

The **WITNESS**

CHICAGO, ILL., DECEMBER 3, 1931

INTER-DEPENDENCE

by

THE BISHOP OF WINCHESTER

WE ARE being driven economically, to say nothing of politically, by harsh necessity to recognize the inter-dependence of nations. It seems that the choice will be between states united in free co-operation, not in strained economic rivalry, or a world-wide conflagration. Every nation does lip service to this ideal, but none dare act upon it. Has the Church the spiritual insight and energy to deal with these things? Both at home and in the world at large men need to shake themselves free from the shackles of out-worn conventions; to realize that a new age has dawned, to summon new powers of vision; above all to realize that the first consideration is not the system but the human beings and the human issues involved in the system.

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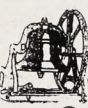
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THE RECTOR AND THE VESTRY

An Editorial by
BISHOP JOHNSON

IF THERE is any organization in America more often criticized as less effective than our vestries, I do not know what it is unless it be the Joint Commissions of General Convention.

In regard to these latter groups, I never read the continuing list of these commissions in the Living Church Annual without feeling like offering prayers for the dead.

You are all no doubt familiar with the conundrum, "When is a business man not a business man?" and the answer, "When he is a vestryman."

If many vestries are ineffective, it must be due to the lack of proper leadership, for the dominant factor in making any group of men accomplish things is that they have a good leader.

So I wonder if the real trouble may be that our vestries have had poor leadership for certainly they are usually composed of men capable of doing things in other walks of life.

One of the weaknesses in the Church consists in the fact that we have the finest personnel in our laity and yet their powers are seldom effective in the Church. In civic affairs our laymen are in the lead, far out of proportion to their numbers.

For years I have been among those who have criticized vestries. I have only recently discovered that perhaps the fault lies in the fact that I was not particularly suited to be a leader in the kind of things that vestries are supposed to do, and yet I really believed that I was at the head of the vestry, as a sort of divine right. As I grow older I am less and less impressed with the value of exalting official dignity as a sign of divine leadership. I am beginning to think that this kind of dignity is a serious handicap in doing real things.

The man who really is doing something has neither the need nor the time to be thinking of his dignity.

I still believe, however, that vestries have no right to meddle with the sanctuary and the conduct of services by the same token that I now question whether the clergy have any business to be leaders in the business of the parish; and for the same reason,—a lack of adequate training.

When a vestryman who never reads a book or a

church paper attempts to impose his views upon the conduct of services, he is about as incompetent as a person who is deaf and dumb would be in the conduct of an opera.

But I wonder whether a clergyman who has been reared in an academic nursery for a score of years and never has had a real business transaction in his life, when he attempts to be the leader of a vestry, is not in an equally absurd position.

I think that the chief reason why the laity put up with it is because it exempts them from the hard work that would ensue if they had real leadership. Of course, some clergymen have an aptitude for business, in spite of their background, and I concede that they make capital leaders and that their vestries do effective work.

ALL this is leading up to the experiment which is being tried in a large city parish in the west, where the rector is a student and a mixer, but hasn't the slightest desire to be an executive officer. In this vestry, after the opening service, he calls the Senior Warden (or that Vestryman most apt for the purpose) to the Chair, and the laymen on the vestry at once hear their master's voice. He is one of them, familiar with their business methods, talking their language, seeing things from their viewpoint. And lo! things are done. The Chairmen of the various committees are asked to make particular reports about their activities; those in charge of various departments are requested to report upon their progress; the rector in turn is asked to make his report regarding the state of the parish.

Such a committee of the whole is effective because it is led by one who is qualified to lead and who knows his men. This need not in any way interfere with the spiritual leadership of the rector. It merely reminds us of an apostolic precedent, when the apostles turned over the serving of tables to deacons and went about their own job of preaching and praying, which is enough to occupy any man's time pretty fully, especially when pastoral visiting is added thereto.

Of course, this implies a mutual confidence and trust between rector and vestry, without which any progress

is impossible, but it puts the leadership where it belongs, that is, upon that layman of the vestry who is best trained for such things and the vestry as a rule is capable of deciding who is most apt for such leadership. Our laity suffer from an overdose of deference to the clergy, founded upon instinctive reverence which is often badly strained.

It is hard to reverence even a good man if he is bungling something which is not his proper job. I really believe we have the best high power engines in the country among our laity, but a high power engine is useless unless it is hitched to the machinery which is to do the work.

I would suggest that rectors who are immersed in secular activities when they ought to be saying their prayers, visiting their sick, and preparing their sermons, make a trial of such an organization of the vestry and then keep their academic hands off the job, for better or worse. I really believe we would at least have better preachers, pastors and priests, if they surrendered their secular leadership to those who do little or nothing now because they are badly led and prefer ease to work.

There is no reason in the world why our clergy should not trust their laymen if they expect their laymen to trust them, and in such mutual confidence should be their strength.

As one priest expressed it to me recently, and one who was born in England, that the laity of the American Church were the easiest people in the world to get along with if they were treated half decently. And that is my experience. Those clergy who have live parishes, do so because they are not unreasonable and because they are willing to trust some one else besides themselves to do things, even if they are sometimes badly done.

AFTER all a priest is not divinely commissioned to be the head of a business concern, a Rotary Club, or a finance corporation, and why should he want to lead in a capacity for which his training is inadequate and his success has not been conspicuous? After all vestries are no different from other groups and they will be effective when and only when their leadership is effective.

I am sure that our present vestry system is not one of divine origin. Whenever a rector, regardless of his aptitude for the task, insists upon acting as head of the vestry he then becomes the chief cause of its failure on the secular side.

In all of this too, we must draw a distinction between leadership and oversight. It is not proposed that the rector should abandon his oversight. He is the chairman of the board. But the chairman of the board does not need to be the general manager. The functions of the two are not the same.

The general manager must have initiative in order to be competent for his task, but the chairman of the board has a responsibility which he cannot wholly relinquish. In a recent meeting of the Community Chest in Denver, where members of the Episcopal Church

have the leadership in nearly all the important committees, one of the laymen remarked, "Why can't the Church get the same sort of service out of these men?" Is it not because the responsibility is not given them?

In caring for the last General Convention in Denver, it was remarkable how faithfully and effectively the chairmen of all the various committees worked. There was oversight, it is true, but not direction.

It certainly is the problem of the Church: "How can we use the power that we have generated among our laity?"

It cannot be done until and unless we devise a method by which laymen can be made to feel that they have an opportunity to use the talents that they possess unhampered by an undue deference to clerical leadership in matters in which laymen are better trained, than the leaders imposed upon them.

Let's Know

By

BISHOP WILSON

ENGLISH BIBLE

IT IS an easy matter to look back four hundred years and dismiss a complicated situation with a sentence. That has too often been done with the Bible and the Reformation. How often have we heard the whole matter neatly disposed of in some such way as this—"the Church refused to give the Bible to the public; the reformers made it available to a hungry Christian world and a revolution resulted."

Such, however, is not exactly true to the facts. During the century preceding the time of Martin Luther, fourteen editions of the Holy Scriptures had been produced in Low German and three editions in High German. And in England, as far back as the beginning of the eighth century, we find the Venerable Bede translating the Gospel of St. John into Saxon. In the Norman period we know that portions of the Scriptures were current in English. Sir Thomas More has left it on record that "the whole Bible was long before Wycliffe's days, by virtuous and well-learned men, translated into the English tongue, and by good and godly people with devotion and soberness well and reverently read".

Of course one could not expect a very wide dissemination of any kind of literature until the art of printing became practicable. It is quite natural that the sixteenth century should have seen large numbers of Bibles coming off the printing presses. But it is not quite true to say that the Church was opposed to them. Take the well-known Tyndale for example. He was a scholarly English priest who went to Germany and became imbued with Reformation ideas. There he made a translation of the Scriptures from the Hebrew and Greek, published it, and sent copies over to England. The books were seized and burned. Whereupon we are told that the Church was opposed to a public Bible. But we are not usually told that Tyndale's Bible contained scurrilous prefaces, com-

ments, and annotations inveighing bitterly against the Church of England, its leaders, and its customs. In self defense the Church burned the comments rather than the Bibles.

It was only ten years later that John Rogers published his "Matthew's Bible" at the very time when Archbishop Cranmer and his associates were preparing still another translation. It was thereupon ordered that Matthew's Bible should be placed in a convenient place in each Church and the people should be "provoked to read the same as the lively Word of God". But at that time the Calvinists, Zwinglians, Anabaptists, and sundry other sectaries were all violently appealing to the Scriptures in support of their various

doctrines. They turned the churches into mad-houses and the public Bible into a bone of contention. Bishop Bonner, of London, relates that he had set up six Bibles in St. Paul's but he was obliged to remove them because of the intolerable clamor and irreverence of those who came to study them.

Then in 1539 came the Great Bible for official use, from which sections were taken for incorporation into our Prayer Book. Other editions followed until confusion was worse confounded. Finally in the reign of James I a group of scholars began all over again and in 1611 put forth the Authorized or King James Version with which we are all familiar today. Nothing else in English literature is comparable to it.

CHURCH IN THE COLLEGE COMMUNITY

By

LEROY BURROUGHS

THE college campus has recently been called the "newest missionary field of the church". In a very real way this is a true expression, since for years there have been churches in college towns, but (except in individual cases) no vital contact has been made with the general life of the students. Now we realize that the student group is almost a foreign group in the college town; their life is distinctly different from that of the rest of the community, their hours are peculiar, their time is much occupied with studies, athletic interests, social affairs, and semi-professional organization activities. Services and meetings planned to meet the needs of the regular parish members, often miss hitting the mark with the students.

Still we want to hold them as nearly normal as possible. Generally it has been agreed that since they come from normal parishes, and since they must return to normal parishes, we must therefore not create abnormal types of religion for them during the brief interval of their college life.

Two things particularly must be remembered about these young people who gather from all over to spend four or more very important years together. The first is that they are *young*, and the second is that they are *people*. As being young, we must expect them to be a little over-impressed by the external evidences of success, with the size of meetings, the attractiveness of the buildings, and the significance of the matters of their own temporary interests. Their minds are a bit undeveloped and their emotions are not quite stabilized. Their enthusiasms are intense, and their moods are tremendously important to them.

But when all this is said, they are still people—people with rights of their own. They can not be completely satisfied by the knowledge that they are preparing to live. They demand life and they demand it right now. If the church does not appeal to them while they are in college, something else will.

They are full of life, know no limits to their

strength, and often rush into many more things than they can well perform or sustain. College life, with its thousands of fascinating appeals, draws them, here, there, and everywhere. The result is that they are a bit scattered in thought, and often somewhat bewildered about what is really important.

However they are marvelously honest and earnest. They will come to you, if you show any signs of being human and interested in what they are doing, and they will ask deep questions in a simple and straightforward way. They also expect just as simple and frank an answer.

THEY are thrown into the maelstrom of new ideas. For many of them, it is the first time they have had to make large decisions for themselves. The college expects them to be men and women and to choose wisely from the variegated life of the campus what is worth while. When youth makes a wrong decision, there is no reason to be surprised or shocked. Think of the suddenness with which they have been plunged into this new world. They must select the important subjects, and must organize their lives so that they have time, health, and alertness of mind to master them. They have not yet learned that not every attractive call can be answered. Often these young men and women break down under the multiplicity of activities into which they hurl themselves.

They are not scholarly, as a rule, nor are they flaming with the idealism of the prophet or the crusader. They are just a short step away from high school when they enter college, and we have a sort of quaint faith in the alchemy of college matriculation, for we expect the mere purchase of a freshman hat to endow the wearer with the superior wisdom of maturity. Sometimes we are disappointed in the results.

At first the student is likely to be lonesome—he would not admit it for all the malted milks in the world. He is away from home, on his own, called by

his last name, amongst innumerable strangers, and allowed to find his own way through the maze of intellectual treats offered to him in the cafeteria of the college curriculum. Is it any wonder that he is sometimes bewildered and chooses the wrong foods and gets mental indigestion?

JUST let the student see that the Church is prepared—thru her clergy, thru her buildings, thru her services—to help him and he will feel that he has a friend in the midst of this hectic life we call college. You can't drive a student towards religion. In fact, you must sometimes assume a slight indifference, for he is rather suspecting that the letter his mother wrote or that came from his home rector to the college chaplain, will commit him to too much. He hopes that his college career will give him a bit of an opportunity for that religious vacation that he has been anticipating. If the college pastor shows an interest in him, tries to make his acquaintance early in the year, invites him to the opening reception for students, and lets him have a list of the activities planned for him—that is about all that can be done at first.

There is enough natural goodness in most students to make them want to go to church if they are not heckled into it. He will probably find his way to church within the first two weeks of his college course. Let him find the service interesting and well planned, the sermon touching some of the things about which he is most eager to know, the choir and congregation well sprinkled with students and faculty, and the service reasonable in length—and he will doubtless come again.

Let him find his faculty a group of men and women who act as tho they felt religion to be of some significance in their own lives, and he will be much impressed. Students, though they hate to admit it, are hero worshippers at heart; and underneath all their banter, they do look up to the faculty and try to imitate them in many ways. Not in all ways, of course, but be sure of this that if a popular member of the faculty takes a light and frivolous attitude towards religion, or lets it be seen that though he is a member of a church yet he never feels called upon to attend services—the student will pick up the same attitude all too quickly.

THE moods of youth are deep and sometimes dark. A feeling that he is not doing well in classes, that he is in disfavor with the governing board, that he will not make his place on the team, that his best girl does not care for him—any one of these ideas is able to turn the bluest sky to a dull, drab gray. It is then that he needs a friend. If he has felt his rector to be the right sort of a "human", he will rather casually drop in some day for a chat. Needless to say, he seldom mentions why he came, but a little knowledge of "homo studiens" will soon give him the clue. Bit by bit the truth appears on the surface and then comes the real joy of the pastor-priest. He has the

privilege of moulding the mind of the student in some small degree. Let him make one false motion, and all his future opportunities are lost; but let him show himself a real and understanding friend, and he has won a permanent place in the affections of that student.

The four years of college life are some of the most plastic and significant years in the whole cycle of an individual's days. During this time he is making countless readjustments. He is broadening his horizons, and getting attitudes and points of view which will effect his whole career.

Someone not too closely associated with the machinery of college affairs, must help him find his way to sane and sound conclusions. Often it becomes the duty of the college pastor to advise a young man or woman on matters pertaining to health. Not always are faculty supremely interested in the number of hours sleep a student gets or the amount of sunshine and exercise he can secure. Occasionally a clergyman has to advise a student to slow down in order to avoid a breakdown. This occurs particularly with the upper-classmen and graduate students who have become so fascinated with some special realm of thought that they have excluded the other things which make for a balanced life.

ONCE in awhile a student gets into difficulties, and he needs some one with whom he may talk things over. He fears to go to the college authorities, and he dislikes to worry his parents and friends at home. Then comes another opportunity for the student chaplain. He is a sort of interested disinterested party, before whom one may speak freely and not feel that what one says will be either shocking to the hearer or prejudicial to the speaker.

Experience has taught church workers in college communities that it is not social life that a student requires from his church. His social program is already too full. He does, however, desire opportunities for deepening his spiritual life. Especially is he attracted to the colorful services of the church seasons. A Christmas candle-light carol service before he goes home for the holidays, a series of special devotions and sermons during Lent, a Good Friday service at an hour when he can attend, and a glorious, triumphant Easter service will remain high spots in his memory for years. A church near the campus that is always open for those private devotions that the student finds so hard to say in the clutter and confusion of his dormitory, his fraternity, or rooming-house—will be much appreciated.

The church has a great field in the college world today, for here are gathered thousands of alert young people who are peculiarly susceptible to decent treatment, at a time in their lives when they are surely in need of help and friendliness. The church must meet this call for help promptly and completely, for here are being moulded the future leaders of the world. If we expect the next generation to care for the church we must show them, while they are in college, that the church cares supremely for them.

Frontier Pioneers

By

HUGH L. BURLESON

Assistant Presiding Bishop

OUR next missionary hero was also sent to the Pacific Coast, though farther north. At the same General Convention of 1853, Thomas Fielding Scott of Georgia was chosen to be Bishop of Oregon and Washington, which at that time also included Idaho, and parts of Montana and Wyoming. It was a vast empire, without a single mile of railroad. Already, however, beginnings had been made, and "The Church in Oregon", like the Church in California, reported that it had organized and held a convention consisting of three clergy and seven laymen. Among these clergymen was the Rev. S. Michael Fackler, who held the first Church service in this area in 1847. Like many of the pioneer clergy on the Pacific Coast, he had come there seeking health; unlike many others, he found it, and used it through many years for the building up of the Kingdom of God in that new land. He was one of those who came to aid Bishop Tuttle as he began his remarkable episcopate in the Rocky Mountain region.

Bishop Scott's episcopate covered thirteen years. They were years of tremendous toil, and frequently of disappointment. As one of his successors remarks: "The Church clamly requested Bishop Scott to look after an enormous and impossible empire, without means of transportation, sufficient men to serve its needs, or money to finance its operations." He died in 1867, honored for his great earnestness, his energy and his personal devotion. He had fought the overwhelming conditions of his field with patience and courage, and while it was not given to him to leave a record of such material gains as others more fortunate achieved, he had faithfully planted the seed which sprang up and bore fruit for later years.

Bishop Scott was succeeded in 1869 by Bishop B. Wistar Morris of Germantown, Pennsylvania. The Church had learned her lesson—partly, at least—and the great field had been divided, Idaho and Montana passing into the care of Bishop Tuttle. Bishop Morris, during an episcopate of thirty-seven years, devoted himself to extending the borders of the Church, planting schools and hospitals as well as churches. He is lovingly and gratefully remembered in the far Northwest. His name is a household word among the pioneers, for he was particularly fitted for the work of a missionary bishop. He lived to see Washington set off as a separate missionary district, and Oregon consolidated and strengthened as a diocese. In spite of the great areas which had been lopped off from Bishop Scott's original jurisdiction, it still had 96,000 square miles—an area larger than New York and Pennsylvania. The Bishop writes: "It is a case of slow staging, in buckboard wagons, through forests and on mountain trails, by horse and mule. The days

and weeks of the year are too few to enable one to reach all parts, and many are the scattered sheep who are unknown or unshepherded."

His successor has written of him: "He sowed, watered or planted as occasion served, seeking only to be found faithful, knowing that in due season he would reap if he fainted not. The man above all others to whom credit is due for our hospitals, schools and Church property, for wise administration in laying strong foundations, is Bishop Morris."

The Indian Choir

By

IRWIN ST. JOHN TUCKER

MOST of my vacation this summer was spent at Wisconsin Dells, famed the nation over for the magnificence of its scenery and the splendor of its Indian pageants. In those marvelous natural amphitheaters at Stand Rock and the Indian Village, Indians of twenty tribes reenact the old dances and sing the old songs. Among the striking features of the Indian Village pageant is the All-American Indian quartet, who, in blankets and feathers, sing familiar ballads.

My family occupied one of the cottages across the river. Thither one afternoon came a delegation of members of the Indian quartet, all of whom are South Dakota Sioux. One of them is a lay-reader, and two of them are organists, for Episcopal Church missions among the Sioux. And all afternoon they sat on a blanket, there beside my camp, and chanted the glorious old liturgy of the Church in the Sioux tongue, while I listened to the depths of my soul.

All of the Sioux seem to have good voices, and they are the only Indian race that specializes in choral singing. Winnebagoes, Chippewas and Chickasaws I know who have good solo voices; but these Sioux are the first I ever met who loved harmony with a deep and skillful affection.

"It's the church that does it," they told me. "All winter long we practise the chants and hymns. We like them. They are dignified, and profound, and simple. We love them. The Episcopal religion is good for our people. It has done much for them."

This quartet is asking for the opportunity to sing for the Church elsewhere, so that the work being done among the Sioux may be known. Negro jubilee singers from Southern colleges go everywhere, advertising their institutions. Why should not the Episcopal Church use these Sioux Indians to call attention to the amazing work it is doing among the native Americans?

They do not ask much; only enough to live on and get from place to place. Any church in any moderately large town ought to be able to arrange for an evening of the Sioux Singers which would net a handsome sum for the parish's missionary quota. Address the Sioux Indian Singers, care THE WITNESS, and terms will be discussed. Help your American Missions!

SENIOR NURSES OF ST. JOHN'S AID SCHOOLMATE

By CHAS. HENRY WEBB

For two days last week the buildings of the Church Charity Foundation, in Brooklyn, were open to visitors, and especial effort was made to induce visitors to come. It was the annual Fall Festival of the Woman's Board of that organization, and the whole diocese was invited. Not all came, but several hundred did. Many came to luncheon or dinner in the Home for the Aged, many came to patronize the sales tables in the Nurses' Residence adjacent to St. John's Hospital. Bishop Stires came the first day, and opened the proceedings with a fine address at a brief service in St. John's Chapel. Bishop Larned did likewise the second day. It is reported that the net proceeds were about \$4,000, which will be used at the discretion of the Woman's Board for some special purposes in the work of the institution.

While speaking of the Church Charity Foundation, it might be interesting to say that the senior nurses of St. John's Hospital recently gave an amateur dramatic performance for two nights and raised about \$150 which they mean to send to one of last year's graduates of the same school, Miss Elena Manjarrez, now in charge of the new infirmary at Hooker School, Mexico City. Miss Manjarrez, herself a graduate of Hooker School, came, under Bishop Creighton's direction, to the School of Nursing of St. John's Hospital, Brooklyn, and upon her graduation last spring returned to Mexico to take up the position above mentioned. Her schoolmates at St. John's, hearing that she lacked some equipment for her work, undertook to provide something for her.

* * *

Here are a few more items of news from this part of the vineyard, which may be suggestive to others elsewhere: The adult Bible class of the Church of St. John the Baptist, Brooklyn, has decided, and begun, to have a monthly corporate Communion, with breakfast together afterward. Twenty-five out of thirty members attended the first such service . . . St. Paul's parish, Great Neck, L. I., has been given a new parish house, in memory of Frederick S. Barstow, by his parents, Mr. and Mrs. William S. Barstow. Young Mr. Barstow died last spring in Honolulu. His parents have already provided an endowment to carry on certain work in American Samoa in which their son was interested, and now they have offered to

EDITORIAL OFFICE

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erect in his home parish a building that will enable the parish to work more effectively with the young people of the community. As an indication of their gratitude for the gift, members of the parish have already begun to raise an endowment to provide the maintenance of the proposed building . . . The Brotherhood of St. Andrew in this diocese has called for a meeting of men and boys, on Thursday evening after the Advent Sunday men's Communion, to clinch the impression that is made by the men's Communion, and fasten the new or recovered communicants by presenting definite work and responsibilities for them to undertake . . . The Rev. Thos. J. Lacey, Ph. D., rector of the Church of the Redeemer, Brooklyn, has sent a card to every family in his parish asking them to report to him whether any members of the family are out of work, whether they can carry through the winter without help, whether and how their Church can help them . . . St. George's parish, Flushing, just had an exceptionally successful every-member canvass. But whom do you suppose they had as chairman of the committee? No other than Lewis B. Franklin, vice-president and treasurer of the National Council! Of course, with him to lead the committee,—! . . . The consecration of the graves of people who have been dead a hundred years or more sounds like a strange ceremony but this is how it happened. An old road along the north shore of Long Island, now dignified with the title of the Northern Boulevard, had to be widened to facilitate automobile traffic. Where it goes through Little Neck (now dignified with the title of Douglaston) the widening invaded an ancient Indian burying ground. The human remains were reverently reentered in the churchyard of Zion Church, hard by, and their new place of sepulchre was blessed by the rector, the Rev. Lester Leake Riley . . . And that seems to be all for this time.

MAHATMA GANDHI ADDRESSES SMALL LONDON AUDIENCE

By W. B. SPOFFORD

Having a front row seat at a little Gandhi meeting is not quite like having an interview with the gentleman but it is next best thing. It at least gives one a chance to decide for oneself whether or not the style of his clothing is becoming. So when the London Fellowship of Reconciliation gave me an opportunity to hear him at a little meeting I of course grabbed the chance. Only the evening before, at my family table, we had played the interesting game of each naming whom we considered the greatest person in the world. My ten year old son named Babe Ruth without a moments hesitation, but my daughter, two years older, balanced the family cultural budget by being as unhesitating in selecting Mahatma Gandhi. "All right," said I, "you will meet the greatest man in the world tomorrow evening," thus enhancing my prestige considerably at least in the eyes of one member of my family.

The meeting was scheduled for nine o'clock. At 8:58 Mr. Gandhi entered, bowing meekly with his hands folded in a salutation which is peculiar to his people. His dress, unconventional certainly for London, should have startled my children, so I whispered, "Well, what do you think of him?" "He looks very comfortable," was the answer. It would be difficult better to describe him. He was just that—comfortable. And he was comfortable not only in dress, far less strange than one is apt to suppose, but comfortable in every other way. He sat down, covered his lean shanks with a fine white homespun, smiled pleasantly at his audience of complete strangers, and looked so at peace with God and man that he might easily have dozed off into a nap.

One could hardly call Gandhi good looking. His barber hasn't been fussy about trimming the corners of his mustache, and his dentist has neglected him to such an extent that lack of teeth make it hard for him to keep jaw from coming up under nose. But even so he is easy to look at—far better looking than one supposes who has seen him merely in the newspapers.

The meeting got under way. First a lady prayed. She told God that we were honored by being privileged to hear such a great one. She asked God to make England, the master, and India, the slave, fair to one another. She was nervous. After all it is not every day that one prays in the presence of Mr. Gandhi. But

she managed it very well. Then the chairman did his stunt. An important person I presume he was, though cutaway, stripped trousers and a batwing collar I have discovered is not always indicative of that fact in London. The chairman was England—a big fellow with a bellowing voice, dressed very properly indeed. And behind him, in the person of Mr. Gandhi, was India; a meek little man, wrapped comfortably in homespun, his eyes closed, perhaps in prayer. Two civilizations there, rushing to a head on collision I am inclined to think, which will put scare-heads on our newspapers before many months.

The chairman reminded us that Mr. Gandhi was an important person, in London on a difficult diplomatic mission. We were therefore not to embarrass him with questions.

Mr. Gandhi did not rise but spoke quietly, in perfect English, from his chair. "I am glad," he began, "to answer any questions that are put to me. We of India have nothing to hide. So instead of addressing you I shall be happy to deal with your questions." Diplomacy of a different sort that.

He told us of England's rule of his country—entirely bad he said. He spoke gently but with no effort to spare the feelings of his English audience. He spoke of the determination of the masses in India to win their freedom, and of the methods they are employing to gain it. "You have taken our country and now ask us to obey your unjust laws. We merely say, 'No—thank you very much.' Then you say, 'We will put you in prison.' We reply, 'You have the power of force; do so if you will.' So you fill the prisons and by so doing increase our determination." He spoke of his faith in all men, even those considered to be his enemies. He constantly referred to the will of God and of his reliance upon His power. "To know God is the important thing in life. But starving people cannot know God. The Salvation Army has always had the good sense to know this. The masses of India—the dumb masses of India for whom I speak—are starving because of the misrule of a foreign power. They must have freedom in order that they may know God."

He spoke of the Round Table Conference very frankly. He was asked why it was apparently to result in failure. "How can it do other than fail? It is a packed conference, filled with hand-picked men who represent nobody." He then spoke most solemnly, and yet quite simply, of his future; of returning to India to take up the struggle for his people; of suffering, together with his followers, in order to convince the world of their sincerity and their determination. They were words



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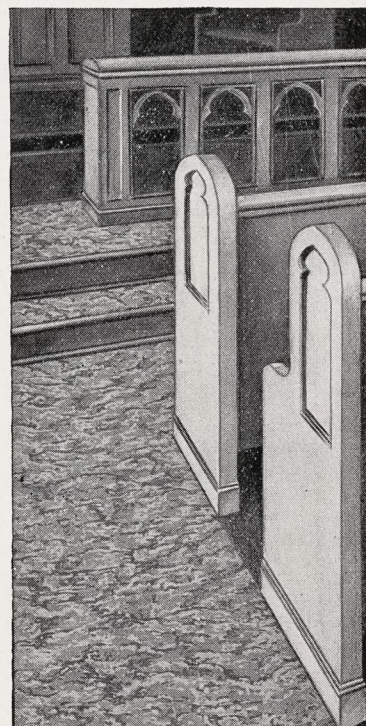
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that made a deep impression upon this little band of people who had come to hear him.

We were in the presence of a man convinced that he gets his orders from God, and when a man gets that idea into his head he is someone to be reckoned with; particularly when he believes, as Gandhi does, that he is not merely a worshipper of God but also his agent here upon earth. Sufferings and tribulations mean little to him—God gives him orders and if to carry them out means suffering then it simply has to be. He seeks the quiet of his closet to pray but look out for him when he comes out. Prayer, to this man of God, is to be followed by action. It is dynamite not dope.

There was silence at the conclusion of his address—no applause whatever. I have read that there was no applause at the conclusion of Lincoln's Gettysburg address. There was none here for the same reason.

I left thinking, "If Gandhi is wrong then God must be."



ROBERT NORWOOD
Rector of St. Bartholomew's

PLANS FOR RELIEF OF THE UNEMPLOYED IN NEW YORK CITY

A number of meetings of the clergy and laity of New York City have been held at the call of Bishop Manning to consider plans for the relief of unemployed people of the Episcopal Church many of whom cannot be cared for by the Welfare Agencies which are already overburdened.

These plans have been formulated in cooperation with the Gibson Committee and with the full concurrence of that Committee. As a result of the Conferences which have been held a Committee has now been formed including many of the lead-

ing clergy of the city and also laymen and women to take action in this matter. The officers of this Committee are Honorary Chairman, Bishop Manning; Honorary Vice Chairmen, Bishop Lloyd and Bishop Gilbert; Chairman, the Hon. Frank L. Polk; Vice Chairman and Chairman of the Executive Committee, Colonel George W. Burleigh; Treasurer, John S. Rogers.

The relief will be administered by the Committee in conjunction with the City Mission Society of the Episcopal Church which has a staff of trained workers who have had great experience in this work.

The City Mission Society acted as the Central Agency of the Episcopal

Church in this relief work last winter and its work was done most effectively. Help was given in the form of work wherever this was possible and where necessary direct help was given for the relief of women and children and the keeping together of families.

The City Mission Society stands ready at this time to give 35,000 days of work if the money for wages for this work can be provided. At the present rate of applicants it is indicated that, by the end of November, nineteen hundred families of Episcopal Church people have, within the preceding two months, applied to the City Mission Society for assistance. Ninety per cent of those who have so far applied have never before asked for help and none of them have been helped by any other agency in the community.

The Society has already given a great deal of work and of direct help to those in need of it but the need is greater than ever and the funds contributed for this work are exhausted and indeed overdrawn.

While every parish will do its utmost to help its own there are many of the poorer parishes which cannot possibly care for their own unemployed people and it is for the help of these that the Committee now formed will endeavor to secure funds.

Owing to its connection with the Church and its close relation with the clergy of the city, the City Mission Society is able to get the necessary information as to those who apply or are sent to it for help and to administer the relief needed both wisely and sympathetically.

A large sum is needed to meet the present cases of most urgent and pressing need and the need will increase as the winter advances.

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DR. LEVER TAKES JOB AS RECTOR; LAWRENCE STRIKE

The announcement that the Rev. Allen Clark had resigned the rectorate of All Saints' Church, Worcester, Mass., came as a surprise and a regret to his many friends. Mr. Clark, who had been for seven years rector of St. Thomas's Church, Hanover, N. H., came to Worcester last January but was taken nervously ill last June. The Church has since been carried on by the Rev. Charles H. Lever who has been elected rector.

* * *

Monday, November 2, was matriculation day at the Episcopal Theological School, and the faculty and sixty-three students listened to a series of splendid addresses by Bishops Lawrence and Sherrill, Dean Washburn, Professor James A. Muller of the faculty, Professor Edmund A. Whitney, master of Kirkland House, and President Lowell and Professor Alfred N. Whitehead of Harvard. Professor Whitehead made an appeal for less dogmatism in the church, pointing out that the church's great heresy had been its effort to compel rather than to persuade men to believe.

* * *

Two interesting dedications have taken place recently, the first that of a parish house for St. Peter's Church, Cambridge, Mass., of which the Rev. Frederic C. Lawrence is rector. The parish house cost \$57,000 and has a hall that will seat three hundred people. In St. Paul's Church, Newburyport, the new memorial cross of Italian marble was dedicated to the memory of a former rector, the Rev. Arthur Henry Wright.

* * *

In part owing to the severe financial crisis, Bishop Sherrill in Massachusetts recently divided the diocese into ten districts. For ten days during the fall he gathered together some of the wardens and vestrymen of the churches in the districts and conferred with them on church

CLERICAL SKETCHES

THE Rev. Robert Norwood is the rector of St. Bartholomew's, New York City, one of the largest and strongest of New York's parishes. Dr. Norwood was born in Nova Scotia, and is a graduate of Bishop's College, Canada; did graduate work at Columbia and at the General Seminary. He was the rector of St. Paul's, Overbrook, Philadelphia, where he won a reputation as an outstanding preacher. A number of years ago he was called to his present parishes where he has continued to fill his large church by his exceptional preaching. He is the author of a number of books, including a number of books of poetry.

finances. The Bishop met with a splendid reception and the meetings proved to be most successful.

* * *

The Rev. Dr. Frederick G. Budlong will be consecrated as Bishop Coadjutor of the Diocese of Connecticut in Christ Church, Greenwich, on December 16. The Rev. F. C. B. Belliss has been recently elected rector of Trinity Church in Lenox, Mass., to succeed the late Rev. Latta Griswold. Mr. Belliss is a graduate of the Episcopal Theological School and comes to Lenox from Fitchburg, where he has been assistant in All Saints' Church.

* * *

The strike at Lawrence has caused a great deal of interest throughout the Diocese of Massachusetts. The C.

L. I. D. held a meeting in the Cathedral on November 18, where first-hand information as to conditions was given by Mr. James F. O'Hara, chairman of the Massachusetts A. F. of L., and Mr. Alfred Baker Lewis, of the Socialist Party in Massachusetts. Three clergymen addressed the meeting: Dr. Arthur Kinsolving, Professor William Wood, and the Rev. Smith Dexter. In addition, Professor Wood and Mr. Dexter addressed a meeting of four thousand workers in Lawrence itself and encouraged the men to fight to retain the already not too good conditions which they have. Some twenty or more of those who went out and aided in the strike

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through picketing, as for example Mr. Niles of the Ford Hall Forum, were arrested on charges of intimidation, disturbance, and vagrancy. The clergymen who were fighting on behalf of the workers received some criticism from the press, but one can but wonder whether the editorial writers of the Boston papers might not have felt differently had they seen the actual conditions at first hand. G. M. D.

MANY BENEFIT BY THE CHURCH PERIODICAL CLUB

Remarks from some of the recent visitors at the office of the Church Periodical Club, either in Denver or in New York, show a little of the variety of work done through that office. Almost every visitor said that his or her work would have been "impossible without the C. P. C."

* * *

The Rev. Perry Smith of Oregon told of giving away twelve copies of Dr. Atwater's book, "The Episcopal Church," which resulted in twelve new communicants. (The missionary did not count his own influence.)

* * *

The Rev. L. F. Kent, formerly of Alaska, now rector of Holy Cross Church, Valle Crucis, North Carolina, and chaplain of the girls' school there, reported things in good condition at the school and emphasized the need of sound modern education for the young people of that mountain community where superstition and even witchcraft are still to be combated.

* * *

The Rev. and Mrs. E. T. Simpson work in a number of organized missions. The men in one of the missions made a loom after directions in a book sent by the C. P. C., and the women weave rugs and others things for sale. Out of scraps and remnants sent to Mrs. Simpson, the women of this mission made 300 Christmas presents last year. It was here also that when candles were forbidden on their Christmas trees a garage man helped them to get a string of the little bulbs used in automobile headlights, and the wire was connected with the Ford at the door of the house. They lighted Christmas trees that way in six different mission centers.

* * *

A student pastor in a college town in the South West learned that through the C. P. C. he might receive some religious books of great usefulness in his work with students. He could hardly believe the possibility of

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securing help in this way, and expressed his gratitude with tears in his eyes.

* * *

The gift of a few illustrated copies of the New Testament made real trouble for a missionary in Texas. He presented them to children in ranch homes as long as the supply lasted, and when he next went his rounds he was met with bitter reproaches from all the children who had not received any.

* * *

The Rev. Worth Wicker, who for several years has served the Belhaven field, is now Rector of St. Paul's, Beaufort, N. C., and St. Andrew's, Morehead City.

* * *

The Rev. Cyril Hudson, M. A., secretary of the Adult Education Association of Great Britain, will deliver the next Hale Sermon at the Western Theological Seminary, Evanston, Illinois, on December 8, at 5 o'clock in the Anderson Memorial Chapel of the Seminary. He will preach on the subject, "Adult Religious Education", the special field in which he is interested and in which he is an authority. At present he is lecturing on Pastoral Theology at the Yale Divinity school, and at Berkley Divinity school, New Haven, Connecticut.

The Hale Sermons are delivered each year at the Seminary on some aspect of the Church's work. The last preacher was the Rt. Rev. William Scarlett, LL.D., bishop coadjutor of Missouri who spoke on the topic, "The Re-emphasis of Personal Religion." These sermons are published by the Seminary and filed, forming a valuable library of modern religious thought on the Church's work. Provisions for the delivery of such sermons and for their publication were provided for in the will of the late Rt. Rev. Charles R. Hale, D. D., LL. D., Bishop of Cairo and first bishop coadjutor of the diocese of Springfield.

* * *

After ten years of faithful service during which time fourteen hundred communicants have been received, the Rev. James H. Bishop has resigned St. Luke's, Kalamazoo, Michigan. The vestry expressed its appreciation of

his devoted service and records the fact that he has always been at the call of the sick and afflicted and tireless in his ministrations both in the parish and community—and that the parish has had a steady growth in members and influence. Mr. Bishop intends to take his first vacation in ten years before accepting duty elsewhere.

* * *

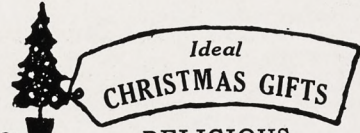
The new Church at Hope Mills, N. C., to replace the one destroyed by fire in July, is now under construction. It will probably be completed by the 15th of this month.

* * *

"The World in Lebanon" celebrated for three days, recently in Lebanon, Pa., was a phenomenal success. Missionaries from practically all parts of the world were present. Booths were put up in the basements of the Lutheran and Methodist Churches, representing the workmanship of the different missionary districts. Our Church had Home Missions and had on display Negro, In-

dian, Mountain and Orphanage Work. It was one of the largest displays of the event—one large room given entirely to it.

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D. D., of Wyoming and the Archdeacon of Bethlehem were the speakers for the Episcopalians. The opening service was held in the street, which was roped off for the occasion. A white ribbon was stretched across the street between the two churches. In the center was a table with the open Bible, and two candles. The ribbon was cut and followed to the door of each church which was then opened and the service begun.

Overflow meetings were held every evening. All churches united including the Roman Catholics. It was one of the biggest events held in Lebanon for many years.

* * *

In connection with the site recently bought on St. Simons Island for a permanent diocesan camp, the Department of Religious Education of Savannah, Ga., is offering a scholarship to camp next year to the person, young or adult, sending in plans for buildings most adapted to the needs.

* * *

There has been presented to Christ Church Cathedral, Hartford, Conn., a handsome processional cross, sterling silver, both sides alike. In the arms are jewels and the centre is an enameled representation of the Agnus Dei. The two niches contain sterling silver figures of a radiant Christ and of Bishop Seabury, fully vested. The work was executed by Mowbray's of London, and they have made possible a beautiful addition to the cathedral.

* * *

Churchmen in the Diocese of Providence, R. I., closest to the Church schools for boys criticised in the A. M. thesis of the Rev. Geo. L. Fitzgerald of Greenville on the ground of the use of old fashioned methods, emphasis on getting their graduates into college, and poorly fitting them for life, deny the truth of these statements. They say that Mr. Fitzgerald's visits to these New England Institutions, most of them of national reputation, were necessarily brief and hurried, and his investigations superficial.

* * *

The pendulum of religious education in Church Schools of the Chicago Diocese and elsewhere is swinging back toward the use of definite Christian truths as such, declared Miss Vera C. Gardner, Diocesan Director of Religious Education, at a recent meeting of the Department of Religious Education.

"The Bible contains a body of historical truths," said Miss Gardner, "and they are to be taught as such. They are just as axiomatic as two and two make four. During the past few years, the trend in religious education has been away from this atti-

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tude. Now the pendulum is swinging back again, according to recent statements by Dr. Norman E. Richardson, professor of Religious Education at the Presbyterian Theological Seminary, Chicago, statements which my own experience bears out."

"We shall aid the swing of the pendulum," Miss Gardner declared, "in Church School circles by instruction of teachers at the Normal School and Church School Institutes held for that purpose. Our big problem is to help the child experience his religion, for religion is life. It also is faith. We cannot escape, however hard we try, from the fundamental, historical truths of the Christian religion. These we shall teach."

* * *

Bishop Fiske dedicated the new organ at St. John's Church, Ithaca, New York, on a recent Sunday, the occasion being also the celebration of the twentieth anniversary of the rector, the Rev. Henry P. Horton.

* * *

A seven foot Latin cross, of Vermont granite, has been erected over the grave of Bishop Sheldon Munson Griswold, late Bishop of Chicago, by the entire diocese. It stands in the Episcopal section of Memorial Park Cemetery, Evanston, overlooking the Park lagoon in a beautiful spot. At the intersection of the bars, is the customary "IHS". At the base is the inscription: "Sheldon Munson Griswold, D. D., Bishop of Chicago, 1861-1930," and above the inscription is a mitre. Work was completed on the monument recently.

* * *

St. Cyprian's Church, New Bern, N. C., has today the best Mens' Club in its history. The practical discussions have led to some constructive movements. Out of them have grown the organization of a community council; the establishment of a milk fund for undernourished children in the public schools; a community wide "get the children in school" movement which resulted in the largest enrollment in the history of the system; co-operation with welfare and charitable agencies in preparing for the winters' needs. The first meeting in each month is a business meeting; the second is devotional meeting; the third is the Rector's meeting and the fourth is program and refreshment meeting. The attendance runs from 25 to 40. A special speaker is had on each second meeting. The speaker for the 2nd meeting in November was the Rev. Mr. Brayshaw, Rector of Christ Church, New Bern.

* * *

The fall clergy conference for the diocese of Upper South Carolina was held in Trinity Parish House, Columbia. The Rev. Henry D. Phillips,

D.D., chairman of the diocesan Field Department, was in charge of the meeting.

The first day of the conference was taken up with a consideration of plans for the Teaching Mission on the Great Commission. The discussions were led by the Rev. R. E. Gribbin, rector of St. Paul's Church, Winston-Salem, N. C. The objective of the mission under the Field Department of the Province of Sewanee was explained: To give a vision of the Kingdom of God, to deepen the individual spiritual life, and to present channels of expression through

the Program of the Church. Then Mr. Gribbin gave detailed information as to the aims and methods of the proposed missions to be held in this connection in the diocese. According to plans perfected at the conference missions are to be held in practically every congregation within the diocese.

The latter half of the conference was taken up with a discussion of plans of the diocesan Field Department for the fall program. With a budget some \$5,000.00 less than last year the diocese hopes for a loyal response from all congregations.

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The Rev. Robert S. Chalmers

The Rev. Harold F. Hohly

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

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Wed., Thurs., and Holy Days.

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)

Rev. Wm. Turton Travis

1450 Indiana Ave.

Sundays: 8, 11 a. m. and 7:30 p. m.
Week Days: 6:40 a. m. except Monday.
Holy Days: 10:30.

St. Stephen's, Chicago

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

Church of the Advent, Boston

Mt. Vernon and Brimmer Sts.

Rev. Julian D. Hamlin

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

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