

The **WITNESS**

CHICAGO, ILL., MAY 7, 1931

CHURCH GOING

by

F. L. FLINCHBAUGH

CHURCH-going and the worship of God every Sunday in His Church are obligations not only to God, but more directly obligations we owe to one another. The public worship of the congregation is helped or hindered in the measure in which each of us contributes to the creation of an atmosphere from Sunday to Sunday surcharged with love and loyalty, devotion and inspiration. Our brethren are dependent upon us for this atmosphere, the clergyman is helpless without it, and is shorn of all his power without the loyal witness of the members of the Church to the reality of the truth he proclaims.

MESSAGE OF THE WEEK

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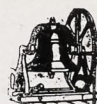
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OUR CRIME RECORD

By

BISHOP JOHNSON

FIVE years ago England lead the world in the number of her criminals and the insecurity of life and property. At that time the United States was the most law abiding country in the world. Today England is the freest from crime of any nation and the United States the most prolific in criminals. In 1770 the English law provided the death penalty for one hundred and sixty felonies. At the end of every court term, Henry Fielding said: "They go in batches of ten, fifteen or twenty to the gallows; laughing boys, women with children at their breasts; highwaymen, men and women, drunk, cursing or praying," and yet it was not safe to venture out after dark or to arrive in the evening at a country inn. Today all this is changed in England. Why?

The cause of the situation in 1770 was that the laws were so cruel that judges, juries and the public generally conspired to convict as few as possible. It was a revolt against the cruelty of the law which manifested itself in taking advantage of every technicality by which the prisoner could be released. Today England is moderate in her punishments but they are sure, they are swift and they are inexorable.

Note the difference today in the United States and in England. In 1926 there were only sixteen murders in all of London while in New York City in 1924 there were 1094 homicides and eleven convictions for murder in the first degree. Who and what is responsible for the difference in killings? It may be summed up as in Judge Kavanaugh's book, "The Criminal and His Allies:" "The juries of the United States show themselves very merciful to murderers; they are pretty cruel to the innocent victims of murderers. The British courts are rather hard on assassins." There are several reasons for this discrepancy between the two nations. In 1850 England found relief. Parliament, excluding lawyers from the commission, cut out the tedious

technicalities of the law in the direction of a swift trial and a verdict upon the facts of the case in the interests of the punishment of the guilty, regardless of precedents. When England freed itself from penalties which were excessive in proportion to the crime; from tedious and expensive delays which were profitable to the counsel but injurious to justice; and from a sentimental consideration of the criminal instead of the victims, then she prevented crime by making it exceedingly dangerous. We on the other hand forment crime by a system which does not convict one murderer in ten, and of those convicted does not mete out the sentence as given by the court.

THERE are four conditions which are accessories to every murder committed in this country for which we all must share in the responsibility. I would place first of all a public sentiment which has theorized the guilt out of sin. We question as a nation that the wages of sin is death and look upon the sinner as a child of misfortune rather than as a calloused cruel beast who puts his own lusts first and the misery which he causes others in a subordinate place. The sensual murderer who kills a breadwinner or robs an old woman of her life's savings is a dangerous beast who ought to be put permanently in a cage. We are paying the penalty of our cynicism as to righteousness.

Next we have a legal system built up in England to escape from the consequences of over-severe punishments. We now have used the same technicalities to encourage crime and so to develop the criminal. The fact that a murderer has about one chance in twenty of being hanged, or even imprisoned for life, makes murder a habit.

Then the fact that the Volstead act, however much it may have benefitted some, has resulted in the financing of crime as it has never been financed before, makes

it far more difficult to maintain honest officials and to punish criminals who are protected.

Today it is far easier for our police officials to descend to the level of the criminal than it is for them to raise the criminal to their level.

And fourth the mawkish sentimentality of the well intentioned toward the criminal who is caught and receives the punishment he so richly deserves. One could almost imagine that committing crime was a way to fame and consideration at the hands of a benevolent public. Of course the innocent should be protected, but surely the innocent victims of future murderers need protection as well.

When we have made murder easy we have become an accessory to the next brute who shoots his victim be-

cause he knows that the chances of immunity are in his favor.

England has changed from a crime ridden country to one in which jails are nearly empty. We go on filling up our jails with the friendless and endangering the lives of the innocent. The prison does not exist primarily for the reform of the malicious but for the safety of the innocent. We have increased our percentage of homicides from 2.1 per 100,000 in 1900 to 8.5 per 100,000 in 1924, as compared with Italy which had 4.9 per 100,000 and England which had .6 per 100,000 in 1923.

"Deliver us from blood guiltiness O Lord" for surely the blood of those slain through our deficiencies is upon the heads of us all.

RUSSIA AND CHRISTIANITY

A Church Congress Paper

By

WILLIAM B. SPOFFORD

IN DISCUSSING the Russian experiment the subject may be approached either by relating their accomplishments and objectives, or by parading the methods that have been used in accomplishing their aims. Exponents stress the former and say little of the methods; critics, on the other hand, are apt to have a great deal to say of Russian methods, and not so much about accomplishments. The subject this evening has been limited to objectives. Yet first off let me say that the methods being used by communists to accomplish their ends may be creating evils as great as those they are attempting to correct. In their so-called "period of preparation" they practice the doctrine that the end justifies the means. Their loyalty is solely to the dogmas of communism and they feel justified in doing anything that may hasten their goal. Following this period of preparation is the seizure of the state by a well disciplined and determined minority, the dictatorship of the proletariat is established, and all counter-revolutionary activities are crushed with a ruthless terror. Knowing neither compassion nor remorse they terrorize their opponents into complete submission. There is a dangerous centralization of power; there is a regimentation of all life; there is a denial of civil liberties, won for us by our ancestors through years of struggle.

One might elaborate on this aspect of the Russian experiment, and make out a bad case for it, at least from a Christian point of view. Yet in doing so one has to guard against self-righteousness.

At the very moment in West Virginia, mine workers, attempting a form a labor organization of their own, are being ruthlessly crushed; their constitutional liber-

ties are being denied and a terror, instituted by the operators with the aid of the state, is in full sway. In Danville, Virginia, this past winter I saw the state used by mill owners to crush starving workers. In Marion, N. C., the winter before, drunken sheriffs massacred workers whose only offense was their protest against a work-week of from sixty to as high as seventy-two hours, at a wage which certainly did not average over ten dollars a week. In Lawrence, Massachusetts, all civil liberties have been denied the workers and a reign of terror has been instituted which seems to me quite equal to anything we have in Russia, particularly when we take into consideration the traditions of both countries. Terrorism here does not justify terrorism there. On the other hand, it should prompt us to be humble in our criticism.

However, the question this evening is not that of methods but of objectives. Are there social objectives in the Russian Experiment which Christians must accept?

IN 1920 and again in 1930 the Lambeth Conference issued the following pronouncement, which has been reiterated by our General Conventions:

"An outstanding and pressing duty of the Church is to convince its members of the necessity of nothing less than a fundamental change in the spirit and working of our economic life. This change can only be effected by accepting as the basis of industrial relations, the principles of co-operation in service for the common good in place of unrestricted competition for private or sectional

advantage. All Christian people ought to take an active part in bringing about this change, by which alone we can hope to remove class dissensions and resolve industrial discords."

Calling upon Christians to take an active part in effecting a fundamental change in the spirit and working of our industrial life; asking us to work for a society the basis of which will be co-operation for the common good in place of unrestricted competition for private advantage, is revolutionary doctrine. There are men and women languishing in jails in this country for advocating far less. After all we are a lot of eminently respectable people who are hardly expected to act upon our own convictions. Thus, apparently, reason the leaders of our super-patriotic societies who have allowed such resolutions to go unchallenged. And one is forced to admit that they are on the whole correct. One finds mighty few Christians listed as dangerous citizens by the Daughters of the American Revolution in spite of the fact that it was eleven years ago that the leaders of the Anglican Churches asked us to work for this revolutionary change. The fact that so few of us are in trouble is hardly a compliment either to our sincerity or to our courage.

We are committed to an economic and industrial order based upon co-operation for the common good. Our present capitalistic order is based upon unrestricted competition for private advantage. Capitalism has given us much. Engineers, working for private capital, have created an industrial order in which we can produce in a short time and without great effort, all that man needs for his economic well-being. Yet it is apparent that capitalism has about run its course and is now being superseded by another industrial order. A system based upon thoroughgoing individualism and the profit motive can be made to work only so long as there is room for expansion. First, internal expansion and foreign markets kept our machines going. But we are rapidly coming to an end of that. Foreign markets have been increasingly absorbed by competing capitalistic nations, the competition becoming so keen at times that warfare was the inevitable result. With the falling off of foreign markets we developed the ingenious installment buying plan, whereby our citizens put themselves in hock—taking goods today with the promise to pay in the future. Obviously, there was a limit to that. The bubble broke with a loud bang in the fall of 1929. Our wise men profess to be ignorant as to the cause of the smash. Instead they have been trying to piece the bubble together again, while the song writers are banging out "Happy Days Are Here Again," and "Smile, Darn You, Smile," to encourage the millions on the bread lines.

The reason for the smash, as our Church leaders have told us repeatedly, is that our capitalistic system is based upon unrestricted competition for private gain. The workers cannot consume what they produce because they are not paid in wages the equivalent of what they produce, the rest going to those who own the means of production. This surplus cannot be consumed by those who own it. The one per cent of the population that

receives 20% of the income, or the ten per cent that receive 40% of the income cannot consume this wealth. It is surplus goods which must be sold. Where and to whom? Foreign markets are not what they were. It is too dangerous to extend credit through installment selling. There is but one thing to do. Close the mills. Shut down the mines. Before we produce more wealth we must use what we have. So the worker is laid off. His wages stop. There is no way whereby he can secure even enough of this great surplus to keep himself alive, except through what we call charity. And we have the present day picture of families starving because too much food has been produced; people naked because our machines have turned out too much cloth; cold because our mines have given us too much coal. All over the world are starving workers unable to buy goods. Beside them are mountains of goods which somehow or other must be used up before we can get going again—before putting the worker back on his job to earn wages with which to buy.

It is not only unchristian. It is thoroughly irrational and stupid. And because it is irrational and stupid it is being changed. The new industrial order, as our Church leaders have repeatedly told us must be based upon the principle of cooperation in service for the common good in place of unrestricted competition for private advantage.

IN THE last analysis it is just that that is being worked out in that great experiment which we call Soviet Russia. Here is a country with a population of 160,000,000 people, living in an area that is nearly one-sixth of the habitable land area of the earth, believing that cooperation for common service can be substituted for private profit as the motive of industrial life. They are out to end the exploitation of men by men, to end the domination of capitalism, to make war impossible, to transform the world into a cooperative commonwealth and bring about real human brotherhood and freedom.

A few years ago we were reminded daily by newspapers and magazine articles that it was a fantastic scheme, that no motive could possibly be substituted for that of profit, and when one did say rather meekly that cooperation for the common good might possibly serve as a sufficient motive one was greeted with loud guffaws. Yet these same people who less than a decade ago were "laughing Russia off" today are opposing it not for its failure but for its success. A higher motive has come into play in Russia and it has aroused the slow thinking and lazy Slav into a giant who is astonishing the world by his achievements. He has grasped the idea—what seems to me to be an essentially Christian idea—that he it is who is to create a world of peace and brotherhood, a world in which there will be equality of opportunity for everyone. So in a few short years he has changed a considerable portion of the globe. Peasants, who until recently worked with the most antiquated of all implements, are rapidly being organized into collectives and giant state farms. There with modern machinery they are producing, or will pro-

duce, large crops which mean an increase of personal comforts and a higher standard of living, with an opportunity for education and social life that was formerly denied. In the industrial field, under this experiment of a united cooperative and socialized order production has advanced almost miraculously in a decade, and that without foreign loans, denied Russia, and in the face of a worldwide depression. There the State Planning Commission, as Sherwood Eddy says in his "The Challenge of Russia" "aims at a goal of the maximum production of necessities and plain comforts, by a minimum of human effort, while seeking first the human factor of the health, safety, education, cultural development and optimum working conditions for all who labor." They have assigned themselves the gigantic task of creating a great industrial nation in five years—changing one of the most backward industrially into one of the most progressive. And they have released powers in man, by substituting motives that the capitalistic system seems unable to tap, which is bringing about this accomplishment. Yet the hours of labor have been reduced to eight or seven and even six a day, with one day rest in five. There is no unemployment, rather quite the reverse. And there is unemployment insurance to take care of any such emergency; old age insurance; vacations with full pay; sickness and accident insurance; no work but full pay for women workers eight weeks before and eight weeks following childbirth or four weeks if office workers with additional help for mothers during nursing periods.

ILLITERACY is rapidly being wiped out and an educational and cultural system is being created which Professor John Dewey speaks of as "an experiment by all means the most interesting one going on upon our globe."

There are great red clubs in the villages, night clubs and classes, with practically all of them under volunteer teachers who are throwing themselves into this work with a passion and devotion that makes our comfortable Christianity of the 20th century seem pretty tame by comparison. Their moving pictures are educational, and their radio programs are planned solely with the educational needs of the people in mind. We attend the movies, to quote a current moving picture advertisement, to see "three sex-appealing mademoiselles, so hot they sizzle," though I must admit that the promise of the advertising is frequently not fulfilled; and our radio programs are planned, not to bring learning and culture to our homes, as they are in Russia, but to persuade us to smoke cigarettes that are treated with ultra-violet rays and to eat cereals that are shot from guns.

New schools are being built throughout Russia, including trade and technical schools, and there has been a vast increase in the number of books, pamphlets and newspapers published since the rule of the Czar.

Not only is the mind being ministered to but the body as well. There are state day nurseries; there are night rest houses for working men; great estates have been transformed into vacation homes and sanatoria for

the workers; there has been a rapid multiplication of doctors and nurses; hygiene and sanitation is being taught throughout the country by means of radio, movie, schools and pamphlets. Studies are being made as to the effect of different kinds of occupations upon the health of the workers, particularly women, and mothers are being given instruction in the clinics on the care of children, with the result that the death rate of infants under one year of age has been cut in half in the last eight years.

As for the relationship between men and women in Russia, Sherwood Eddy says: "Sex is considered a wholesome thing but not an all-absorbing object in life. Russians are, as a rule, a vital, simple, unrepressed and uninhibited people. They are often amoral rather than immoral. There is an absence of sex suggestiveness in Russian life, literature and cinema. Sex intrigue is never the open or hidden lure in any motion picture. Not only would it be indignantly denounced but the people do not demand it. Sex is not taboo but it is brought out rationally and critically into the open light of day. The result is probably a more natural and equal relation between the sexes in Russia than in any other country in the world." The penal system is not vindictive but redemptive. There the one who sins against society, at least insofar as the workers are concerned, comprising nine-tenths of the population, is not a criminal but a brother who is the victim of ignorance, poverty and injustice and everything is done to make him a useful citizen. Certainly there is something here for us to think about with our San Quentins and Joliet and our Big Houses. Again, race prejudice and discrimination are opposed both by education and by law so that one recent observer remarks, "Freedom from race prejudice is probably greater in Russia than in any other country of mixed population in the world."

AT WHAT sacrifices of cherished rights these objectives are being attained is, as I first pointed out, not the subject under discussion. My contention is that this effort to create a social order based upon cooperation for the common good is, as far as its social objectives are concerned, essentially Christian if we are to take seriously the pronouncements of Lambeth Conferences and General Conventions. Soviet Russia seeks a social order based on cooperation; seeks a classless society and fellowship. So does the Christian Church—at least on paper. Soviet Russia believes in social service, in caring for the weak, in social justice and condemns unshared riches and selfishness. So does the Church. Russia has done something about it. Russia believes in personal sacrifice and loyalty to its cause. She is getting it. The Church, too, believes in personal sacrifice and absolute loyalty, yet the devotion of these Russian communists—atheists, if you will—to their cause brings us to shame and humiliation.

Apparently, Christian people are not quite clear as to the cause they are to support. As a result there is little personal sacrifice. I suppose we will all agree that the purpose of the Church should be the purpose of our Lord. He came to establish God's Kingdom;

"Thy Kingdom Come on Earth as it is in Heaven." And He gave us principles to guide us in the establishment of this Kingdom; the sacredness of personality; a life of fellowship among all men everywhere, living a life of brotherhood because we recognize the Fatherhood of God. And again service to our fellows as the motive of our endeavors, "the service that is perfect freedom." I believe that if we sufficiently understood the teachings of the Church we, too, would be on fire for a new social order no less revolutionary than the new Russian state. Only we would be doing it for love of the brethren rather than because of our hatred for the exploiters. Our weapons would be love, moral suasion and faith, rather than hatred, force and the terror. Communists tell us that all of this reliance on the power of love is day-dreaming, that the world is not made that way, that the only way to create a world of peace and brotherhood is through a dictatorship that frankly depends upon force and the terror. The essential difference between Christianity and communism is not in objectives. Our social objectives, as far as I can see, are the same. But their weapons are hatred, fear and violence. Hate your enemies, overcome evil with evil. There is another principle: "Love your enemies, overcome evil with good." I believe that this Christian principle is powerful enough to create a world of love and peace and brotherhood, once believed. More, I believe it is the most revolutionary force in life. And I am sure it is for us to tackle the job at whatever cost to our institutions, our budgets, ourselves. We have got to make Christianity again unpopular. We have got to shuffle off our middle class respectability which we must recognize not as a virtue but as a flabby condition, the result of compromising with the world. We must believe in the Gospel of Jesus Christ, in all its personal and social implications, act accordingly and take the consequences. If we do this we can be a mighty force in creating a social and industrial order based upon peace, brotherhood and justice. A new social order based upon the principles of cooperation is, I believe, desirable and inevitable. If we as Christians refuse to aid in creating this new order because it is the intelligent thing to do, let alone Christian, then I believe others, motivated by principles far removed from ours, will force a new order upon us, with the loss of rights and values that have been won through painful struggles through the centuries. If we refuse to share in love we will be forced to share in hate.

Let's Know

By

BISHOP WILSON

CHAIN-PRAYERS

IN THE old Roman paganism of pre-Christian days, the supremely important thing was to pick out the right god and approach him or her with the correct

ritual. Nothing else mattered. There were different gods for all the various interests of human life and if a petition was offered to the wrong one, the whole effort was in vain. In case of uncertainty the worshipper would call two or three gods to be sure of no mistake. Each one had his own ritual and it was of the utmost importance that his proper style and title should be used by the suppliant. If a worshipper should slip up on a word or two, he must begin all over again. As Dr. Menzies has expressed it—"there is no great religion in which ritual is so much, doctrine and enthusiasm so little." It was even considered perfectly proper to deceive the gods so long as one conformed carefully to the specified procedure. Nothing could be more mechanical and lifeless. It is no wonder the system cracked under the pressure of the warm reality of Christian devotion.

In Tibet they have an institution known as the prayer-wheel. The more often a prayer is said, the more good it is supposed to accomplish. People cannot say them fast enough so they have a way of writing them on small pieces of paper, packing the papers in holes in the rim of a wheel, and then turning the wheel rapidly by a handle. Every revolution counts as a saying of the prayer. I read somewhere that one ingenious Tibetan had rigged up an electric motor to turn the wheels and now the process can go on day and night with a minimum of effort. Sometimes they write the prayers on flags. Every time the flag flaps, the prayer is counted. On a good windy day a great deal of such worshipping can be done. It all seems strange and childish to the Christian.

But what shall we say about the chain-prayer? I have not seen one of them for a long time but, just recently, the old pest reappeared. The prayer consists of a perfectly good petition, "God, I implore you to bless all mankind." The notice explains that it was started by an American officer and should go three times around the world. Each recipient is to make nine copies and send them on to nine friends who are to repeat the process. If you break the chain, you will suffer misfortune. One the eighth day after mailing your copies you will be rewarded by some happy event. On the eighth day after breaking the chain, you will be properly punished. For example, one obedient individual won the first prize in a national lottery on the eighth day while a disobedient man admits that on the eighth day after refusing to continue the chain his business was ruined.

What would these chainers have us do—go back to Roman paganism or reduce the Christian religion to the level of Tibetan mechanics? What a travesty! Pray to God on a typewriter nine times and you will win a lottery prize. Rattle off a few petitions and God will give you a nice red lollypop. Why can't we be our age? That sort of thing was dead and buried two thousand years ago. How can intelligent people do such things without blushing in mortification as they hear Christ speak—"they that worship God must worship Him in spirit and in truth."

NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

HUNDREDS of Church people, perhaps the largest number ever to attend a Church Congress, were in session in Christ Church Parish House, Cincinnati, from April 28 through May first. All sorts were there, Catholic, Evangelical and Liberal, grabbing with questions over which they differed with gusto, in a spirit of comradeship and jolly good humor. The papers were top-notch, the discussion from the floor was under par if you are using a golf term and way over par if you are using stock market lingo. But the outstanding accomplishment of the congress was the remarkable spirit which characterized all of the sessions, with one possible exception, and the fellowship which was so contagious that the highest of the high and the lowest of the low were inviting each other to dinners and, what's more, having the invitations accepted. In other words the genius of the Church for holding within the one Household those of marked differences of opinion, a characteristic so difficult for our denominational brothers to understand, was everywhere manifested.

The hosts of the Congress were the Rt. Rev. Henry Hobson, Bishop coadjuter of the diocese, and the Rev. Frank Nelson, rector of Christ Church. They did a characteristically good job, as did the Rev. Howard Robbins as chairman, and the Rev. H. Abye Prichard as secretary. It was a grand and highly successful party in every way.

Now for the sessions. The first was on "Christians and the New Morality" with the Rev. Granville M. Williams, rector of St. Mary the Virgin, New York, and the Rev. Raymond Cunningham of Trinity, Hartford. Said Father Williams:

"Christians, because of their fundamental religious and ethical views, because of their vision about God, about the world and of man, because of their views about Jesus Christ, because of their philosophy of the Cross cannot come to terms with the new morality."

He analyzed the teaching of Bertrand Russell, champion of the new morality and condemned it.

"The basis of the Christian teaching about the wrongness of indiscriminate sex relationships," he declared, "is not that sex is in itself wicked or impure, but the conviction that the body of a Christian is the temple of the Holy Spirit."

In regard to the questions of marriage and divorce he suggested the



BISHOP ABBOTT
Wants Bishops to Move

separation of civil and religious marriages so that only those who are sincerely devoted to the ideal set forth by Christ would in the future be united by the Church.

Mr. Cunningham dealt with the question on a somewhat broader basis, not limiting himself to sexual morality.

"Morality is by no means confined to sex. The Christian must recognize in new morality not a new movement apart from the churches, but a surging up of intelligence and honesty in all thinking socially-minded people. It is an attempt truthfully to clarify issues that are piling up faster than the human intelligence can assimilate. The Christian must face his fellowmen with an assured conviction that he is responsible for being a courageous thinker and experimenter, unafraid that truth and experience will shake the fact of a high ethic of God and man. He must interest himself in the modern problems of social living, educational, economic, political, eugenic problems with an open mind.

"Christian morality is inseparable from the new morality, for both should emphasize the forgetting of those things that are behind, except as they are valuable guide posts and

material for future building and the pressing forward to the mark of the high calling in Christ Jesus, the ideal society of the future where each man strives for all men to the utmost development of his spiritual capacity for good will. Christian morality lays down no rules and regulations, but insists on binding principles of unselfish experiment with the good of society in mind rather than the immediate good of the individual."

Following these two able papers there were spirited speeches from the floor, with the Rev. H. L. Cawthorne of Chicago urging that the Church take its lead on a subject like birth control from the medical profession; the Rev. D. H. Dunphy of Nashotah deploring the granting of concessions on questions of morality and a lively speech by the Rev. Norman Guthrie of New York, who said that Jesus left every question open and that we should do the same.

THE CLERGY

The second session was on "Do We Make the Best Use of the Clergy," with the Rev. Alexander Cummins, in characteristic fashion throwing the hooks into bishops and apparently having a bully time in doing it.

"The infection of the apostolic-succession illusion undoubtedly accounts for many of our inability to make the best use of our bishops. It is difficult to co-operate, consult with or advise an ecclesiastically convinced autocrat. If he thinks he is heavensent, he is apt to be arrogant, self-centered, unsympathetic. He is at the same time very responsive to flattery and amenable to wiles and pressure of sacerdotal caste."

His gibes at the Anglo-Catholic party and the alleged attempt to build up still further the powers of Episcopalian Bishops, on the part of Mr. Cummins, were met with scathing denunciations from Bishop Abbott of Lexington, on the present conditions within the church, the remedy for which, he said, was increased power for members of the House of Bishops.

He advocated stiffer requirements to eliminate from the ministry misfits, said that bishops should have the power to prevent men from being called as rectors, and also denounced the unwritten law of the Church which prevents bishops from going from one diocese to another.

Bitterness marked the words of Bishop Abbott in his closing statement when, pleading for this change in the unwritten law of the church making life tenure of office in one

diocese obligatory for a Bishop, he said:

"As Bishop of one diocese a man may eat out his heart and look forward to an easeful death as a blessed relief from an impossible situation; whereas the same man, as Bishop of another diocese, might find himself in his spiritual and administrative element, and pray eagerly for a prolongation of life to accomplish the congenial work that is set before him."

A PERSONAL GOD

"Science can throw no light on any idea of God. It is outside her province. It is high time that the church, the custodian of the spirit, should assert herself, declare her independence, and begin to do some work and thinking for herself in her own province of the spirit. The church is mortally afraid of science and feeds upon the crumbs that fall from the scientists' table.

So declared the Rev. Roland Cotton Smith, New York, in an address on "The Meaning of a Personal God in the Light of Science."

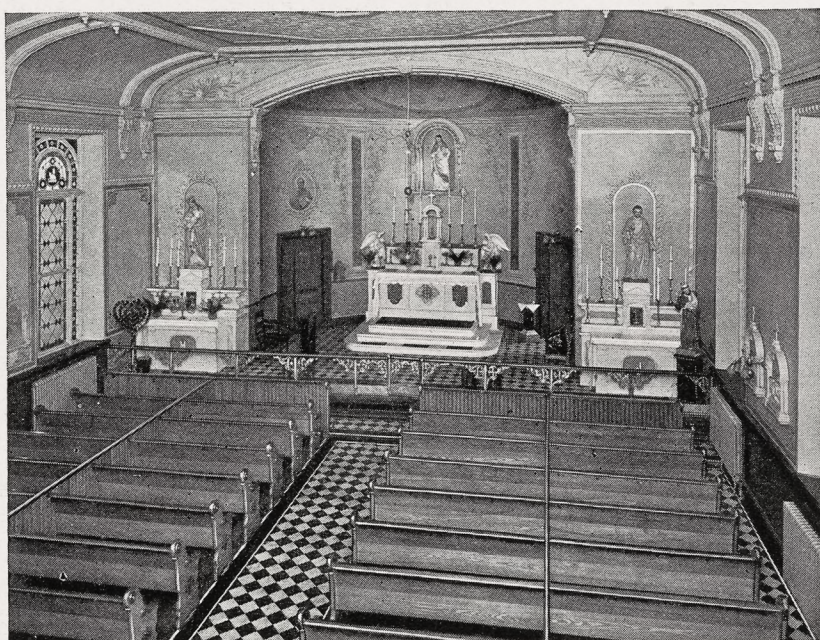
"The church today is in dire need of a spiritual laboratory," the Rev. Dr. Smith said. "This is no new thing. Theology always has grown out of the laboratory. This was the method of Jesus, and we must return to it if we are to build. We need an open mind to face the fact that we are among the ruins spiritually."

The speaker said there never had been, and never could be a necessary warfare between science and religion.

"Members of a family often fight, but they ought not, and do not have to. History shows that the warfare has been between the progressive in science and religion against the conservatives in religion and science."

"The church spends her time in talking of the reconciliation of science and religion, instead of making some spiritual contribution to that reconciliation. The reason the church can not stand up and declare her independence of the pseudo half-baked parlor scientists with their certain condescension and arrogance, is because the church is full of these pseudo half-baked parlor scientists with a tottering faith, pitifully feeding upon the crumbs from the scientists."

The Rev. D. A. McGregor of Western Seminary, declared that "the Christian faith holds that the proper attitude to the universe is to approach it in aspiration and in action expectantly; to dare to approach the universe, visible and invisible, without most highly personal faculties of love and longing for fellowship functioning and alert, and, in spite of frequent disappointment, to believe that love and aspiration find response in the very heart of reality."



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He predicted "a new science of religion, in which a scientific study of religion will seek to describe accurately what approach shall be made and what response man has received as he made this approach."

"There will come a new science of religion," he said, "a new science of God, a science which has cast away the last remnants of mechanistic or impersonal superstition, a science which acknowledges the reality of the personal life and the whole process of life, and which will study and seek to describe accurately the response of reality in experience to man's personal approach."

SOUTH INDIA

Bishop Cambell Gray of Northern Indiana, a member of the Lambeth Conference Committee on the South India scheme, led off with a scholarly paper on "The South India Scheme and the Historic Episcopate." He traced the history of the plan and quoted many official documents to support his claim that from the beginning the Anglican Church has insisted upon a recognition of the historic Episcopate. The second speaker was the Rev. Charles Sheerin of Richmond, who, in an exceedingly witty paper, said that we have everything in common with our Protestant brethren and little in common with the Greek and Russian churches. He insisted that the only ones making any sacrifice in the South India scheme were the denominational churches and certainly got it across to his listeners that we would hardly be playing the game if we allowed any insistence upon the episcopate to stand in the way of the experiment. As a matter of simple fact the historic episcopate was treated rather lightly at most of the sessions of the congress, it getting off to a bad start under the tutelage of Bishop Abbott and never quite recovering its poise and dignity.

Said Mr. Sheerin:

"The great spiritual forces of the world, loudest talkers of unity, find it most difficult to put union in a form acceptable to the various denominations. Despite a common Master and a common purpose, they waste effort and money. Business men ready to bury old differences wonder what has become of Christian love and charity.

"In the midst of this wondering comes a definite plan, the South India scheme. It unites three primitive types of Christianity, Congregational, Presbyterian and Episcopalian."

Under the South India scheme the churches would unite in common worship and all ministers would be ordained, after a certain period, in the Episcopal orders, he said. In-



REV. GEORGE THOMAS
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sistence on an historic episcopate has been one of the greatest causes of dissent among the three churches, he continued.

Mr. Sheerin said the sects had accepted a common Holy Scriptures, the Apostles' and Nicene Creeds, the two common sacraments, baptism and the Lord's supper, and differed only on the question of an historic episcopate.

Referring to the fears of the Anglo-Catholic wing that their conservative traditions would be endangered by a unified church, Mr. Sheerin expressed the opinion their problems would be the same as now, when they differ with liberals.

RUSSIA

The meeting on Thursday evening was devoted to the question: "Are there social objectives in the Russian experiment which Christians must accept?" The first speaker was the Rev. Lewis B. Whittemore of Grand Rapids. The second paper is published elsewhere in this paper merely because it was possible to secure an advance copy. The two speakers agreed however on all major points. There was lively discussion from the floor, with such radical opinions expressed that Mr. Charles Taft, son of the late William Howard Taft, was prompted to say that the meeting would have been raided by the police had it been held five years ago.

The large audience unquestionably agreed that radical social changes are desirable and that it is the job of the Church to help bring them about. The prize speech of the evening was by a seventy-five year old Churchwoman of Dayton, whom most everyone supposed was a member of the D.A.R. when she took the platform, but who by her witty address made it clear that she preferred the red of the workers to the blue of the ancestor worshippers.

HOSPITALS AND SCHOOLS

Many of the visitors left apparently on Thursday night for the attendance at the Friday sessions was considerably smaller. But the interest was no less keen. The morning session was devoted to the question: "What is the place of hospitals and schools in Christian missions?" The Rev. George Thomas, basing his remarks largely upon his own observations in the foreign mission fields, insisted that schools and hospitals have a large place in the scheme of things and that a missionary program would be impossible to imagine without them. The Rev. H. Adye Prichard on the other hand contended that this social service work was secondary.

Said he:

"When we hear of missionaries being recalled, of churches and chapels remaining unbuilt for lack of funds, we are compelled to ask whether the money spent for hospitals is not contrary to the true spirit of the mission of the church.

"There is grave doubt in some minds as to whether the Church, at its own costs, and therefore at the expense of other more definitely spiritual work, is not engaged in enterprises which the proper agency, such as the National Government, is too lazy or too impoverished to perform."

RELIGION IN THE HOME

The final session was on "How can religion be made vital in the modern home?" was dealt with scholarly and practically by the Rev. John W. Suter, Jr., executive secretary of the department of religious education and the Rev. Karl Block of St. Louis. It is hoped that one of these addresses may appear presently in this paper.

* * *

Count Alfred Niezychowski, second in command of the raider Crown Prinz Von Wilhelm during the war, and now an American citizen, was the speaker at the annual meeting of the Churchman's Club of Maryland, held on April 22nd. He spoke of his war experiences.

* * *

The Rev. Horace W. Stowell of Glenburn, diocese of Bethlehem, died

on April 23rd of pneumonia after an illness of just a week.

* * *

The beautiful new buildings at Christ Church, Winnetka, Illinois, were dedicated by Bishop Stewart last Sunday afternoon. Bishop Stewart in his address paid a glowing tribute to the rector, the Rev. E. Ashley Gerhard, and his parishioners for carrying forward during these times a building project which represents an expenditure of close to a half million dollars.

* * *

The Rev. F. S. Fleming of the Intercession, New York, was the speaker at the spring dinner meeting of the archdeaconry of New Haven, Connecticut, held on the 28th of April.

* * *

Bishop Cameron Mann of South Florida celebrated his eightieth birthday recently, receiving many telegrams and messages and tokens of affection.

* * *

The Young People's Fellowship of the diocese of Minnesota was held in Minneapolis on April 17th. The addresses were given by Bishop McElwain, Dean Hoag of Eau Claire, the Rev. Charles Scovil, student pastor of the university, the Rev. Earle Jewell of Red Wing and the Rev. E. Croft Gear of Minneapolis. The convention was largely attended.

* * *

Twenty-six men attended the conference at Bexley Hall, Gambier, Ohio, to consider the ministry, exclusive of the Kenyon College men. The conference, held May 1-3, was addressed by such notables as Bishop Paul Jones, Dr. John Rathbone Oliver, the Rev. Stephen Keeler, bishop coadjutor elect of Minnesota, the Rev. John Gass of Charleston, W. Va., Bishop Rogers of Ohio, Bishop Strider of West Virginia and the Rev. Arthur M. Berman, director of missionary education of the National Council.

* * *

Bishop Rogers of Ohio confirmed a class of 46 at Grace Church, Sandusky, Ohio, on April 26.

* * *

The Auxiliary of Western New York are celebrating their fiftieth anniversary this week with meetings in Rochester. Among the speakers are Bishop Ferris, Bishop Davis and Miss Helen Brent, sister of the late Bishop of the diocese.

* * *

The twenty-eighth bell in the carillon of the Washington Memorial Chapel at Valley Forge was dedicated on Sunday, April 19th. This bell is the gift of the State of Michigan, and is to be known as the Michigan

Bell. Eventually there will be forty-nine bells in the carillon, one from each state in the United States and an extra bell, the largest, which is known as the Washington's Birthday Bell. The Rev. W. Herbert Burk, rector and founder of the chapel, conducted the dedication service.

* * *

Mr. John Hay is a vestryman at Huntsville, Alabama. More than that he is the boss of the Sunday school. Also on every Friday he goes to a Church home for children in Scottsboro and spends the day with the children, telling the stories and reading the Bible.

* * *

On Aug. 27 - Sept. 3, for the first time in the history of the American Church, some five hundred boys and men will spend seven days together in an intensive course of training for personal service in the spread of Christ's Kingdom. This meeting will be held in Sewanee, Tennessee, in the buildings of the University of the South, and will constitute the triennial national convention of the Brotherhood of St. Andrew, but will be open to all men and boys of the Church.

This convention will be essentially a Summer School, devoted entirely

to Church work for and by men and boys, with especial reference to young men. There will be, in fact, two simultaneous conventions, one for boys and young men under 24, known as the Advance Division, and the other for men over 24, known as the Senior Division.

* * *

The diocese of Northern Indiana has lost one of her most beloved clergymen in the death of the Rev. Forest Johnston. He has been ill for more than a year and had undergone several operations. He had been the rector of the church at Marion for over eighteen years.

* * *

The annual conference of the Young People's Fellowship of the province of Washington met in Baltimore, May first to third. It opened with a banquet at which Bishop Helfenstein of Maryland was the speaker. There were about three hundred delegates present.

* * *

Professor Louis H. Pammell of Ames, Iowa, died suddenly on a train returning from California recently. In addition to being one of the leading botanists in the country he was prominent in the affairs of the Church. The fact that St. John's, the student church at Ames, is in the

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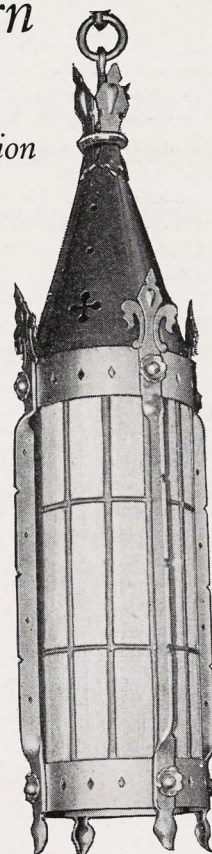
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flourishing condition that it is today was due in no small part to his loving care and loyalty. It is said of him that he never missed a service of the church without writing or telephoning the rector, the Rev. LeRoy Burroughs, explaining the cause of his absence. Mr. Burroughs writes: "It was a little courtesy, but think of a man of his age and prominence feeling it incumbent upon himself to give such an account of his doings. He was so eager not even to appear to be negligent of his duties."

* * *

The new Trinity Church, Janesville, Wisconsin, was opened just before Easter. The parish is a combination of two churches, Christ Church and Trinity Church, which were united by the Rev. Henry Willmann, the present rector of the parish. The second step was this new church, a very handsome building costing about one hundred thousand dollars — and best of all, the bills are paid. Next door to the fine church is a new rectory.

* * *

Bishop Reese of Georgia confirmed a class of fifteen at St. Paul's, Savannah, the First Sunday after Easter, and a class of eleven the Second Sunday at St. Paul's, Augusta, with a class of thirteen being confirmed in the evening at Christ Church, which is located in a mill district outside Augusta.

* * *

Captain Mountford, Church Army boss, and the Rev. Raymond A. Heron of Lawrence, Mass., are to be the speakers at the convention of the diocese of Maine, to be held at the Cathedral in Portland, May 19th and 20th.

* * *

The new parish house for St. John's, Bridgeport, was dedicated on April 27 by Bishop Brewster. It is a fine modern building, costing close to \$100,000, exclusive of a fine residence which is a part of it. The Rev. S. F. Sherman is the rector.

* * *

The Rev. Alfred C. Bussingham, rector of St. Peter's, Roanoke, Virginia, has resigned to accept the rectorship at Winner, South Dakota.

The Roanoke Times in an edition shortly after the announcement of his resignation, contained a very complimentary editorial on Mr. Bussingham and his relation to the City, and noted the fact that for some time he has been president of the Roanoke Welfare Council.

* * *

On the first of May the Church Pension Fund, together with its subsidiaries and affiliated corporations, moved to handsome new quarters on the 47th floor of the City Bank Farmers Trust Building, 20 Exchange

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Place, New York, which is a new building. The Fund, since its inception, has been located at 14 Wall Street, in the building of a trust company, but because of expansion on their part this move has been made necessary. The corporations involved in this change of address are the Church Pension Fund, The Church Life Insurance Corporation, The Church Hymnal Corporation, the Church Properties Fire Insurance Corporation, and the Church Finance Corporation. The address for the last two is now 22 William Street, in the same building, but with a different street entrance.

While on the subject a genial parson, who does business with these various corporations, is so pleased with them and the money they are saving him and his parish, that he asks why they do not start a corporation to insure parish and rector's automobiles. Good idea. How about it Mr. Sayre?

* * *

Bishop Binsted of the district of Tohoku is looking for a consecrated young man to devote his time to evangelistic work among students at Sendai. If interested write the Rev. A. B. Parson, 281 Fourth Avenue, New York City.

* * *

Like a chapter out of the old days of the Cathedral builders of medieval Europe, the Artists' Guild of Chicago is planning an extraordinary feat—one which has not been duplicated for centuries, if at all.

The Guild will meet for its monthly dinner May 21 in the stained-glass studio of Thomas A. O'Shaughnessy.

There, surrounded by sheaves and stacks of iridescent glass, they will feast, and while the dinner is being

served ten selected artists will paint on large sheets of paper a design for a stained glass mosaic window, consisting of from 800 to 1,000 separate pieces.

Immediately the craftsmen will cut the paper, lay it on fired glass, cut the glass, lead it, fit the pieces together, insert them into the frame, and by the time the dinner is over the window, 3 feet by 6 in height, will have been completed. It then will be presented to the Artists' Church.

To provide a place for it, the congregation of the Artists' Church—St. Stephen's, known as the Little Church at the End of the Road—is planning to build an extension of the present structure. Only members of the congregation will engage in the toil.

This will not be difficult, inasmuch as among the members are working people including practically every trade—bricklayers, plasterers, painters, roofers, steamfitters and hod carriers.

It is to this church that the Lotta Crabtree window, in memory of the famous actress, was sent by the executors of her estate.

The annual memorial service in honor of American artists who have died during the year was held on Sunday afternoon. The Musicians' Memorial is held on the first Sunday in June, and that for the poets on the Sunday nearest St. John Baptist's Day, which this year is June 21.

* * *

The Convocation of New River,

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diocese of Southwestern Virginia, held an interesting session April 20th and 21st at Blacksburg.

At the missionary service Tuesday evening, which closed the Convocation, the Rev. Edward W. Hughes gave a most interesting talk on the subject "Reminiscences of a Missionary in the Associate Missions Field." Mr. Hughes has been engaged for the past thirteen years in his work in the mountains of southwestern Virginia, and few people are better qualified to discuss the experiences of a missionary in that field, both in a serious and a humorous vein.

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were present at this Convocation, which represents twenty-two counties in the southern and western portions of the diocese.

* * *

A fine faculty has been lined up for the Blue Mountain Conference, held this year from June 29th to July 10th at Frederick, Maryland. There is the Rev. Walter Klein, who gave a most popular course on theology last year; the Rev. Percy C. Urban of the Berkeley Divinity School; the Rev. L. C. Lewis of Philadelphia; Miss Florence Newbold of the G. F. S.; the Rev. W. F. Shero of Greensboro, Pa.; the Rev. George Wood of Dallas, Texas; the Rev. R. C. Bat-chelder of Waterbury, Conn.; Bishop Casady of Oklahoma; the Rev. C. E. Snowden of Philadelphia; Miss Margaret Marston of the Woman's Auxiliary; Miss Mary S. Brisley of the Church Mission of Help; Dr. Jeffry Brackett of Boston; Miss Mildred Hewett of the department of religious education of the National Council; and Miss Jane Welte of Philadelphia.

* * *

The Chapel of the Mediator, Philadelphia, Rev. Granville Taylor, has presented a Lenten offering of over \$3600. This Sunday School has held second place in the whole Church in its Lenten offering for the past few years. Don't ask me who has been first—yes, go ahead if you want to know. I will find out before next week.

* * *

She was a member of a certain Virginia parish. She and her son each had a car. They didn't really need two cars, they just had 'em.

In the Every-Member Canvass a vestryman went to call one Sunday afternoon. Said she: "I suppose you've come for my Church pledge." Said he: "Yes, ma'am." Said she: "I've decided I can't afford to give as much as I have been giving, and I will have to reduce my pledge."

Said he: "My dear madam, do you realize that if you should cut out your pledge entirely you would save just one gallon of gas a week?"

Said she: "I hadn't thought of it just that way. Perhaps I had better double the pledge."

* * *

St. John's, St. Cloud, Minnesota, celebrated its 75th anniversary, with a two day celebration, April 12 and 13, ending with a dinner at which the guest of honor was Bishop Kemmerer of Duluth. Another speaker was Mr. Alvah Eastman.

He talked of Bishop Whipple and his contemporaries, Bishop Ireland, Phillips Brooks, Henry Ward Beecher and President Elliot of Harvard university. He called attention to the fact that the Episcopal church has

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given the United States eight presidents, stating that the Presidential range of the White Mountains near which he grew up might just as well be called the Episcopalian range with its peaks, Washington, Madison and Monroe.

The Rev. E. C. Biller is the rector of the parish.

* * *

A pageant depicting the progress of the American Negro since emancipation was capably presented last Thursday evening in the Brooklyn Academy of Music by a cast of some four hundred colored people from the eight colored congregations of Long Island under the general leadership of Archdeacon Boyd. Fifteen to eighteen hundred people were present. Bishop Stires spoke a commendatory and sympathetic foreword. Archdeacon Boyd, who has been a patient in St. John's Hospital, was present in a box, but unable to take any active direction of the production.

* * *

For the fifth consecutive year the school of religion of Vanderbilt University, Nashville, has sponsored a 12 day course in rural work and religion for ministers. The outstanding feature this year was the series of lectures by Dr. John R. Mott on The Present Challenge to the world mission of Christianity. Our Church was represented, under the leadership of the Rev. R. F. Blackford, by men from Alabama, East Carolina, Lexington, Louisiana, Mississippi, North Carolina, Oklahoma, South Florida, Southwestern Virginia and Tennessee. The Rev. David Covell, field secretary of the National Council, delivered the address at a fellowship banquet the closing evening.

* * *

At a special meeting of the steering committee of the Good Shepherd Hospital and Training School called by Bishop Darst, held at Christ Church, New Bern, N. C., April 16th, the Rev. W. R. Noe, executive secretary of the diocese, was unanimously chosen to fill the vacancy in the chairmanship caused by the removal from the diocese of the Rev. G. H. Madara. A complete review of the work done in the interest of the hospital was made. The hospital, an institution

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for Negroes, is being promoted by the diocese of East Carolina with the assistance of the Duke Endowment of the Carolinas, the Rosenwald Fund of Chicago and the Advance Work program of the diocese of Pennsyl-

vania. An interesting development at the meeting was the presentation by the new chairman of a plan to raise funds for the institution, which was received with warm enthusiasm by the committee.

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Church School: 9:45 A. M.

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Sundays: 8:00, 9:30 and 11:00 A. M.; 8:00 P. M.
Weekdays:—8:00 A. M.

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

St. Mark's, Milwaukee

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

St. James, Philadelphia

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

Trinity Cathedral, Cleveland

Dean Francis S. White, D.D.
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Daily: 8, 11 and 4.

Grace Church, Chicago

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Rev. Robert Holmes
1450 Indiana Ave.
Sundays: 8, 11:00 and 7:45.
(Summer Evensong, 3:30).

St. Paul's, Chicago

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