

The **WITNESS**

CHICAGO, ILL., NOVEMBER 5, 1931

TOO TIRED

by

BISHOP HUSTON

YOU are "too tired to go to church"! That's sheer nonsense. There isn't a place on the continent so restful as the church. You are going to lie around the house all day; in a hammock; loll in a big rocking chair; go to sleep over a book. Tell yourself honestly—did you ever see a loafer who didn't look tired all the time?

A group of laborers had worked all the morning digging a sewer excavation. They had eaten their dinners from the little tin pails and now they were "resting." Some of them were pitching quoits. They were workmen "resting." And sitting on the curbstone watching them—too lazy even to stand up and look up and out at them—were the loafers, who had been watching them work all the morning. These fellows were too tired even to join the games by which the workers rested themselves.

You have no need to loaf all day. An hour in church, an hour of the quiet, the sermon, the reading, the uplift which comes from the new channels into which your thoughts, your mind, is led, will rest you more physically, morally, intellectually, than all the day spent in trying to "rest."

MESSAGE OF THE WEEK

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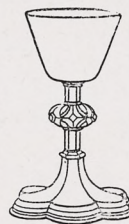
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WHY I AM A CHRISTIAN

By

DR. RICHARD C. CABOT

I WANT to tell why I care to call myself a Christian. By that I mean one who tries to see the world as Christ did and to act accordingly, one who tries to imitate a person rather than subscribe to any theories as to what He was or what He believed, to imitate as well as one can, seeing through His eyes. The richness of the personality of Christ is what has made Christianity survive in spite of all the differences of Christendom and in spite of our shortcomings in realizing what He was and meant. Our own shortcomings are so obvious I think they often hold back many people from wanting to call themselves Christians. Conscious virtue is one of the few things that we know is vice. Conscious superiority is inferiority. We do not like to claim anything that seems to put us above anyone else. But a man who is travelling towards any great work of nature, like the Canyon of Colorado, does not claim any honor or superiority in virtue of the fact that he is going to put himself in the presence of that great wonder. And so any of us who are on the road towards the Christian ideal, I think, need not be ashamed to say so.

Again we hesitate, some of us in modern times, in the light of science and philosophy, because we are dubious as to adherence to a person rather than a principle. In the light of science or philosophy some ideas, some beliefs or principles may seem a higher thing to tie oneself to than a person. But, as I see it, a principle is always a fragment of a person—a person is a source of principles and of so much more than principles, of heroic, creative power, compassion, adoration, energies that cannot be conveyed in an idea or a principle. Every great man I have ever known has been much greater than his principles, his books, his acts or his beliefs. Think of a single man, the greatest man (as I think) that is alive on this earth today, Gandhi. Think how much greater he is than any particular one of his ideas or acts. The ways of truth, as I see it, are completed in a life.

Hence, it is to a life that any man should naturally tie himself.

WHEN a man's Christianity gives him power, how does it get there? I think Christianity in anyone is born out of the contacts one has had, deep or shallow, with some sources of the Christian life. In October, 1885, forty-five years ago, a very tall, fair-haired, vigorous individual, was standing in a cold classroom which we Harvard people call Sever 11, with the blackboards at one end and seats facing them, without any of the associations of religion. This man whom I had never seen before and whom at that time I had never heard of, read from Second Corinthians these words: "God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the Face of Jesus Christ... But we all with open face beholding as in a glass the glory of the Lord are changed into the same image from glory to glory." He changed the text—"are changed into the same image from character to character." The other day, very close to forty-five years after that, I happened to be talking on these subjects with a classmate of mine. I did not know that he was there in Sever 11 that day. He did not know that I was there that day, but when I began to speak of this occasion he quoted that text back to me. I had kept it in my mind and he in his for forty-five years, since we heard Henry Drummond, the author of "The Greatest Thing in the World," the great Scotch preacher, read these words.

I think the essential experience of religion—of Christianity,—for Christianity is the only religion that I know anything about, is one of vision, not of acting or even of praying, but of confrontation as Paul pictures it in that phrase, "face to face in a mirror." A certain group around Christ faced Him in His lifetime. Paul faced some of them, others

faced Paul and so we have the chain all the way down to Henry Drummond who surely had faced Christ through that long line. We surely faced Him in the face of Henry Drummond that day. There was something in his face and bearing that was new to me; there was a greater combination of vigor and delicacy, of refinement and force, than I had seen before. Vision is the most selfless act we are capable of; in it we get ourselves out of the way more than in thought or feeling. Ruskin once said there were ten men who could talk for one man who could think, and ten men who could think for one man who could see. I see that many times in the scientific world and in social work. The great people are those who can see what others are blind to. The disciples certainly did not understand Jesus. Over and over again that comes out. But they did see Him and they were therefore ready to devote themselves. Having once seen a great life, one wants to get at the sources. Where does so much vigor come from?

THE next confrontation that I look back to is the face of Phillips Brooks in Trinity Church, Boston. Having seen him many times I could not forget the impression of one who had looked into the face of his Master so that we see that Master by reflection in him.

Then there came the personality of Dr. E. L. Trudeau. Close to the time of which I was speaking, the time when I heard Dr. Drummond and Phillips Brooks, I came to know Dr. Trudeau, one of the most heroic figures that I have ever faced; the man who went to the Adirondacks thirty-seven years before his actual death, expecting to die that year within a few months of the time he went there, and who lived there as the king of that whole region, the uncrowned king, not only in relation to his medical work but in relation to everything that the people did and thought in that region. Without a laboratory, without instruments, or the helps that scientific men have, he built up a great piece of scientific work. Without money, he begged the money to build the great sanitarium, the center now for those who want help in tuberculosis, from all over the world. Without health himself, he built a life of service. People wanted him when they were sick. He was the greatest physician of his time. They wanted him when they came to die because he had faced death and knew how a man or a woman ought to face death.

The next figure who helped me to see what Christianity meant, was the well-known figure of Dr. Grenfell. I respect the type of his Christianity as I respect Dr. Trudeau, because he does so many things with his life, because he is a dog team expert, because he can stand in the icy water and mend the propeller of his vessel, because he is a first-rate surgeon as well as a law giver, social worker and Christian preacher. Such men make anyone ask where is the hidden motor out of which comes this energy. Miraculously refreshing, dynamic people make you want to

know where their power comes from, what is the source of heat, intelligence and vigor for these people. For there is in them the combination of strength and of delicacy.

Think of that great Christian heroine, Joan of Arc, a wonderful leader in battle, a simple peasant girl. I wonder how many of you have read the modern biographies of Joan, like Mr. Paine's biography in which the wonderful story of her trial before her judges is told. One of the things that has always struck me in the Gospels is the wonderful power of Jesus to answer queer, hard questions meant to put Him in a quandary. Many such questions were asked Joan. They asked her whether she was now in the grace of God. They thought that they had caught her; for if she said she was, that would be arrogating to herself more than she had a right to, and if she said she was not, she could easily be condemned. But she said, "If I am in the grace of God, God keep me there. If I am not in the grace of God, God put me there." What a miraculous and perfect answer!

I SEE in Paul the same combination of a great fighter with one of the most wonderful lovers in the Christian Church,—Paul the fighter, who fought wild beasts, who was flogged and imprisoned and stoned and shipwrecked, who goes out with the joy of the fight, who said, "So fight I not as one that beateth the air." There is this tough, stern aspect of Paul and yet this stupendous fighter is the man who wrote, "Love suffereth long and is kind, envieth not, vaunteth not itself, beareth all things, believeth all things, hopeth all things, endureth all things." The range between Paul the fighter and Paul of that chapter in First Corinthians gives that combination that I find nowhere else but in Christianity, the combination of opposites. They sound like opposites when you state them, but they are reciprocals which need each other in a great personality. How often we see characters settle into unworthy things, strength that is brutal, ruthless, selfish and blind, or delicacy that is sheepishness, bloodless, pallid. In Paul and in any typical Christian you see the fiery, militant spirit linked with the humility that is close to reverence, love and pity. Thus in great Christians I find the miracle of fused opposite strains, fused as only a person can fuse them.

The other contacts that have meant most to me in the development of such Christianity as I have, I must speak of very briefly: St. Francis of Assisi, the man who could talk about "Sister Fire" when the cautery was brought to burn his face for the supposed relief of pain, a man who when told that his death was near, stretched out his hands with joy and said, "Welcome, Sister Death." Through these heroes and martyrs, through these Christians figures, one comes, I think naturally, to their source, asking, Where did these people get their strength? One is brought back to the New Testament and to the story therein written. I suppose any of us who is frank will have to

confess there are things in the New Testament which are a blank to him, out of which he can make nothing. But is not that the way things should be? If the New Testament were such that any one of us could understand and grasp the whole of it, it would not be the stupendous revelation that it is. If we could understand this universe and find no mysteries, no tragedies in it, it would be so simple a thing that we would not think much of it.

As I read the Gospels, the most Christian, and the most purifying thing in them is the last event, the crucifixion. Our friends the Roman Catholics have, I think, been exactly right in making that the central symbol of Christianity, as Paul did. He preached Christ crucified, unto the Greeks foolishness and unto the Jews a stumbling block. Why pick out this particular event in the life of our Master? Because the crucifixion is the ultimate showdown, the ultimate proof of sincerity. What will you do, we ask of any man, to show your belief? What will you suffer? He could have escaped crucifixion perfectly well. He walked right up to it, knowing exactly what it meant. Then in that very moment of the crucifixion, we get the other greatest thing, it seems to me, in the life of this wonderful Person, His power to forgive His enemies. "They know not what they do."

IN MY medical work, my life as a physician, I find great support for such views of Christianity as I have found outside it. Did you ever notice how often Christ meets people through some element in the physical world? The woman by the well whom He meant to probe as deeply as ever man did—how did He start His contact with her? He asked for a drink of water. He started with that. Physical metaphors are often on His lips. "My meat is to do the will of Him that sent Me." "This is My body, this is My Blood,"—physical materials such as a doctor is constantly dealing with. Christ never gets away from that. He is always using them as symbols. Whoever deals with them as physicians do is reminded of Him.

The kind of Christianity that I care for is the kind that is the root from which all these sects of ours have grown. I want to get back to that Vine from which they all branched, into which He poured His vitality. Through the Christian heroes of our time and all times we must get back to Him along the path of Christian men, not in prayer *to* the saints, but *through* the saints. We look out for guidance in action and, I think, in prayer, through all whom we have loved and lost, through every Christlike man or woman who has touched us and blessed us, through every heroic adventure of man in search of truth or in Christian work. Through all this cloud of witnesses we look up into that Face which every human being loves and seeks whether in consciousness or in unconsciousness, "from whom to turn is to fall, to whom to turn is to rise," in whom to stand, and to abide forever.

The Remnant

By

BISHOP JOHNSON

OUR Lord compares the Church to a small quantity of leaven hidden in a large quantity of meal.

It certainly represented the infusion of the little company of Christians into the vast corporation known as the Roman Empire. Out of this combination came what is known as Christendom, which is not a synonym for the Kingdom of Heaven, but rather a word to describe the world into which a little leaven has been introduced and in which it has been slowly working. Youth in its impatience and inexperience is very scornful of the result, but those who have made a study of history and who compare Christendom with Paganism are conscious of an improvement in the social world.

This improvement however in any time and place must be dependent upon the proportion of leaven to the whole quantity of meal, and also upon the potency of that which is known as leaven. As was said of Sodom that if the Lord could find ten righteous people in the city, he would not regard it as hopeless.

And along the same lines, the prophet Isaiah said that if it were not for a very small remnant, Jerusalem itself would have been as Sodom.

And we know that the Master depended upon one hundred and twenty at Pentecost to act as the leaven who were to convince the world of sin and righteousness.

And as a student of Church History, I have never been able to find any epoch in which the quantity of the leaven was very large in proportion to the size of the measure.

Nor do I believe that the two or three righteous people in Sodom, or the small remnant in Jerusalem or the one hundred and twenty in pagan Rome had a very comfortable time or were popular with the masses. In fact these early Christians were looked upon as haters of mankind because they frowned upon the follies of the multitude.

If they attended the public games they had to participate in some act of pagan worship. If they went to the theatre or to a public banquet they were subjected to the recognition of idolatry.

They certainly must have had a hard time while living and many of them were put to a cruel death.

Yet in a hundred years after Pentecost, idolatry had waned and in three hundred years the blood of the Martyrs had won the victory over pagan worship in the Empire.

LITTLE groups of consecrated missionaries went forth and leavened the world outside the Empire until this infiltrating power has permeated every people in the world. But this does not mean that the world is Christian or that the power of evil has been subdued. In our own day the ancient Church of Armenia has been nearly extinguished, the great Russian Church is in ruins and the Church in Spain and Italy is being tried in the balance.

In more than a thousand years there has not been such an attack upon religion as is being made today.

In each of these cases, it is due to the fact that either the proportion or the potency of the leaven has failed to infiltrate the society in which it lives.

To say that persecution is the result of religion is absurd, for in Russia we find that those who boast of having no religion are noted for their bigotry and cruelty. Behind the beliefs of every one of us is the man, and man as science tells us is merely a highly developed animal. We inherit the qualities of the beast.

As some one has stated, the natural man is descended from three animal ancestors—either the hog, the fox or the peacock, and human history certainly justifies the theory.

Religion may or may not tame the beast, but religion is not the cause of his beastliness.

It is the only power that has ever so affected the multitude that it ceases to be a mob. It has not always succeeded but wherever human sympathy and forgiveness have flourished, it is the Spirit of the Christ that has leavened the meal.

TODAY we are facing a new menace to our social order. The anomaly of over production and under nourishment is making the underdog very skeptical as to the virtues of the superman. It is a period of some sort of transition in the social order and these upheavals have always tried the souls of men.

Out of Russia, into China, India and Germany the infection of hate is driving out the leaven of love.

However serious the situation has been, the prospect of a world dominated by those who have been the victims of the social order, is not inspiring.

One fails to see how atheism and hate can ultimately produce anything but chaos.

The atrocities at the fall of Rome were committed by the slaves in their hatred of their former masters and mistresses who were not despised because of their virtues but by reason of their vices.

Similarly in the French Revolution, the nemesis visited upon the upper classes was due to callousness of those in power. In the same way Russia has paid the price.

The fact that France and Russia were nominally Christian did not prevent the holocaust. Whenever in America or any other nation, frivolity, sensuality, indifference to human need and the arrogance of station so predominate as to destroy the proportion of leaven to the meal, we may expect the inevitable result. Or whenever the potency of that portion who are led by the Spirit of Christ becomes so enfeebled that it fails in its expression of worship and brotherly love, then the United States will suffer the inevitable reaction.

It is folly to talk about the wave of crime in this nation. It is not a wave, but a rising tide.

It is futile to look for comfort in religious statistics. They tell us nothing of the potency of religion.

WHILE you may "measure the altar according to the cubits," there is another standard of measurement which alone is effective.

The real test of America in meeting the rising tide of Bolshevism will be found in the number of individuals to whom the righteousness of Christ is the greatest reality in their lives. Those whose worship is one of principle and not caprice. Those who do not patronize God but serve Him. Those who reflect the tenderness of Christ to the least of their brethren.

A great many feel that the lack of prosperity is a calamity. It will be if we Christians have a defeatist attitude, but if it be true, and I think it is, that a great human need is Christ's opportunity, then we shall find spiritual values in our material discomfort.

There is no spiritual hunger in a surfeit of material things. There may be a great spiritual awakening, if we have the courage to face the inevitable attack upon those institutions which we revere and love, namely the home, the state and the Church.

But you cannot build homes on an animal basis; nor the state upon class selfishness; nor the Church upon external respectability.

If, as individuals, we love these venerable institutions, then as individuals we must stand for the principles which they embody. I am not as an individual responsible for the velocity or size of the stream in which I use my paddle, but I am responsible for the way in which I propel my canoe in which are those whom I love.

IT IS a time for men to fight the good fight by accepting the discipline of the Christian life and the warfare for righteousness. We need the leaven of devout souls if we are going to save the city.

The inertia of the mass will not be affected by the inertia of the individual Christians. Like a good soldier, he does his share when he performs the duty assigned to him without murmuring and without looking for recognition.

The quality of the leaven determines its effectiveness.

To use another analogy, "If the salt has lost its savor it is good for nothing but to be trodden under the feet of men."

When these institutions fail, it will not be due to the attack from without, but to the weakness within.

Let each man live so that his epitaph may be, "I have fought a good fight, I have finished my course, I have kept the faith." If we do this, God will do the rest.

The Church's Task

By WILLIAM F. PELHAM

Layman of Chicago

THE term "national crisis" as it is generally understood means lack of economic employment. A broader view of the situation clearly demonstrates that there is no less unemployment in intellectual and spiritual affairs, and if the latter were employed it is quite likely the economic unemployment would be solved and there would be no "national crisis."

At the present time religion is stymied (to use a

golf expression) by indifference, intellectualism and materialism, and until these obstacles are removed we cannot possibly reach the desired goal.

The task of the Church today is the instilling of the warmest cooperation between clergy and laity in developing their own spiritual lives by more intimate personal contact to the end that they may reach others who will be impressed by the cordial relationship; and it is my observation that laymen throughout the land are hungry for consecrated spiritual leadership from the bishops and other clergy, which will inspire them in accomplishing that for which the Church exists—the Spread of Christ's Kingdom—and the financial cooperation of the laity, which under the present circumstances seems to be rather well done, will be increased proportionately to the spiritual growth of clergy and laity.

Active business men will find plenty of time to devote to the spiritual welfare of themselves and others if they are challenged earnestly by those to whom they look for spiritual leadership. Laymen, because of the difference in environment, do not expect their clergy to have better judgment in financial affairs, play a better game of golf, or indulge in risque stories and profanity as they do themselves, but look to the clergy (perhaps unfairly) for more consecrated spiritual leadership and higher moral standards than their own.

Let's Know

By

BISHOP WILSON
CENTURY OF EXTREMES

THE thirteenth century is often called the Age of Faith. It is one of the most interesting and spectacular periods in Christian times, showing extremes of goodness and badness, of lofty religious motives and cruel persecution, of brilliant achievement and degrading poverty—all set off with an unparalleled collection of notable personages. Certainly there was nothing slow about the thirteenth century. It stands forth in bright colors, emerging from a century of mediocrity and running off into two centuries of steady deterioration.

Chivalry reached its zenith during this hundred years, with all its exaggerated emphasis on romantic virtues, and it was also in this same period that Christian knighthood disgraced itself in the excesses of the Latin occupation of Constantinople. The great universities of Oxford, Cambridge, Padua, Salamanca, and Lisbon were founded but the mass of the people lived in pitiable ignorance. The most gorgeous courts in history glittered from one royal capital to another but in the lower ranks of society were filth, crime, vice, pestilence, and misery. As one writer has put it—"the age was religious without being philanthropic and prosperous without being charitable."

Frederick II kept things lively and interesting on the continent. In England, King John disgraced himself and degraded England for a time until Edward I ex-

erted his genius to redeem the situation. The papacy wrote such powerful names into history as Innocent III, Honorius III, Gregory IX, Innocent IV, and Boniface VIII. That century marked the height of papal power and paved the way for its own dissolution. It was the age of Matthew Paris, of Roger Bacon, and of Dante. Three great Church Councils were held, that of the Lateran taking a notable place in ecclesiastical history by its promulgation of the doctrine of transubstantiation. England gloried in such splendid leaders as Stephen Langton, Edmund Rich, Richard of Wych, and the indomitable Grosseteste.

St. Francis of Assisi adorns this century with his gentle life and Christ-like ministry, together with his suspicion of learning. He was afraid that books would corrupt the Gospel and he advised against the reading of them. In contrast came St. Dominic, dedicating himself and his followers to the eradication of heresy, and laying great stress on study for the purpose of controversial preaching. Out of his work flourished the dreaded Inquisition, already beginning its gory harvest before the century closed.

St. Thomas Aquinas epitomized the highest in scholastic theology during this same glowing age and his efforts were enhanced by the sturdy opposition of the scarcely inferior Duns Scotus.

Besides Edward I of England and Frederick II of Germany, chivalry shone with the exploits of St. Louis of France, Sancho the Brave of Castile, Walter of Brienne, Simon de Montfort, Rudolph of Hapsburg, and Bruce of Scotland. Certainly there was nothing slow about the thirteenth century. What an age it would have been for the modern journalist! It must have been a great time to live—too great to last very long.

Preacher, Pulpit and Pew

By E. P. Jots

Vistor—"What nice buttons you are sewing on your little boy's suit. My husband once had some like that on his suit."

Vicar's Wife—"Yes, I get all my buttons out of the collection plate."

* * *

Two modern little girls, on their way home from Sunday school, were solemnly discussing the lesson. "Do you believe in the devil?" asked one. "No", said the other promptly. "It's like Santa Claus, it's your father."

* * *

Bishop Beecher loves to quote the following entry in Bishop Graves's diary:

"Went duck-hunting with Beecher this morning; killed 12; baptized three in the evening."

* * *

The curate was paying an apparently interminable visit.

The little daughter of the house went up to her mother, and, in a stage whisper, said: "Hasn't he brought his Amen with him?"

GREAT LOSS AS HOLDERNESS SCHOOL BURNS

By GARDINER M. DAY

Aroused from a sound sleep early in the morning of October 21st, the Rev. E. A. Weld, rector of The Holderness School, Holderness, N. H., discovered his school rapidly being consumed by fire. A fire alarm brought the fire departments of Ashland and Plymouth, but it was too late to save the old two and a half story brick building known as Knowlton Hall. The total loss is estimated at \$200,000. Arrangements were made immediately to house the forty boys and masters in neighborhood houses and in the school gym.

The school was founded by Bishop Niles as the diocesan school for boys of New Hampshire in 1879. The Rev. Mr. Weld began his rectorship last month. No announcement in regard to plans for the future have been made as yet.

* * *

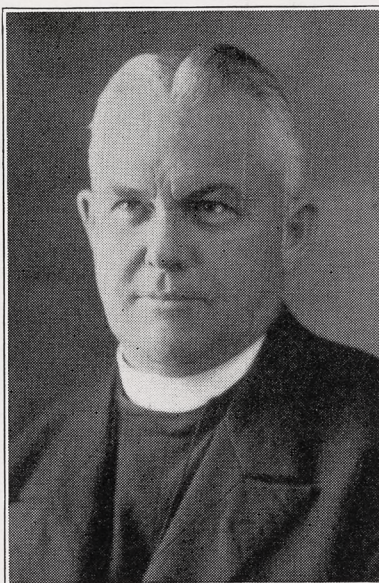
Recently in Christ Church Cathedral, Springfield, Mass., was the celebration of the twentieth anniversary of the episcopate of the Rt. Rev. Thomas F. Davies, bishop of the diocese of Western Mass. Three services were held in commemoration of this event. Two gifts were presented to the bishop; one was the complete refurnishing of his office in the cathedral house; the other a beautifully bound volume of congratulations, tributes and felicitations from many of the bishops of the Anglican Communion.

* * *

The Massachusetts Diocesan School for Church Workers opened recently at St. Paul's Cathedral, Boston, under the leadership of Rev. Wm. Bradner, religious educational secretary of the diocese. A splendid group of the clergy of the diocese are giving courses. At the meetings, held each Thursday, special outside speakers are giving talks on "Christianity and Social Problems."

* * *

Some time ago the Rev. Geo. H. Heyn, rector of St. Stephen's Church, Pittsfield, Mass., introduced a "Zone System" in his parish to aid in bringing the large parish into more intimate touch with the rector. It has worked so well that Mr. Heyn's plan is of general interest: "The parish has been divided into forty zones with a captain for each. The average zone includes about fifteen families. Through a series of reports the captain helps the rector, informs him of illness, trouble, newcomers, etc. Once a year the rector has a meeting for the members of the respective zones for the discus-



REV. F. G. RANSIER
Missions of Central New York

sions of parish affairs. It has been a most valuable help in our parish life."

* * *

In October Bishop Sherrill of Mass., dedicated the beautiful new chapel of the Hotchkiss School at Lakeville, Conn. It was a particularly moving occasion as the bishop is a graduate of the school.

* * *

That ministers will not be lacking in the future is evidenced by the fact that the Episcopal Theological School this year has the largest enrollment in its history.

* * *

The exterior woodwork of Christ Church in the University district of Seattle has been entirely refinished, while the interior has been beautified by the installation of artistic lantern lights in the nave and the insertion of a rood beam and cross and open roof trusses in the chancel. Some time ago a pipe organ was built into the church and with the male voice choir renders the music with enhanced beauty. The Rev. P. B. James is the rector.

* * *

Did you notice the photograph of the Hudson Stuck Hospital on page 156 of the *National Geographic* for August, in an article by Amos Burg? There have been other recent instances of indirect publicity, notably the fact of the Lindberghs staying in Dr. R. B. Teusler's house in Tokyo, which led to newspaper mention of St. Luke's Hospital. The *New Yorker* had a paragraph about the Holy Cross Fathers, the fact that they play tennis being considered news by that astonished paper.

MISSIONARY TELLS OF CONDITIONS AMONG JAPANESE

By G. W. BROWNING

A sob story, as I understand the ugly term, is a tale of misfortune told with the deliberate aim of rousing tearful emotions in the reader. The method of appeal is so discredited that when one wants to convey information of a serious nature, as I do now, one can hardly find words for it without being suspected of trying to tamper with emotions.

All this by way of introducing the fact that while the stories of hardship at home are filling our ears, similar stories are coming from Japan. A missionary mentions a vestryman who was having but one meal a day. Fancy a hungry vestryman! He was a weaver and could not sell his stock, and creditors were pushing him to pay for materials used.

The Rev. J. Kenneth Morris, returning to the Church of the Resurrection, Kyoto, after furlough, writes:

"My first pastoral duty was to visit a young man dying with tuberculosis. When I left last year he was apparently in good health. I found him with his wife and sick little boy, living in one room nine feet square. They had not enough to eat.

"They told me that when he was taken ill they were in such need of money that although a baby was expected soon, it was necessary for his wife to work at the loom. The work killed her baby, and then she had pneumonia. We put the father and child in a hospital and the little boy got well. The father died last week.

"Hard work. Poor food. Unhealthy homes. Sickness. These words describe the conditions under which our people live. I called today on a young man who is working fifteen hours a day, seven days a week, in what we would call a sweatshop. No doubt he will have tuberculosis in a year. Our young men and women are overworked and pale. They need recreation and diversion. But where are they to get it? In the wine shops? In the licensed quarters? There is no other place unless we provide one."

Now the immediate connection between all this and the reader at home is the fact that a church and parish house for this place are part of the current advance work program. The present cramped work of the health clinic and the overcrowded kindergarten can be made more effective, a day nursery opened, and simple recreation for young people begun, when the new buildings are provided.

JUNIOR CHURCH MAINTAINS UNITY IN FAMILY LIFE

At Trinity Church, Boston, the Church School is being replaced this year by a junior church. This means that the Church School meets at the same time as the eleven o'clock service of morning worship. The children from the ages of two to nine years meet in the basement of the parish house. The children who are more than ten years old meet in the main parish hall where, by the use of amplifiers, they sing and pray with the adult congregation in the church, joining in the processional hymn, repeating the general confession, and hearing the absolution pronounced by the rector. The united service with the church concludes with the Lord's Prayer, and the Junior Church is then addressed by the associate rector. Later its members disperse to their various classrooms for the instruction period, which lasts for forty minutes.

The great value of this is that it maintains unity of the family life. The children come to church at the same time that the adult members of the family do. The plan has already been tried out for a year experimentally, but now it has been definitely adopted by this great Boston parish.

* * *

Six officials of the House of the Good Shepherd, the church orphanage of the Diocese of Central New York in Utica, who were present at the dedication of the new building 27 years ago were among the 150 attending the annual services in observance of St. Michael and All Angels' Day. The Rev. J. Winslow Clarke, chaplain since the dedication introduced the Rev. Donald C. Stuart, rector of St. George's Church, Utica, who was the preacher on the occasion.

* * *

St. Paul's Church, Constableville, N. Y., received \$1,000 from the estate of the late Florence Littaye, bringing the endowment fund over \$10,500.

* * *

A mile of dimes is being sought by St. Edmund's church, Chicago, the Rev. Samuel J. Martin, priest-in-charge, in a unique drive for funds to erect a new parish house. Members of the Woman's Guild and Auxiliary are launching the drive.

Each parishioner has been sent a miniature stocking, just large enough to hold sixteen dimes—sixteen dimes make a foot. If the plan is successful, the parish would realize \$8,448 from it, thus assuring the success of the building plan. The parish house

CLERICAL SKETCHES

THE Rev. Frederick C. Ransier is in charge of four widely scattered missions in Central New York; Copenhagen, Antwerp, Champion, Evans Mills. When seeking information about his activities we were informed that his work did not produce "news". However we discovered that he had been carrying on for fourteen years without missing a service; that he has presented more than two hundred for confirmation; that he has baptised nearly three hundred; that the property at all the missions has been entirely rebuilt, and that the cost has been born entirely by the local parishioners, though no one of the missions is in a town of more than 900 people. Also it should be added that they all pay their diocesan and national quotas.

work will involve expenditures of approximately \$10,000.

Increased accommodations for parish activities are needed because of a rapidly growing congregation.

* * *

The Rev. Lee L. Rose of Sagada, Philippine Islands, who has been speaking in the interest of medical work now carried on by Dr. Hawkins Jenkins at the Sagada Mission under almost impossible conditions, reports progress in securing funds to make better provision for that work. In addition to various other gifts received or pledged, at least \$3,000 is promised during the next triennium by the Woman's Auxiliary of Central New York for the equipment of the much needed building. An appropriation of \$9,000 toward the building itself comes from the United Thank Offering of the present triennium.

* * *

A note from Bishop Creighton written shortly after his arrival in Mexico says, "There was no trouble at the border, although we did have to show our marriage certificate because Mrs. Creighton was a 'tourista' and I an 'imigrante'. There was a group to meet us at the station glad to see us back.

* * *

The first of a series of "Quiet Days" at Western Theological Seminary, Evanston, Illinois, will be held Monday, November 9, according to a recent announcement by Dean Frederick C. Grant. At that time the Rt. Rev. Warren L. Rogers, D. D., Bishop of Ohio, will conduct the retreat, giving three meditations and holding special conferences to minister to the spiritual needs of the students.

STUDENT ITEMS AND GENERAL NEWS FROM NORTHWEST

By C. H. L. CHANDLER

The Church living quarters for men, connected with the University of Washington, formerly known as St. Michael's House will hereafter be designated as the Max Garret House. This is a Church organization, known as the Max Garret Club, for making diocesan-wide contacts for church student work on the campus. Mrs. Carol A. Hopkins will act as House Mother for the coming year, and Robert Neal, of Christ Church, Seattle, as President.

This club has done a splendid work among the students in past years.

* * *

The announcement of the election of the Rev. F. B. Bartlett, as Bishop of North Dakota, has been received with universal satisfaction throughout the Province of the Pacific, where he has made many friends, in the performance of his duties as Field secretary for the National Council in this Province.

* * *

Miss Ruth Loaring-Clark, student Secretary at the University of Washington, Seattle, and her mother Mrs. Ada Loaring-Clark, national office of the Daughters of the King, both having attended the recent General Convention, in Denver, are now engaged in work with the Lindley Club, on the campus of the University.

* * *

Under the leadership of Miss Rebecca Miller, diocesan secretary for Religious Education and Young Peoples work the Fall conference of league representatives will be held in Jackson during Fair week. This will give the young people who attend a chance not only to know what is happening in the State in an agricultural way but also thru the Conference will introduce to many the work the Church is trying to do thruout the state.

* * *

More immediate, impossible to imagine, is this, also from *The Living Age*: The population of Japan increased last year at the rate of twenty-five hundred a day. The increase was due more to a falling death rate than to a rising birth rate, but even at that there were 3.97 babies born every minute.

* * *

Alabama will soon elect a bishop coadjutor to aid Bishop McDowell with the diocese. Splendidly equipped with Episcopal material we hazard a guess that they will not go beyond their borders for a coadjutor.

NEWS AND VIEWS BRIEFLY FROM THE SOUTHWEST

By REV. GORDON M. REESE

Fifty-six young people representing the most important parishes and missions in the diocese of Mississippi met in the parish house of St. Andrew, Jackson, the 17th of Oct. and decided to do three things:

1—To cooperate with the Brotherhood of St. Andrew in their campaign to place a church weekly in every church home.

2—To try and have every member of the church school have as a minimum one dollar in their mite box offering the coming Lenten season.

3—To have every member of the Church school use the birthday thank offering box.

There were discussions on programs and how to improve them; talks from some of the young people about the Sewanee Summer training school — Camp Bratton-Green, the diocesan summer camp for the boys and girls of Mississippi; also echoes from the National Convention of the Brotherhood of St. Andrew held at Sewanee in Sept.

* * *

Speaking of Sewanee we kind of have the idea that a benefit game between two of the Church Schools, Kenyon or Hobart vs. Sewanee would prove that not only State Universities but Church colleges as well, play better football in the South than they do in the East—Come on Bill Spofford, take that up if you will.

* * *

Holy Trinity, Vicksburg, Miss., is having each month, the last Sunday to be exact—a Young Peoples service at what is commonly called the late service—The Young men—members of the Brotherhood of St. Andrew read the service—the Young peoples choir of 60 sing the service and an address for the young people is given by the rector. The older folks think it fine but they are suspecting that the address given to the children is meant for the adults as well—funny, isn't it, how a gospel bullet aimed one way will go another.

* * *

Arkansas failed to elect a Bishop last week though several fine men were nominated.

* * *

Calvary, Memphis, Men's Loyalty League is worth enquiring into:—When a rector is able to get out once a month, one hundred and fifty or more of his men to talk over the problems of the parish and the general Church over a period of many years, the general Church should

BROTHERHOOD CAMPAIGN

AS ANNOUNCED last week the Brotherhood of St. Andrew is conducting a subscription campaign for the four Church weeklies from November 8th to the 14th. The purpose of the effort is, first of all, to place one of the Church weeklies in every Church home, believing that it is an essential part of Church life. Second, it is bringing to the weeklies needed support. Third, the commissions that the canvassers are to receive is to go into a Brotherhood fund to bring to this country for post graduate study ten Japanese Christian young men. We earnestly solicit the support of all Church people in this campaign.

know that man's technique, page Dr. Blaisdell.

* * *

St. Mary's, Memphis, Young Peoples' Service league will be hosts to the other leagues of the city Friday, Nov. 6th—Rev. Gordon Reese of Vicksburg will be the speaker.

* * *

The teaching Mission on the Great Commission was the theme at all of the Fall Convocations of the diocese of Miss., with the Rev. Joseph Kuehnle of Natchez presenting the plan—and certainly no one in the diocese, or out of the diocese for that matter, could have done it quite so well as the beloved rector of Natchez — the diocese is expecting great things from the mission under Mr. Kuehnle's direction and leadership.

The diocesan branch of the Girl's Friendly of Western New York held the thirty-ninth Semi-annual meeting in St. Luke's, Jamestown, N. Y., on the first Saturday in October. The meeting was very well attended, all of the diocesan officers being present as well as many members of parish branches. On Friday evening St. Luke's parish branch entertained the visiting delegates at a dinner and on Saturday morning the executive committee was held at ten A. M. During the morning a trip around Chautauqua Lake was arranged for the delegates who were not members of the executive Committee. Meetings were held throughout the day with a luncheon and a tea served in the afternoon by the members of St. Luke's branch. Mrs. Charles B. Hedrurk of Geneva, N. Y. who is the diocesan president had charge of the meetings.

NEWS ITEMS OF THE CHURCH HERE AND THERE

To those who lament that the young folks of the present time care little for religion, especially our young men, and that so few seem to be giving themselves to the ministry, the report of Rear Admiral Belknap, bursar at the General Theological Seminary, located in New York, is submitted. He states, just after the opening of the term on September 30, "that the institution has more young men studying for Holy Orders now than at any time in its history of over a hundred years." 45 are enrolled in the entering class. 39 dioceses of the Church are represented in the student body against 29 last year.

* * *

Alumni and other friends of the General Seminary will be interested to learn that the new Seabury Hall, under course of construction in the Seminary close, is rapidly nearing completion.

* * *

Mr. George Zabriskie, a layman who has long been one of the leaders in the Church, died recently. He had served the Diocese of New York as its first chancellor, resigning last May; he had been many times a deputy to the General Convention; here and abroad he was known as an ardent and effective worker for the cause of Church Unity. He was in his 79th year.

* * *

The Rev. Dr. Randolph Ray, rector of "The Little Church Around the Corner," preaching on the 83rd anniversary of his parish, declared that the prohibition law is one of the chief causes of our present state of distress and lawlessness, and urged his hearers, as good citizens, to work that "the present pernicious law" be altered to end bootlegging and to promote industry and government income.

* * *

The Rev. Dr. Henry Darlington, rector of the Church of the Heavenly Rest, who has been absent from his parish since last Lent by reason of serious illness, is now able to resume his work.

* * *

The men of St. Alban's Church, Newark, N. J., the Rev. Harold N. Cutler, vicar, have this year repaired and painted the church, rectory and parish house, while the women have served luncheon every Tuesday to teachers and others nearby. When all help the parish goes nicely.

* * *

The varied population of Los Angeles include about 1,500 Navajo In-

dians. The total Navajo population in the whole Southwest, according to the Indian Rights Association, is nearly 45,000, and at their present normal rate of increase this will double in less than thirty years.

* * *

Down in Rio de Janeiro the Church of England parish, Christ Church, has been keeping its 112th anniversary. St. John's, Buenos Aires, is just completing its first hundred years.

* * *

During the absence of the rector of the Church of the Nativity, Greenwood, Miss., regular services were conducted by nine laymen, two serving together each Sunday, and one making the address.

* * *

Make religion real and bring us out of the lethargy of conventional Christianity, was the charge of Bishop Charles Fiske to Rev. Arthur Breese Merriman at the latter's institution as rector of the Church of the Saviour, Syracuse, N. Y.

Bishop Fiske termed the institution a peculiar joy and satisfaction for it marked completion of filling all the pulpits of Syracuse Episcopal churches. The Church of the Saviour was the fifth to be supplied with a new rector and the bishop said "the year has been hard, not because of the depression, for we have fallen backwards hardly any, but because a number of the clergy have passed on, others have retired and others have been called to higher work."

Bishop Fiske used the recent general convention in Denver as an example of the unity of the Episcopal church and took advantage of the opportunity to deny that the clergy and lay delegates split on birth control, marriage, international relations or other problems confronting the gathering.

"We like to have ministers display human eloquence and ministers like to have their people display the same. If every bishop, priest and deacon would remember that they would hold their tongues. If I did I would speak less often and less vigorously. If you did you would listen to imperfect sermons and seek only the little words of truths.

* * *

The annual October Missionary Conference of the clergy of the Diocese of Western Michigan was held in St. Mark's Pro-Cathedral, Grand Rapids. The program was in charge of the Field Department of the Executive Council of the Diocese, Dean Charles E. Jackson, chairman, and the National Council was represented by the Rev. Henry N. Hyde, one of the assistant field secretaries. Thorough consideration and discussion were given



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under Mr. Hyde's leadership to the Every Member Canvass and the budgets of the General Church and of the diocese. Meals were served by the women of St. Mark's parish and the Clergy were entertained at the Morton Hotel. The conference was one of the most helpful ever held in the diocese and with only three exceptions all of the clergy of the diocese were present.

* * *

St. Helena church, Beaufort, S. C., in its 220 years of existence has sent out thirty-seven ministers of the gospel and three bishops, which is believed to be a record in the United States. At least, no other church has disputed this title.

The three bishops, all descendants of Sara Bull, were Bishop Robert Barnwell Elliott, of Western Texas; Bishop Robert Barnwell, of Alabama, and the present Bishop Middletown Stuart Barnwell of Idaho.

* * *

DeVeaux College School which is not only one of the diocesan institutions but is well known all through the church began its eightieth year as a preparatory school for boys this Fall with an enrollment of one hundred seventeen cadets. This is the largest number to be registered since the founding of the school. The student body is widely distributed among the states of Virginia, Vermont, North Carolina, Ohio, Maryland, Pennsylvania, Georgia and New York. Mr. Edgar A. Taylor of Westfield, N. Y. has been added to the staff of masters, all of whom have returned. The Rev. William S. Barrows, D.D. is Head Master. The year promises to be the best that the school has ever known and the old boys scattered throughout the country will be very glad to receive this encouraging news of the life in their school.

* * *

With the closing of the only bank in York, S. C., the current funds of the Church Home Orphanage, situated there, have been tied up for the present. The diocese of Upper South Carolina has come to the rescue of the orphanage to help take care of the situation.

* * *

Work has begun on the construction of a parish house for Grace church, Camden, S. C., the Rev. C. Gregg Richardson, rector. Through efforts of many years almost the whole of the \$14,000.00 which the building is to cost is in hand. The parish house is to be on the same lot and adjoining the church.

* * *

The Rev. Du Bose Murphy, rector of Christ Church, Tyler, Texas, sends this "warning":

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ple are warned against a man calling himself Robert Koonce and claiming to be an ex-soldier and a communicant of Grace Church, Lexington, North Carolina. This man has swindled a number of persons in Tyler, and has just disappeared from town. He is about five feet, four inches in height; has dark hair, blue eyes, and a scar on his right forehead. The Sheriff's Office, Smith County, Tyler, Texas, would be glad to have information about him.

* * *

The fourteenth annual nation-wide Corporate Communion for men and boys will be held in parishes throughout the Church on the first Sunday in Advent (November 29, 1931), sponsored by the national Brotherhood of St. Andrew.

Inasmuch as this service is for all men and boys, irrespective of Brotherhood membership, it is hoped that there will be a large number present at the services. It is said that the observance last year throughout the Church called for one hundred and twenty-five thousand invitation cards, and national leaders of the Brotherhood are expecting a considerably larger response this year.

* * *

Five students for the Church's ministry are enrolled from the Pacific Northwest at the General Seminary during the coming year. These are Jay Theodore Black, (second year) of St. Michael and All Angels, Portland; Ralph Wisecarver, of St. Barnabas', McMinnville, Oregon, and Fred McDonald and Arnold Krone, St. Paul's, and Russell Ingersoll, of St. Mark's, all of Seattle.

* * *

The bishop of Eau Claire, Wis., requested all his clergy to come to the Cathedral for a Quiet Day, October 14th, and there was a full attendance. Fr. Tyner of St. Luke's Church, Minneapolis, was the con-

ductor and gave three meditations on the Priestly Life and Office. The Day began with a celebration of the Holy Eucharist at 7:30, followed by breakfast in the Cathedral Parish House served by S. Cecilia's Guild. "We wish many more of the brethren could have had the same blessed privilege. We owe the Bishop much thanks for bringing Fr. Tyner to us for the occasion."

* * *

A tense atmosphere was created by the Bishop of the Diocese of W. Va. at the joint meeting of the Conventions, which met at Jackson's Mill, when he reviewed the vows made by the clergy at the time of their ordination to the Diaconate, and again, when they were advanced to the Priesthood.

Bishop Strider followed with a keen and logical address on "The Need of a Teaching Ministry". Nestling amid surrounding hills and away from the discordant sounds of our tumultuous time, Jackson's Mill affords an adequate setting for contemplation and self-renewal.

At the celebration of the Holy Communion on the following morning, the Bishop, the Rt. Rev. W. L. Gravatt was celebrant, with Bishop Strider assisting. Almost all of the clergy of the Diocese were present. After breakfast, the morning hours were spent in a profitable discussion of Diocesan needs and opportunities,

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* * *

"The Bishop Peterkin Memorial Settlement House" is now in progress of erection in the Smoke Hole region of Pendleton Country in W. Va. The expense is being assumed by Archdeacon Spurr, while the Women's organization and that of the Young People in the Diocese are preparing to provide for the furnishing of the house. About \$750 will be required for this purpose. Captain Edward Hodgkinson of the Church Army is in charge and reports a fine beginning. An old school house is to be remodelled into a chapel, and when done will be consecrated under the name of "St. George's-in-the-Smoke-Hole". Judging from the fine quality of many of these hardy Appalachian mountaineers, one would imagine that St. George of merry England would rather enjoy his new responsibility.

* * *

At St. Paul's Mission, Millville, W. Va., branched candlesticks, flower vases and an altar cross were dedicated to the memory of Miss Emma Virginia Brown. Other improvements will be made later through a legacy left to the mission by Miss Brown, who for a period of years was a devoted worker in its interest.

* * *

At the service commemorating fifty-nine years of the Church's ministry to Italians, held at the City Mission Society's Church of San Salvatore, the Rev. Dr. L. Ernest Sunderland addressed a congregation of parents and young people representing three and four generations of former and present communicants. He spoke on the subject of the community's duty to help unemployed young people to stay in school.

"Enforced idleness at this time affords children an unusual opportunity to study, and places upon the rest of the community the responsibility of providing for those whose families are unable to do so.

"To you who are young, be at your best. Conditions now give you the opportunity for study at a time when your wages are really needed by your families, if you could find work. Use this enforced leisure to train your minds now so that you and society may benefit by this period of study in the future.

"You who are parents, see that your children are adequately fed. If you must, make their needs known. The community cannot afford to have its children half starved for they are the hope of tomorrow.

"No one can suffer but we suffer, no one can be helped out but we are helped out. The suffering of the unemployed and their families affects

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the lives of all of us. No generation has had this fundamental fact so forced upon its attention by social, political and economic conditions from which the individual cannot permanently escape."

* * *

A pastorate of thirty-four years is one which should receive special mention and when the Rev. Phillip W. Mosher, D. D., Rector of St. Peter's Church, Niagara Falls, resigned recently a very outstanding service for that parish and for the church came to an end. For thirty-four years Dr. Mosher has ministered to this important parish and has endeared himself increasingly to his people by faithful service. For years he has been the lecturer on the New Testament at DeLancey Divinity School and for thirty years he has been a trustee and secretary of DeVeaux School.

* * *

During the Summer the community house at Cattaraugus Indian Reservation at Irving was formally dedicated. The clergy of the Chautauqua County deanery and a goodly company of interested friends from different parts of the diocese were present. The house has been erected as a memorial to the nearly forty years of consecrated service which has been given in this field by the Rev. Thomas H. Clough and will be called the Clough Memorial. The services were conducted by the Bishop of the diocese the Rt. Rev. David Lincoln Ferris, D. D.

* * *

A prayer for the unemployed has just been prepared by the Rev. Caleb R. Stetson, rector of Old Trinity Church, New York City, which will be said there at the regular noon services. Copies of the prayer will be available at tables in the church for those desiring to use it. The prayer is as follows:

O God, at whose word man goeth forth to his work and to his labor until the evening; Be merciful to all whose duties are difficult or bur-

densome, and comfort them concerning their toil. Shield from bodily accident and harm the workmen at their work. Protect the efforts of sober and honest industry. Guide those who are in places of authority in their efforts to relieve the present distress. Give them the spirit of wisdom and sound judgment in all things. Comfort those

who are anxious and distressed. Give hope and courage to the many who are unemployed and hasten, we beseech Thee, the day when there may be abundant opportunity for all who need work, and, with it, contentment and peace. We ask this in the name of Him who labored and suffered for us, our Lord and Saviour, Jesus Christ. Amen.

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St. Mark's, Milwaukee

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

Trinity Cathedral, Cleveland

Dean Francis S. White, D.D.
Sunday: 8, 11 and 4.
Daily: 10:30.

Grace Church, Chicago

(St. Luke's Hospital Chapel)
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