clericus of the diocese of Maryland held on the 13th.

\* \* \*

The Rev. George St. John Rathbun, Maryland, has accepted a call to St. Barnabas', Detroit.

\* \* \*

The Rev. C. H. Leyfield, Elsmere, N. Y. has accepted a call to Trinity, Syracuse, N. Y.

\* \* \*

More than 13,000 people worshipped at Washington Cathedral on Easter Day. Travelers from many parts of the United States, government officials and diplomatic corps representatives were in the congregations.

\* \* \*

St. Barnabas Hospital, Newark, N. J., the Rev. John G. Martin, superintendent, has received three legacies during the past year; \$10,000 in one; \$2000 in another and \$1000 in the third.

\* \* \*

In Sandusky, Ohio, all the churches with the exception of the Roman Church and the Lutherans united for the three hour service on Good Fri-

day. Services were held at three churches, the various clergymen taking part. The total attendance was well over 2000.

\* \* \*

St. Peter's, Clifton, diocese of Newark, recently received a legacy of something like \$6000 from the will of Mrs. Mary E. Trevett. The rector, the Rev. George L. Grambs, then discovered three relatives of Mrs. Trevett who were in real need. Arrangements were therefore made that part of the estate should go to them. Transfer this item, please, to Magna Cum Laude for Mr. Grambs and his vestry. They showed a thoughtfulness rarely found these days.

\* \* \*

Dr. Lewis B. Franklin, vice-president of the National Council, spoke before a large assemblage of people in Holy Trinity parish house, Philadelphia, on Monday evening, April 13th. The occasion was the closing session of all the mission study classes of the Woman's Auxiliary in the diocese.

\* \* \*

Trinity, Binghamton, N. Y., has purchased a new rectory.

\* \* \*

The rector of St. Paul's Church, Oxford, N. Y., and the rector of Emmanuel Church, Norwich, N. Y., exchanged Sunday evenings in Lent, giving each congregation a connected series of sermons and instructions suitable to the season.

\* \* \*

All Saints, Henry Street, New York, a church with a history that runs back over a hundred years, is the one church in New York with an old slave gallery. It is way up aloft, very much out of the way of the white folks. Well, sir, on Easter Day All Saints held its parish meeting. And Mr. Estus McNichols was elected to the vestry. And Mr. McNichols is not a Scotchman or an Irishman but a Negro. So you see some progress has been made during the past hundred years.

\* \* \*

In St. Asaph's Church, Bala, Pa., a special Welsh Service was held on March 22, when the Welsh Society of Philadelphia held its annual service. Several hymns, from our hymn book, were sung with Welsh words and music. This church is named after St. Asaph's Cathedral, Wales, and is built on land settled by the Welsh. Some of the ivy now covering the church was brought over from Wales. The Rev. Francis C. Hartshorne, of Haverford, is in charge of the parish while a new rector is being sought to succeed the late Rev. Benjamin N. Bird.

\* \* \*

Over fifty students from fifteen



Southern colleges attended the conference on the ministry held at the University of the South, April 10-12. Men outstanding in college life were asked to consider the ministry as a possible calling, and their leaders in a carefully planned program and in personal conferences put the implications of the ministry before them. The idea behind the Conference was "The Church needs not more clergy but better ministers."

\* \* \*

The Rev. Parker C. Manzer, head of the Newark City Mission, died suddenly Easter Day.

\* \* \*

Gethsemane, Minneapolis, the mother parish of the city, celebrated its 75th anniversary Easter Week. There were many services of course. Then on the 8th there was a parish dinner with about 500 present, with addresses by Bishop McElwain of Minnesota, Bishop Johnson of Colorado, Dean Kramer of Seabury, and the Rev. Stanley Kilbourne of Port Chester, N. Y. Bishop Johnson and Dr. Kilbourne are former rectors of the parish. On Friday evening a great service was held with Bishops McElwain and Johnson as the preachers. The parish is at present without a rector, the Rev. Don Frank Fenn recently having accepted a call to Baltimore.

\* \* \*

The Rev. Charles E. Haupt, St. Matthew's, St. Paul, Minnesota, has resigned and is to retire from the active ministry after a service in the diocese of Minnesota of over 42 years.

\* \* \*

The diocese of Atlanta is making a great effort just now to raise the \$6000 they have promised for the Advance Work Program.

\* \* \*

St. Paul's, Macon, Ga., welcomed a new rector on Easter Monday when the Rev. John H. Morgan arrived from Charleston, S. C. to take charge of the parish which has been without a rector nearly a year.

\* \* \*

The Society of the Companions of the Holy Cross are to hold a retreat for women (you do not have to be a member to go, nor even an Episcopalian) at Adelynrood, their conference house at South Byfield, Mass., June 20-22. It is to be conducted by the Rev. Truman Hemingway of

## MAGNA CUM LAUDE

TO St. Barnabas' Church, Philadelphia, located in an industrial centre, which is doing exceptionally fine work in ministering to the unemployed—to *The Living Church* for their fine number of April 11th, devoted to Church building—to the Woman's Auxiliary for their intercession leaflet, "The Way of Renewal" which is being used as a preparation for their triennial meeting in Denver this fall—to the Rev. Charles Henry Webb, who as director of the Church Charity Foundation of the diocese of Long Island, has made of it one of the great social agencies of the Church—to the Methodist Church in New England, which in convention protested against the infringement of civil liberties in the city of Lawrence, Massachusetts.—to St. James' Church, New York, for giving its entire Easter offering of about \$9000 to Church and charitable institutions for the relief of those who are unemployed.

Winchester, Mass. The total expense is \$5.50 and applications should be sent to Miss H. S. Dudley, Wellesley, Mass.

\* \* \*

The Rev. Edward M. Jefferys, rector of St. Peter's, Philadelphia, celebrated his 25th anniversary on the 12th. It is a very active parish and has a choir that is considered the best in the city.

\* \* \*

St. Matthew's Church, Francis-

ville, Philadelphia, was damaged by a fire which recently destroyed the pulpit and organ and a portion of the floor in front of the altar. Fortunately, a valued copy of DaVinci's Last Supper, which formed the background of the chancel, escaped serious damage due to the efforts of the rector, the Rev. C. Herbert Reese, who cautioned the firemen against playing the hose on that part of the wall while the fire was going on.

\* \* \*

The Founder's Guild of the Cathedral of All Saints, Albany, is promoting an organization called the Friends of the Albany Cathedral, to be composed of persons who have been affiliated with the Cathedral but have moved from Albany. The purpose of the organization is to add to the endowment fund of the cathedral.

\* \* \*

Miss Vera L. Noyes, for the past eight years the director of religious education in the diocese of Chicago has accepted an appointment as director of religious education at the Cathedral of the Incarnation, Garden City, Long Island. She begins this new job the first of September.

\* \* \*

Easter offerings, according to numerous reports from various parts of the country, broke records this year in spite of the depression. Churches were full everywhere, with hundreds turned away from churches for lack of room.

\* \* \*

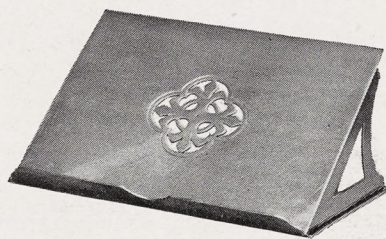
The new group of buildings of Christ Church, Winnetka, Illinois, costing \$450,000 were dedicated on April 19th by Bishop Stewart.

More than three years have been

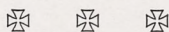
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spent in the planning and construction of the new group, which includes chapel, parish house and rectory. The parish house was planned after extensive studies of similar buildings throughout the country, and the result has been declared the most efficient structure of its kind in the middle west.

\* \* \*

The National Council is to meet in New York, April 28th-30th. At this meeting the budgets for the year 1932 will be considered. Bishop Perry writes: "As this is a matter which concerns so vitally the whole Church we hope we may be remembered in the prayers of our people that we may be rightly guided in this and other important matters to come before the Council."

\* \* \*

Easter offerings I suppose make interesting reading. Reports of many large ones have come in, but none that even approached that of St. Paul's, Paterson, N. J., which was over \$11,000. St. Chrysostom's, Chicago, was over \$6000 and St. Luke's, Evanston, over \$4000, with St. Paul's, Chicago, close to \$5000.

\* \* \*

Four thousand people attended a sunrise service on Easter Day on Garret Mountain, near Paterson, N. J. The arrangements were made by young people's societies of various churches.

\* \* \*

An effort is being made to raise an endowment of two million dollars for the Church of the Transfiguration, New York. This is the famous Little Church Around the Corner. Dr. Ray, rector, is enrolling in an organization, called the Family, the many who have been married there, as one method of raising funds.

\* \* \*

The Oberammergau Passion Players broke a record in receipts last year, with a total of \$1,354,000. The largest single item of expense was for the salaries of actors, which totalled something over a quarter of a million dollars. Most of the profit is distributed. An assistant priesthood at Oberammergau has been estab-

lished; money has been set aside for the restoration of a church; a scholarship in a theological seminary has been established, and gifts have been made to members of the choir. In addition many secular organizations have shared in the profits.

\* \* \*

DeWitt Clinton, leader in the diocese of Western Massachusetts, died recently at his home in Cambridge, Massachusetts. For a good many years he was the treasurer of St. John's, Worcester, and also the treasurer of the diocese.

\* \* \*

A recent legacy of \$4,000 to the Church Charity Foundation of Long Island from Harriet C. (Mrs. Wm. A.) Bartow of Fishkill, N. Y., calls to mind a family noted for their church and civic gifts. Edgar Bartow, great-uncle of Wm. A. Bartow, built Holy Trinity Church, Brooklyn, though at the cost of financial disaster to himself. He also gave to the city of Brooklyn the triangular park facing the City (now the Borough) Hall. Mr. Wm. A. Bartow's father was a great friend of the Rev. Dr. Muhlenberg, and when a boy attended Dr. Muhlenberg's school at College Point. He rowed there across the Sound from the Bartow estate, which later he was instrumental in conveying to the city of New York for one of its largest parks. Mrs. Bartow's grandfather was a Mr. Prout of Washington, D. C. He gave the land on which Christ Church, Navy Yard, was built, and he gave to the U. S. Government the land of the original Navy Yard. Dr. Smith, Mrs. Bartow's father, an army surgeon, was stationed at a post in Florida, where was held as

a prisoner Dr. Mudd, who set Booth's broken leg in flight from Washington after assassinating President Lincoln. Dr. Mudd assisted Dr. Smith in his surgical work. After Dr. Smith's death, his widow and daughter interested themselves in procuring Dr. Mudd's release, as, ignorant of Booth's crime, he had done what any surgeon ought to have done."

\* \* \*

A very interesting experiment under the direction of the Rev. A. Vincent Bennett, Rector, was tried at Christ Church, Fitchburg, Mass., during Lent. Realizing the difficulty of young women nurses, training in Fitchburg hospitals to attend church services on Sunday, two special Holy Communion services were held during the month at 6 o'clock in the morning. Christ Church furnished the taxi cabs which conveyed the nurses to and from the service. These services conducted under the supervision of the Guild of St. Barnabas proved of great worth and the attendance was large.

\* \* \*

There is very curious contrast in the work which for many years has been done for the Church by Mrs. Samuel Salinas of Nopala, Mexico. With one hand she writes up-to-date reports for the Woman's Auxiliary of Mexico, of which she is president, and with the other she takes care of the primitive superstitious country people who bring their ills and injuries to the House of Hope, her little dispensary at Nopala.

One of her recent patients is a boy who first suffered from exposure while watching the crops on cold nights and then, falling ill, was believed to be bewitched and was treated by an ignorant woman, "to

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heal the witchcraft." The result was a serious infection, and only by three months of patient care was Mrs. Salinas able to save him.

\* \* \*

St. John's University and Middle School re-opened for the second semester of the present academic year on February 9th with a total enrollment of 512. During the China New Year holidays Dr. Pott addressed a letter to the parents of all present and prospective students, reminding them of the fact that St. John's is a Christian institution and proposes to give Christian instruction to the students in both the university and the middle school. The figures for the enrollment show that this statement had no deterring effect upon the return of students.

\* \* \*

A bequest of \$97,000 for the endowment of St. John's Hospital, Brooklyn, has just been paid to the Church Charity Foundation by the executors of the estate of the late Mrs. Florence N. Fithian, a member of St. Bartholomew's parish, Brooklyn.

\* \* \*

At St. Stephen's Chinese Mission, Manila, the material prepared by the National Department of Religious Education for use in connection with the Children's Lenten Offering was translated into the Amoy dialect, so the Chinese children shared in the use of stories, services and posters which were used in the United States.

\* \* \*

A piece of English oak which had been part of one of the roof beams in a tower of Lincoln Cathedral since 1092 has been made into a cross, which Judge James Ross, chancellor of the Philippines, has presented to Bishop Mosher. More than eight centuries old, this piece of wood was in its place in the English Cathedral when the discovery of America was almost as far in the future as it now is in the past.

\* \* \*

Bishop Sumner spent the week of April 7th at the Oregon State College, Corvallis, where he delivered a series of addresses to the students, and met those personally who desired to see him. He devoted a similar period to the University of Oregon, at Eugene, in the month of February. This is the seventeenth year the Bishop has made these visits, which are arranged for by the presidents of the institutions, and highly appreciated by both faculty and students.

\* \* \*

A very small boy is serving as acolyte, in a middle western parish, to his great delight. He used to have a wicked habit of swearing, and he wanted so much to be allowed to

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serve at the altar that they told him he might do so only if he stopped swearing, and the moment he swore again he would have to stop being an acolyte. It worked very well.

The other day his still smaller sister stubbed her toe on the stairs and said something bad, and the little boy was shocked. "Isn't it awful, Mother? Just as I've got over it, she's caught it."

\* \* \*

A farewell reception was given the Rev. Rankin Barnes by the clericus of the diocese of Los Angeles on April 6th. He took up his work at the Church Missions House last week.

\* \* \*

The Rev. Leslie E. Learned, Pasadena, has sailed for an extended European trip.

\* \* \*

A portrait of Bishop Cheshire was presented to St. Mary's School, Raleigh, by many friends of the bishop and of the school. It was presented by Bishop Darst, accepted by Bishop Penick, with the venerable Bishop Cheshire present to pronounce the benediction.

\* \* \*

A conference of leaders of the Brotherhood of St. Andrew and others interested in work with the young men of the Church will be

held at Strath Haven Inn, Swarthmore, Pa. for four days, beginning Sunday, May 3rd. The purpose of the conference is to make an intensive study of the program, policies, and plans of the Brotherhood in the light of present needs of the Church and the interests of youth to-day. According to general secretary, Leon C. Palmer, it is hoped that without departing from the basic principles of the Brotherhood of St. Andrew, there may come out of this conference such a reinterpretation and enlarged construction of the Brotherhood's objectives as will make it challenge the attention and enthusiastic activity of the young men of to-day.

The personnel of the conference will be about equally divided between those who are at present active leaders in the Brotherhood and those who, while representatives of the Church and of the viewpoint of youth, are not officially connected with the Brotherhood organization and can therefore bring a fresh point of view.

\* \* \*

Sewanee Conference this year is from July 30th to August 13th for the elders and from the 13th to the 27th for the youngsters. Bishop Penick of North Carolina is the dean

of the adult division with the Rev. Moultrie Guerry, chaplain of the University of the South, as his assistant. Bishop Juhan of Florida is the dean of the young people's division, assisted by the Rev. Brooke Stabler. Headliners on the faculty are Bishop McDowell, Bishop Mikell, Bishop Penick, Dr. John W. Wood and Mr. Leon C. Palmer. There is also to be a course on the question of unemployment, given by Mr. Spencer Miller.

\* \* \*

So far this year 109 persons have been confirmed at St. Paul's, Baltimore. There were over 1200 communicants Easter at the church and chapel, the largest aggregate in the history of this historic parish.

\* \* \*

With replies of acceptance as members of the faculty from such outstanding men as Bishop Johnson of Colorado, Dean Beal of the cathedral in Los Angeles, Cannon Graves of San Joaquin, and Archdeacon Thomas of Eastern Oregon, together with Miss Edna Eastwood from National Headquarters, plans for the third summer school of the district of Nevada are going forward. Announcement of other members of the faculty are expected shortly.

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joined with the District of Nevada in a small way last year, expects to have a larger share in the life of the School this year.

\* \* \*

The convention of the diocese of Massachusetts was held on Wednesday of this week, opening the evening before with a great service in Trinity Church, when Bishop Sherrill presented his first report as bishop of the diocese and Bishop Babcock spoke on the missionary work of the Church. The various organizations of the diocese were in the procession, with the clergy.

\* \* \*

The Rev. Malcolm Peart, Groveton, N. H., has accepted a call to be the rector at Rochester, N. H.

\* \* \*

At the annual dinner in London of the Parliamentary Lay Preachers Association, Arthur Henderson, the foreign minister, was present. Among the forty who dined together were representatives from different denominations and parties. Mr. Henderson made the deepest impression by his account of the way in which his preaching in the villages of England had prepared him for his present post of international importance. When he went first to the Foreign Office critics were found to prophesy his failure. "But he told his audience," so Sidney Berry remarks, "that those omniscient critics overlooked the fact that he had been prepared by being steeped in the principles of Christianity, the spiritual background of all true internationalism, and by his work in connection with the Labor International."

\* \* \*

A new religious experiment, which brings to mind strongly Gandhi's principle of soul force, has been started by a Japanese named Nishida, in Kioto. "It is an experiment in love and service," says Alice E. Gwinn of the American Board, a teacher in the Doshisha. "The thought seems to be to put into actual practice the power of love, and to live a life of service." It is very evident that the founder has been greatly influenced by Christianity. He has a small worship hall with prayer rooms, some of which contain Buddhist symbols. The central altar, however, has no symbol, but is placed before an open window which looks out upon a bit of beautiful landscape. It is intended as a prayer room for those of any faith. The followers of Mr. Nishida, says Miss Gwinn, work for their meals and car fare, believing that the "laborer is worthy of his hire," and ask no more than living expenses. They raise all of the food they can, and work at some trade in a little community of

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their own. At the time of the dedication of the worship building above mentioned, an interesting allegorical play was given.

Young men carrying swords and representing "Materialism" fought with others in white robes representing "spiritual forces." At first the sword carriers won. Then Nishida's followers appeared. They were taunted and urged, but they refused to fight. Approached menacingly by the sword carriers, they walked away, and finally stood facing their enemy calmly, refusing to retreat further. Before their steady front the swordsmen fell away. The judge then pronounced a verdict saying that ordinarily even spiritual forces have depended more or less on physical forces, and been afraid to suffer for what they teach, but that the power of love conquers all.

\* \* \*

No one can speak upon religion at Oxford with more authority than the Vicar of St. Mary's, Rev. F. R. Barry, who has won a remarkable influence in the university. He declares that the worst thing that has ever befallen Oxford is that it has become "copy" for the press. All kinds of false impressions are abroad. Slick generalizations are fatal; and the only thing which can be said to be certainly untrue is the judgment which seems to fascinate the elderly, that Oxford is without morals and without religion. This is certainly false. Mr. Barry believes that the great majority of undergraduates have "wider interests and better standards than Oxford has known for a good many years." "Those who say that the present generation has abandoned vital interest in religion know nothing about this generation." At the present time men will discuss religion for hours. "The whole orientation is changing." And if it is true that the post-war generation is thinking out its problems afresh, and asking "How can we know what is meant by goodness?" it is entirely baseless to say that Oxford is "immoral." As a matter of fact, Mr. Barry declares that "If the religious teachers know their business we may be in sight of a Christian renaissance."

\* \* \*

The Evergreen Conferences (Colorado) are to be held from August 3rd to the 14th and from the 17th to the 28th. The leaders: the Rev. C. Rankin Barnes, assistant secretary of the department of social services; Miss Elizabeth Baker, field secretary of the Woman's Auxiliary; Miss Vera Noyes, director of religious education at the Cathedral at Garden City, Long Island; Miss Mabel Lee Cooper of the department of religious education; the Rev.

Austin Pardue of Sioux City, Iowa, and the Rev. C. W. Douglas of Peekskill, N. Y. Following the conferences there is to be a retreat for laymen, lasting over a week-end, with a retreat for the clergy from

September 7th to the 11th with Bishop Booth of Vermont as the leader. There is to be a retreat for women on the same dates. Sandwiched in between these retreats is the conference for young people.

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Church School: 9:45 A. M.

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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.

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Weekdays:—8:00 A. M.

### Gethsemane, Minneapolis

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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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