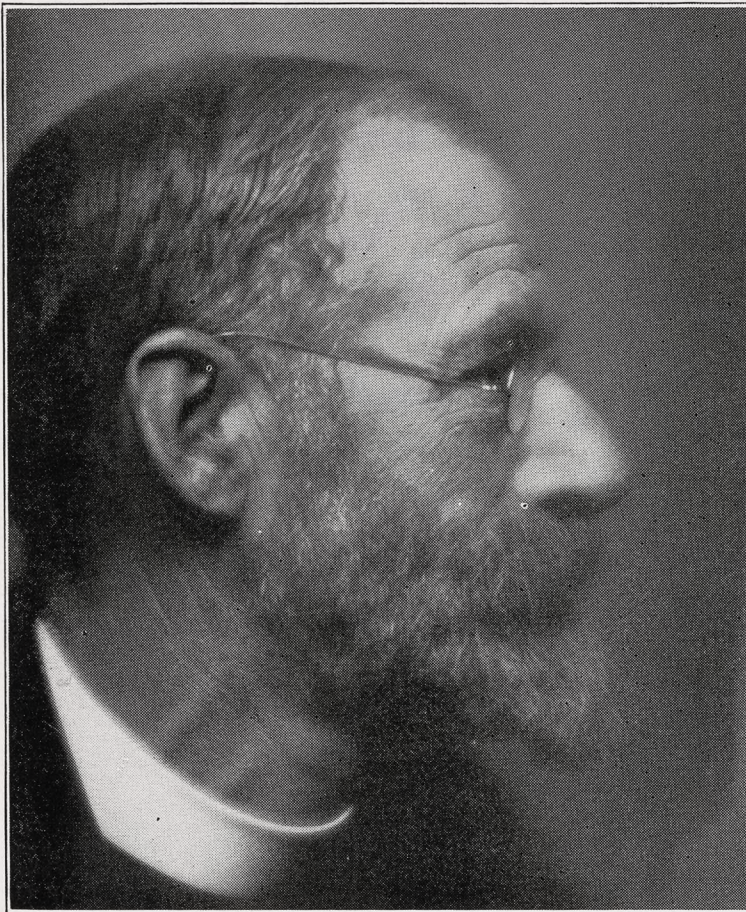


# *The* **WITNESS**

CHICAGO, ILL., AUGUST 10, 1933



CANON STREETER  
*Writes Again on Reality*



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# THE WITNESS

*A National Paper of the Episcopal Church*

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## MUSINGS OF A LOW-BROW

*An Editorial by*

BISHOP JOHNSON

I WONDER just how much difference there is between the fundamentalists evaluating science and the scientists evaluating religion. When one recalls William Jennings Bryan striving to give a scientific explanation of Genesis, one is also reminded of Clarence Darrow trying to give spiritual values to the Sermon on the Mount. Science has done great things for us but when it has done all it seems to be an unprofitable servant, for in making the privileged more comfortable it has deprived the unprivileged of any joy in living.

It is true that some people blame the Church for this disaster, yet we have been told for many years that religion is on the wane. If this is true then surely the Church is not responsible for the debacle in which we find ourselves. The past generation has seen the supremacy of educators, diplomats and financiers who have told us rather haughtily that wisdom would die with them. At any rate if religion has anything to do with the plight of the world it is the lack of it, not the failure of it, that is to blame.

People have a rather childish idea of what the Church should do, as though the Church were a magical instrument which will operate without human co-operation. Men stay away from the Church and then complain that the Church is not virile. Men withhold their money and then complain because the Church is not more bountiful. Men try out every substitute for the Church and then complain that it is not more potent.

This is no new thing. Pharaoh told the children of Israel to make bricks without straw and then punished them for their failure to deliver. Men criticize the Church because it does not purify politics but they censure the Church even more if it enters the political arena. The intellectuals are upset because they cannot produce a Church which is both scientific and sympathetic; that is as cold as a laboratory and as warm as a fireside. It is like an effort to enjoy the Arctics and the Tropics at the same time. There is an advantage in the temperate zone. It has all the blessings of the other zones without their extremes.

THAT is the value of the Church. It does not cause you to perspire with emotion one minute and then to shiver with the cold the next. We read articles telling us that the Church is slipping. It is curious. I have been in the ministry for over forty years and I have never known such a warm response to religion as there is today. It is true that some forms of religion are slipping. This includes both the icy zones of purely intellectual religion and the tropical zones of highly emotional religion. But that does not mean that the Church is slipping. That depends upon your definition of the Church. If you mean that nebulous vapor which surrounds the Church I would say that the fog is lifting. If you mean that icy sediment which is the deposit of religion I would say that it is melting. If you mean that historic institution which exists between the fog and the ice I would say that it is going strong.

Unquestionably there has been some desertion of the Church by the intellectual group, but they are nothing if not vocal, and they make more noise in going out of the Church than ordinary folks do in coming in. However, they compose a very small percentage of the population and curiously enough that period in the history of the Church when it had a minimum of intellectuals it had a maximum of power. I refer to the first three centuries. It was during this period that Celsus attacked the Church because it did not appeal to scholars. The marvel is that the morons should have survived and the scholars should have passed into oblivion.

AS a matter of fact the vital things in life do not come from laboratories or lecture rooms. They belong to a different area. Devoted mothers, winsome children, conscientious servants and loyal friends are far more important than captains of industry, heads of colleges or masters of relativity.

It is these things that the Church can produce when and where it is adequately manned and sufficiently supported by a group of ordinary people who hunger for righteousness and thirst for God. I believe this be-



cause it is the result of my experience. I have been privileged for many years to visit many parishes, to be entertained in many homes, and to watch many families grow up. I have also been more or less familiar with collegiate atmospheres and I can testify that there is a winsomeness in Christian homes that is quite foreign to academic circles. Possibly it is because I have a greater love for people than I have a curiosity about things.

Of course the academic group think that I have abdicated my reason in order to gratify my superstitions, while I think that the mechanistic yardstick which modern educators apply to life is most uninteresting. I don't see any fun in a world where the letters after your name are of more consequence than the poetry in

your soul. Yet it is a fact that enough eminent scientists are devout Christians to remove the stigma that might otherwise attach to my mental status.

So if one were to face the facts about religion one might conclude, first, that certain kinds of religion are slipping but that the Church has not been seriously affected. Second, that a very large number of intellectuals are without faith, but that this has been true in every age since the days of Celsus. Third, that where the Church can enlist a sufficient number of red-blooded men who accept Jesus Christ as their Lord and Savior, that there one finds the kind of atmosphere which some of us are seeking, quite apart from the prospect that we may receive a harp and a crown sometime hereafter.

## THE MINISTER AS A TEACHER

By

MALCOLM TAYLOR

JESUS was known and addressed as a teacher. His teaching comprises a large part of the gospel record. It was his chief reliance in his work. His Church has always been a teaching Church and on the efficiency of its teaching its growth and achievements have largely depended. To be able to teach is one of the first and most essential qualifications of a minister.

Are our ministers today well equipped for this task, both as they may be required to be teachers and as they may have to train and direct others in the educational work of the Church? Such equipment requires a knowledge of what should be taught, of the methods by which it may be imparted, of the laws that govern the growing mind and of the principles that underlie character education. More especially is this true of the teaching of children and in no sphere of a minister's work have there been greater changes in outlook and method in recent years. For a theological school to send a young minister out to his life work without instruction in the principles and methods of religious education is to handicap him from the start. No grounding in theology, or Church History, or the interpretation of the Bible, will avail if he does not know how to impart his knowledge, or how to nurture the young in the Christian faith and life. Yet until recently our theological schools gave little thought to equipping their graduates for the work of religious education. Some superficial instruction was given in the organization and direction of a Church School as a minor part of the course in pastoral theology, but the subject was hardly taken seriously. Ministers have been trained to be preachers and priests, but they have not been prepared for the work of teaching nor given such a knowledge of educational principles and psychology as would enable them to guide intelligently the efforts of the well meaning but usually unequipped volunteers who compose the teaching force in most parishes.

With this situation in mind some eight years ago the Commission on the Ministry of the National Council called together representatives of our theological schools for a conference on the place given to religious education in their work and possible improvement. The conference revealed how little was being done. No school was giving adequate preparation. The schools admitted the lack of instruction in religious education, but pleaded the pressure of other subjects, the limited time and the difficulty of securing competent teachers. Since then, partly because of this conference, considerable progress has been made. The writer has received reports from the several schools as to their present requirements and courses and he has compared these with those of eight years ago. The result is encouraging and the schools are to be commended for the progress made.

The situation is, however, still far from satisfactory. Recent graduates state that in no part of their work do they feel themselves so ill equipped, so helpless often, as when they face the task of organizing and directing the educational work of their parishes. Yet they know that on the efficiency of the Church School and other educational projects the future of the parish largely depends; not only as to numbers, but, what is more important, as to the intelligent faith and loyal Christian living of its members.

Recent years have seen a radical change in the whole method of religious instruction in the old meaning of that term. There is a better understanding of the relation between right thinking and right living. We have discovered the fallacy in the idea, once so common, that right ideas once taught will be transmuted into conduct; that correct knowledge leads to right action. The goal is still the same, loyalty in faith and life to the Christian ideal; but the starting point, the directing forces and the laws of spiritual perception



and growth are understood today far better than they were a generation ago.

Must the minister be compelled to turn to an educational assistant to direct this vital work, to do what he cannot do because he does not know how? Only a few parishes can afford such assistants. Must he depend on diocesan directors to train his teachers?

Our theological schools, notwithstanding the pressure of many subjects in their three years course, may well give further thought to their failure to make teachers of their men. There is a diversity of function in the ministry; but the duty of teaching is as general as that of preaching. A congregation will bear with a poor preacher, for he may make up for his dullness in other ways; and he has other contacts with his people outside of the pulpit. But with most children the Church School is the only contact with the Church and too often there is no religious education in the home. Their understanding of the Christian religion is gained chiefly from their teachers. Preaching to young people is proverbially futile, but they are open, as older persons are not, to that "direction of experience" which is the heart of all effective teaching. On the educational equipment of the minister for this task the future of the Church in no small measure depends.

## *Blessings and Burnt Milk*

By

JOHN R. CROSBY

IT WOULD appear that the truest of all proverbs is the one that states that there is nothing new under the sun. The other day in the course of a pastoral call, we noticed a horrible smell of burning. The good lady rushed into the kitchen and returned with the startling information that she had left her jelly on the stove and the bishop had put his foot in it. As I had every reason to believe that our respected diocesan was at the time engaged in solemnising a marriage in the Episcopal city, and since in any case I could not imagine a successor of the Apostles leaping upon the cook stoves of the good women of the diocese, I asked for further information and was informed that in the part of England in which she was raised, when anything is burnt, the bishop is said to have put his foot in it.

I have heard Bishops blamed for most things from the cut in my salary to wearing a mitre, but this was a new one on me. The more especially as I always understood that in England they never criticised bishops, since they were specially selected by a paternal government in order that we junior clergy could occasionally fetch them over here and parade them round the country in order to give our bishops an example of what a Father in God ought to be. We certainly—to my knowledge—have never blamed them for culinary accidents, although I have heard them occasionally blamed for spilling the beans. Anyway, I thought the expression was of sufficient interest to hunt up its origin, and it gives me pleasure to pass the result of my research on to the readers of THE WITNESS.

In 1570, that eminent chorister and erratic genius,

Thomas Tusser, produced "A hundredth good pointes of husbandry, lately married unto a hundredth good poyntes of huswifery"—and there, sure enough, we have it that:

"Blesse Cicely (good mistress), that bishop doth banne, For burning the milke of hir cheese to the pan,"

and in "Tusser Redivivus," in the year 1744, we get the following gloss: "When the bishop passed by (in former days) every one ran out to partake of his blessing, which he plentifully bestowed as he went along; and those who left their milk upon the fire might find it burnt to the pan when they came back, and perhaps ban or curse the bishop as the occasion of it, as much or more than he had blessed them."

Grose in his "Provincial Glossary," 1794, tells us that "The bishop has set his foot in it, a saying in the North used for milk that is burnt in boiling. Formerly, in days of superstition, whenever a bishop passed through the town or village, all the inhabitants ran out to receive his blessing; this frequently caused the milk on the fire to be left till burnt to the vessel, hence the above allusion."

The British Apollo. Vol. I. London. 1708, in answer to a query, "Why, when anything is burnt to, it is said the bishop's foot has been in it?" answers, "We presume 'tis a proverb that took its original from those unhappy times when everything that went wrong was thought to have been spoiled by the bishops."

TO LOOK at the matter seriously, we have in this Church a regrettable tendency to blame the unfortunate bishops for practically everything, while as a matter of fact the ordinary bishop has every possible reason for blaming the Church. To begin with, our forefathers in their wisdom carefully deprived them as far as possible of every vestige of Episcopal power. If the unfortunate bishop enforces the canons, he is a hide-bound tyrant of the deepest dye; if, on the other hand, he winks at any little weaknesses of his clergy, such as Hula Hula dances in lieu of Evensong, or solemn veneration of the relics of Saint Titus Tus, he is violently assailed as being false to his consecration vows, and either a heretic or a Jesuit. While his Roman brethren are thundering forth the anathemas of the Church, and his Anglican brethren are arraigning before the ecclesiastical courts, all our unhappy bishops can do is to tell their unruly children that they are naughty boys and cannot be visited until they show signs of repentance. And in either case everybody, Catholic and Liberal, clerical and lay, rush to the correspondence columns of their favorite Church paper and indulge to their hearts' content in that popular and fashionable sport, so aptly termed "Bishop baiting" by the Bishop of Central New York.

After all it is well to remember that at his consecration the only extra power conferred on the bishop is that of ordination, or of passing on the grace of Holy Orders to those upon whom he lays his hands. The diocese that elects him, and the bishops and standing committees who approve his election, are entirely responsible for his fitness for the Episcopal office; while his authority and jurisdiction are derived, defined and de-



liminated by the General Convention of the Church. When, therefore, we start "bishop baiting" it would perhaps be advisable to examine our own consciences a little. It is an old and true saying that any country gets precisely the form of government it wants, and if that government is tyrannical, weak or incompetent there is no one to blame but the people themselves. This adage would seem to be peculiarly true of this Church.

It has been my privilege to know a good many bishops in my time—or perhaps it would be more correct to say that a good many bishops have known me. I have never yet known a bishop who did not carry out what he considered to be the duties of his office honestly, faithfully, and in the fear of God. His views may not always have been mine, but I trust that, except in matters of conscience (that, thank God, have not yet arisen) I have been able to sufficiently remember my ordination vows to subordinate my peculiar views to the ecclesiastical authority the Church, as God's viceregent, has set over me.

That old, homely proverb has shown me a new light on the Church's relations to the bishops. The bishop passes along blessing his people. The people rush out to receive the benediction, and then go back to their houses and curse the bishop, because through their own carelessness the milk has been burnt. That is just about typical of all of us.

## *Crying in the Wilderness*

By

RUTH WEEKS MOORE

*Isolated Churchwoman of Traer, Iowa*

I AM not "a prominent layman of the Episcopal Church." Indeed, I am not a prominent anything. My one distinguishing mark perhaps, is that I am the sole and humble exponent of my Church in a community where, if the Church is known at all, it is as the one founded by Henry the Eighth! I am a lonely, hungering exile from the Church in which I was baptized, nurtured, confirmed, married—and the twenty years of my exile have but increased that hunger. I do not imagine myself to be a voice crying in the wilderness and yet I long, often, to cry out of that exile to those of you who have the privilege and opportunity I am starving for.

Those twenty years have been spent in one of the denominations during which I have learned a proper evaluation of our Evangelical brethren and their contribution to Christ's Kingdom. What I have to say is in no spirit of harsh, unloving criticism. The marvel to me is that those same brethren are frequently such effective witnesses for Christ. During all these years I have taught in their church school, sung in the choir, and have an intimate knowledge of their devotion, their consecration. I would not be guilty of impugning their piety. BUT—has any churchman ever worshipped with his Protestant brothers in a rural community? I heartily commend such a course to all lukewarm mem-

bers of the One, Catholic, Apostolic Church!

Can any Churchman attend one of those barren, haphazard services, a service where one sits smugly through praise and prayer—prayer that is too often neither praise nor petition but a distressingly confused invocation and a miscellaneous lot of information offered to the Almighty—and not have a deeper appreciation of our own stately, reverent liturgy?

Can any of you imagine depending for spiritual sustenance on a service which contains neither sacrament, inspiration nor beauty? Can you think what it means to praise God with jazzy insipidities? I am aware that our own churches do not always have a celestial choir, that the very elect sometimes sing off pitch and chant abominably, but at least our hymnal is not cluttered with syncopated, saccharine sentiments.

Can you think what it means to substitute for our own priceless heritage, the Christian Year, a string of more or less meaningless special sort of Sundays; to commemorate the very Birthday of Our Lord by a Santa Claus party for the Sunday School on Christmas Eve, with no service of any sort on the day except when it inconveniently falls on Sunday; to approach this holy season without the solemn admonitions of the Advent Season, or Easter without the penitential Lenten fast; to receive the Lord's Supper in grape juice and bread-and-butter kind of bread, quarterly? (I've tried for years to discover just what this sacrament meant to a denominational church and I am convinced it is no more than a solemn memorial). Why is it then, that we who rise early on the first day of the week while the world is hushed, kneel reverently, receive our Lord's very Body and Blood and go forth spiritually fed and renewed—why is it that we do not really win His Kingdom for Him!

Can any of you imagine what it means to wonder anxiously whether duties in one's own community, rain or muddy roads are going to prevent one's presence in church on the great feast days of the year? To be so keyed up over it all that sometimes one's worship degenerates into mere emotionalism and a sensuous appreciation of the beauty, the color, the wonder of our own service.

Oh, you who may stroll leisurely to St. So-and-So's every Sunday, or roll up in your Rolles Royce or the street car—do you have any idea of your glorious opportunity? It seems to me if I might be present at the Holy Sacrifice weekly; if I might observe the holy days in between, if I might come up to the great climax of Good Friday and Easter after faithful attendance at the Lenten services, I would fight more manfully under His banner—probably not, but I like to think so.

Sometimes, when I am back in church I feel I must defy tradition, ascend into the chancel, fling wide my arms and cry aloud, "O men and women, is it nothing to you, all ye that pass by so indifferently, so casually, this glorious church of ours, this church with its valid priesthood and sacraments, its dignity, reverence and beauty, its peculiar mission to the world, its opportunity for us all to help advance the Kingdom? Even so, come Lord Jesus into the hearts of all lukewarm Episcopalians! Amen."



## Let's Know

By

BISHOP WILSON  
BLACK REPUBLIC

**D**ID you ever hear of the Orthodox Apostolic Church? For a good many years there was such a Church in the island of Haiti. It makes rather an interesting episode in the history of our own Church.

This island in the West Indies, divided between the Dominican Republic and Haiti, was named Hispaniola by Columbus and was the place where he headquartered during his explorations of nearly five hundred years ago. For a century and a half the Spaniards were in control and practically exterminated the native population, importing negro slaves from Africa to take its place. Then in the early part of the seventeenth century the French captured the island and French became the language of the negro inhabitants. Following the French Revolution the people of Haiti caught the spirit of freedom and revolted on their own account. More than that, they followed the example of their former rulers and proceeded to slay the aristocrats which, in their case, meant all the white people. They went so far in color discrimination that they eliminated the central white bar from the tricolor of France and retained as their flag the red and blue combination. They freed the slaves and settled down to work out their own troubled destiny.

After our Civil War a theory prevailed that the answer to the negro question in the United States was to be found in the emigration of negroes to a land of their own. Haiti was handy and among those who were bent on trying it out was a man named James Theodore Holly. Upon his arrival in Haiti he was much concerned over the spiritual welfare of these French-speaking negroes and launched a religious movement among them. He continued on his own independent way until 1874 when he appealed to the Episcopal Church for help. Our bishops thereupon consecrated him bishop of the Orthodox Apostolic Church of Haiti and stood behind him for the next thirty-seven years. During all that time the Church in Haiti was an independent body receiving slight support and much encouragement from the Episcopal Church. But when Bishop Holly died, the Haitians appealed to us to take the work over bodily as a Missionary District. This was done in 1911 and Haiti has been one of our regular missionary fields ever since.

The whole thing was an unusual situation but it offers a striking example of what can be done by offering our assistance to a body of Christians who may not be part of us but affiliated with us in the generous atmosphere of the Church Catholic. There are now fifty-two parishes and missions in Haiti ministering to fifteen thousand baptized persons.

Back in 1874 we might have said—no, this is very irregular; if we are to play with these people, they must become Episcopalians in the usual way. Instead, we were reasonable enough to see an opportunity to join hands with L'Eglise Orthodox Apostolique d'Haiti and help these people develop their own Church

life in their French-negro way which might be just as good for them as our way is for us. That seems to me to be the kind of Church Unity which will really work and which has plenty of historic precedent.

## The Centenary

By

BERNARD IDDINGS BELL

**T**HE centenary of the Oxford Movement, celebrating the growing revival of Catholicism in the Episcopal Church all over the world, which I have been attending, has been even more impressive than was anticipated. The great crowds; the scores of papers by some of the greatest scholars in England; the presiding over mass-meetings by noble lords, leaders of labor, heads of universities: everywhere these and other indications were present that the Catholic revival in England and its Church constitutes the most significant thing by far in Anglican religious life and thought.

The outstanding features were three. *First*, there was a solemn high mass in Winchester Cathedral, with the great building packed to the doors. It is said that 8,000 made the pilgrimage—half of them all the way from London. Then followed a further pilgrimage to quiet Hursley, to pass silently one by one by John Keble's grave, each visitor pausing only to say a "God rest his soul in Paradise." *Second*, a children's pageant in Albert Hall on Saturday, with 15,000 children present, which culminated in two minutes of silent prayer, from those unsoiled hearts, for the conversion of all England to the Lord Jesus and His Church. *Third*, and greatest, the high mass in White City Stadium, on a Sunday morning, with hundreds of Choristers and scores of acolytes and over 500 priests (and 10 Bishops) and 45,000 worshippers from the laity. Not only was the size of the congregation astonishing (it was the largest number ever at a service in *Ecclesia Anglicana*, before the Reformation or since) but the spirit of adoration, at once humble and happy, moved almost everyone to tears or near them.

The papers delivered at the daily meetings in the Albert Hall were all of them good, and some of them thrilling. The outstanding speakers were the Lady Margaret Professor from Oxford, Professor Chauncey Tinker from Yale, and Father Rosenthal from Birmingham (at present the most popular preacher in England). There were nearly 60,000 enrolled as attending members of the conference.

Among Americans present I have seen Professor Tinker of Yale; Professor John Rathbone Oliver from Johns Hopkins University; T. S. Eliot, the poet; Father Williams of St. Mary the Virgin's, New York, who preached the opening sermon; Father Hughson of the Order of the Holy Cross; Dr. Gompf of Newark; the Rev. E. J. Cooper, archdeacon of the Canal Zone; Dr. Elmendorf of Hackensack; Dr. Hamlin of the Advent, Boston. American bishops were wholly absent, probably saving up to come to the American Catholic Congress in Philadelphia in October.



## STREETER DEALS WITH THE DUAL ASPECT OF REALITY

By GARDINER M. DAY

Canon B. H. Streeter's latest volume, *The Buddha and The Christ*, (Macmillan \$2.00) is not, as its title might suggest, another book on the general field of comparative religions, but rather as its sub-title states is "an exploration of the meaning of the Universe and of the purpose of human life." In 1926 Canon Streeter published a book entitled, *Reality* in which he ably set forth a new correlation of science and religion and gave a constructive philosophy of the Christian life. The basic contention of this book was that "Life in the sense of conscious Life, is the fundamental element in Reality" or, put in other words, that the "stuff", so to speak, of Reality is akin to what we experience as life. Moreover, the approach to Reality is two fold, namely by way of science and by way of religion. To understand the meaning of the universe the technique of science can give all the measurable truths; that is everything which pertains to *Quantity*. Canon Streeter pointed out in this earlier volume that the higher the type of living organism the more inadequate the scientific approach proved itself to be and that in order to truly apprehend the total meaning of Reality it is essential to turn to Religion, whose task and privilege it is, by means of the method of art, to reveal those immeasurable truths, whose essence is *Quality*.

In *The Buddha and The Christ* (The Bampton Lectures for 1932) Dr. Streeter restates briefly this fundamental position in his first chapter and then elucidates it with particular reference to the lives of the Buddha and the Christ and to the historical development of Buddhism and Christianity. He endeavors to isolate the essential elements of religion from the alien elements which become attached to it and then shows how the insights of religion aid us in dealing with the problems of pain and conduct and in the consideration of the belief in immortality.

So extensive is Canon Streeter's knowledge and so penetrating his mind that it would be impossible in the space at our disposal to begin to give an adequate idea of the real worth of this new book. It is not *Reality* over again, but *Reality* considered from a distinctly new angle. To illustrate this fact let me quote a few sentences from the Lecture from which the book derives its name: "Christ was a carpenter, the Buddha was a prince; they experienced life from different angles. The

Buddha was a philosopher; Jesus had the mind of a poet. They thought and spoke in different modes. Each for the sake of miserable humanity made the supreme sacrifice—the Christ in submitting to death, the Buddha by consenting to live. . . For the philosophy of religion it is of the first importance to realize that the barrier which separates the Buddha from the Christ is due, in the last resort, more to the intellectual theories which he inherited than to disagreement in the findings of his own very original moral insight. Where the Buddha was most himself, there he was most like Christ."

Perhaps the most appealing and refreshing aspect of the volume, and one which is characteristic of all Dr. Streeter's writing, is that he never leads his reader up some philosophic road which comes to a dead end. He never allows his thinking to carry him off into that endless labyrinth of abstractions and contradictions which often appears to be at once the happy hunting ground of the philosopher and the despair of most kinds and conditions of men. He is ever mindful of the fact that the task of religion is "not realistically correct representation but the communication of spiritual apprehension." The reader is not only led as far as reason will carry him, but he is definitely shown the inevitable limits of logical reason itself. As the scientist frequently has achieved valuable results by boldly stepping outside the limits of the measurable, in a similar manner Canon Streeter believes the philosopher ought more frequently to step beyond the laws of conceptualized ratiocination. Particularly in the field of the philosophy of religion the solution of intellectual problems cannot be separated from that of the practical. A solution reached by the application of the wisdom and common sense of a few honest and intelligent persons with due regard to all the available facts may not be the right one, but a "decision reached by strict logical deductions from abstract general principles will almost certainly be wrong." What heresy to the philosopher, and yet can anyone fail to name innumerable occasions when experience drove this truth home to him. Again I say, a distinct merit of Canon Streeter's writing is that he never for a moment tables common sense or human experience, and it is my conviction that no philosopher or theologian who does can successfully apprehend Reality.

One of the most valuable features of Dr. Streeter's writing is that every chapter contains reflections suggestive of new and unanticipated avenues of thought which are open

(Continued on page 16)

## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

Bishop Burleson, assistant Presiding Bishop, died suddenly on August first of angina pectoris at Camp Remington in the Black Hills of South Dakota. He was in his 68th year. Bishop Burleson, son of a pioneer missionary, had long been a leading figure in the Church. He was the dean of the Cathedral at Fargo, N. D., from 1900 to 1909, leaving there to become a secretary of the Board of Missions, and the editor of *The Spirit of Missions*. In 1916 he was consecrated Bishop of South Dakota, a position which he filled until the Denver General Convention in 1931 when he resigned after being elected assistant to the Presiding Bishop, which made him the executive head of domestic and foreign missions, social service and religious education of the National Council.

Bishop Burleson was a gifted preacher and did much to develop interest throughout the Church in the missionary enterprise, particularly the work in the domestic field among the Indians. As Bishop of South Dakota he developed the work among them to a high point of efficiency and was constantly campaigning against the exploitation of the Indians on the part of wild west shows.

Upon the recent resignation of Bishop Creighton as executive secretary of domestic missions Bishop Burleson became the executive head of this important phase of the Church's work. In his death the Church loses not only a brilliant preacher and capable administrator but also one of her most picturesque personalities.

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### Church Ballyhoos the New Deal

Something reminiscent of the ballyhoo of war days is being stirred up over the recovery program of the present administration, with at least some evidence to prompt the statement that the government hopes to use the churches now as it did then. All but the younger clergy recall how George Creel, hired by the government to sell war to the American people, used to send neatly printed sermons to them, with the request that they be read in place of their own sermons in order that Christian people might know that we were fighting a war to end war and to make the world safe for democracy. What's more the preachers generally were taken in by it, so that any one who



did not preach regularly about the moral ends of the war was considered not only unpatriotic but un-Christian as well. Churches became agencies of the state. I presume most of us now realize that we made a mistake in those far-off days and that we did wrong in allowing the state to gobble up the Church to use for its own purposes. We can see the issue clearly enough today when Hitler tries to capture the Church in Germany. We do not see quite as clearly when we ourselves are involved, particularly with so much in the Roosevelt program about which to be enthusiastic. Nevertheless the New Deal, as fine as it is in many respects, is a lot less than the Christian religion. So, for one, I hate to see the churches becoming ballyhoo agents for this or any other administration. After all, as many wise ones are pointing out, there is much Fascism in the present set-up, with the possibility that we shall see a super-state created that will level down American life rather than raise it to the heights of which it is capable. Certainly it would be embarrassing to discover four or five years hence that the churches had been instrumental in entrenching a Fascist regime in the United States.

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#### The Dioceses of North Carolina

At a meeting of representatives from the three dioceses in the state of North Carolina to consider the question of diocesan boundaries and also whether or not it would be advisable to have but two dioceses in North Carolina instead of three, the following resolutions were adopted:

Resolved: That it is the judgment of the three committees assembled that it is best for the Church in the State of North Carolina that we retain three dioceses.

Be it further resolved: That the Diocese of North Carolina be requested to consider the advisability of ceding such of its territory to the dioceses of East Carolina and Western North Carolina as would make for the welfare and expansion of the Church's work in the state.

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#### Japanese Discuss Laymen's Report

The report of the Laymen's Foreign Missions Inquiry was discussed at a meeting of the National Christian Council of Japan, which met in Tokyo on July 10th. For the most part they found themselves in agreement with the practical recommendations of the commission, but they did come out strongly for the uniqueness of the Christian religion, which they felt the commissioners mini-

#### FUNDAMENTALS

IF A person asked you what evidence you have for your belief in the existence of God, what would you tell him? Then suppose he asked you further what you knew of the nature of God, what would your answer be? Again if a person asked you to explain your reasons for believing in Jesus Christ could you give him a satisfactory answer? "Why I Believe in God" and "Why I Believe in Jesus Christ" are but two articles in a series to start in THE WITNESS in September. They will be written by the Headmasters of our leading Church schools, whom we have asked to write on these fundamental questions just as they would talk to their inquiring youths of eighteen years. We believe you will want the people in your parish to read these articles. Already a number of rectors have made plans for study groups, using these articles as their material. Place your order now for a WITNESS Bundle to start with this series. The cost of the paper in bundles is but three cents a copy, payable quarterly.

mized, and also stated that there was still great need for Christian evangelism and also for financial support from fellow-Christians abroad if the work in Japan was to be maintained. The Council is composed almost entirely of clergymen. A lay body of Japanese Christians is now studying and surveying Christian institutions in Japan, their findings to be released in the fall.

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#### Church Army Troubadours Terminate Tour

After being on the roads of Maryland and North Carolina since the end of May, the Church Army Motoring Troubadours finished their summer tour at Milton, N. C., at the end of July. The three young missionaries constituting the team, have delighted in unusual places for gospel preaching. At the Owls Club Filling Station, Milton, N. C., they addressed one-hundred and fifty people, chiefly men, at a Saturday afternoon meeting. At a factory meeting held on a railroad track, the meeting was interrupted by the afternoon train running through (but not over) the congregation. Vesper services in hilltop graveyards, and meetings outside ancient Courthouses also drew good crowds. At a prison camp ten men signed resolution cards, an after meeting was held and follow-up work assured by local clergy. Scores of

Prayer Books and Gospels have been distributed to those making requests after outdoor services. In several places local bands and vested choirs took part in the meetings and in at least one town outdoor work is being continued by the Rector and church folk.

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#### Conferences Over Finances in Southern Virginia

Conferences of clergy and vestrymen have been held in the diocese of Southern Virginia to consider financial problems. The first was held at Norfolk on July 21st and the other at Petersburg on the 27th, thus reaching both sections of the diocese. Bishop Thomson was present at both and gave stirring missionary appeals. The executive secretary of the diocese was instructed to send folders to all vestrymen setting forth the status of diocesan and national finances, with the request that these be presented to congregations, looking toward a pay-up-week this fall.

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#### Pilgrimage To National Parks

Bishop Moulton of Utah led a pilgrimage to two of the national parks of the state on July 22nd, where outdoor services were held, the first ever to be held in these national parks of Southern Utah. The first service was held on the rim of Bryce's Canyon, Archdeacon Bulkley reading the service and Bishop Moulton preaching. In the evening another service was held in the Temple of Zinawava in Zion Park. This is an outdoor temple, named after an Indian God. Thirty-five people made the trip, covering in all 768 miles.

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#### What About the Word "Parson"?

I have been genially called down for too frequent use of the word "parson" in these news notes. The Rev. Richard T. Loring, rector at Waban, Mass., writes: "I have a constitutional dislike for the word 'parson', so often employed disparagingly according to Webster. The Oxford dictionary says a parson is a New Zealand bird of dark plumage with a white neck. Heaven forbid the comparison. But seriously, half our Episcopalians think we are ordained a minister when we were ordained a priest, and proud of it. Why cannot that word be used more instead of a word appearing nowhere in canons or Prayer Book. The teaching value of the word is important too, and the distinction fundamental."

Well it is all right with me either way. My Webster's says that a parson is "one who represents a parish in its ecclesiastical and cor-



porate capacities; hence, the rector or incumbent of a parochial church, who has full possession of all the rights thereof, with the cure of souls." A second definition is "an animal with a black coat or marking", while still a third is simply "a guidepost". It seems to me that any of the three fit fairly well and I see no reason why an ordained Episcopal clergy is not both a priest and a parson.

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#### How To Get a Job

The Rev. J. Whitcomb Brougher, Jr., of Glendale, California, was recently asked to preach at the First Baptist Church, Denver, in order that the congregation might size him up with an idea of giving him a call. At the morning service the subject of his sermon was "Out of the shaker into the soup" and in the evening he preached on "Just a Gigolo," announcing before hand that he would appear in "gigolo costume," whatever that is. Following this sermon he answered questions from the pulpit, with a considerable time devoted to the question: "Are the young people of Denver as wild as the young people of Hollywood?" It is reported that the call has not been extended but that negotiations are under way.

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#### Rev. Frederic W. Fitts To Lead Retreat

A retreat for clergy, held under the auspices of the Brotherhood of the Way of the Cross, is to be held at Adelynrood, South Byfield, Mass., September 18th to the 21st, led by the Rev. Frederic W. Fitts, who was recently elected superior of the Brotherhood. The retreat is to follow a clergy conference to be held at St. Mark's School on the 17th and 18th and it is expected that many of the clergy will go to Adelynrood from the conference. At the recent Brotherhood meeting the Rev. Edward Everett of Roxbury was elected vice-superior and the Rev. Sherrill B. Smith of East Dedham, Mass., was elected secretary-treasurer.

\* \* \*

#### Starts Services in Summer Hotel

The Rev. William Porkess of Wilkinsburg, Pa., went to a summer hotel in Edensburg, Pa., for his summer vacation. It is a fairly large town, with about three thousand inhabitants, to say nothing of the summer visitors. But there is no Episcopal Church there. So Dr. Porkess went to the owner of the inn where he was summering, had a nice chat with him, and as a result the parlor is converted each Sunday morning into a chapel, for a celebration of the Holy Communion. What's more Dr. Porkess sought out the editor of the local newspaper, got him to write-up

the service, so that Churchmen throughout the region now know that they can go to church at least on these Sundays that Dr. Porkess is on a vacation. Most parsons, I rather imagine, are not looking for services while on their holidays but here is one who went to a good bit of trouble to bring the Holy Communion service to those who otherwise would have been without it.

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#### Military Leaders After the Cash

According to Dr. Walter W. Van Kirk, secretary of the department of international justice and goodwill of the Federal Council of Churches,

the big army and navy boys are after a large share of the three billion, three hundred million dollars that the government proposes to spend under the public works program. Already two hundred and thirty-eight million dollars has been grabbed off for the construction of war vessels, with millions more requested for the modernization of a number of ships and for fighting planes. Then the army is asking for a sum in excess of one hundred million for construction projects. As Dr. Van Kirk points out: "It is a well known fact that a disproportionate share of the people's money is spent upon the liquidation of past

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wars and preparations for future wars. As though this were not enough it is now proposed that additional hundreds of millions of dollars of borrowed money shall be expended upon military projects of one kind or another." He points out that the argument that these projects will put men to work does not hold since the money could be spent on a program for social, civil and other projects of unquestioned value, such as housing, elimination of grade crossings, the building of highways, that would employ even more men.

"It is high time," says Dr. Van Kirk, "that the people of our churches were concerning themselves about this matter. Up to the present time the military have had things pretty much their own way. The \$238,000,000 appropriated for the construction of 32 new war vessels is a closed issue. Nothing can be done about that now. Bids for the construction of certain of these vessels have already been drawn up and contracts are soon to be let. But the peace loving people of the nation still have an opportunity to register their disapproval of the many other requests for additional appropriations for military purposes. Let us expend the \$3,300,000,000 of public works money for public works, not for military airships, battleships and guns. Let us insist that the vast sums to be expended by the Government shall be spent to initiate projects of lasting social usefulness. Those who are of this opinion should let the President know how they feel about it."

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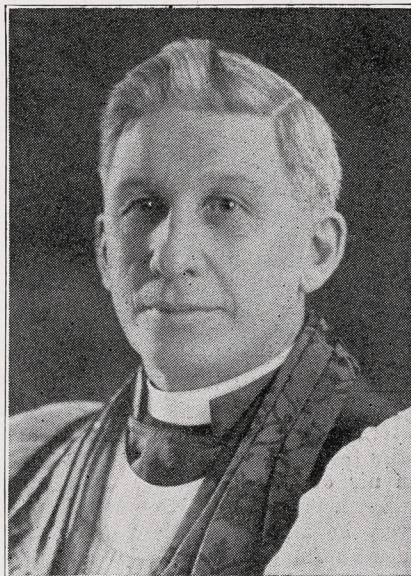
#### Reaching the Isolated in Illinois

Seven hundred families scattered through the diocese of Chicago have been organized into a home study department, directed by Deaconess Edith Adams. These families have been discovered by Archdeacon Ziegler as he has travelled about the rural sections and small towns of the diocese. The children of these isolated families are organized into a correspondence school, with a definite curriculum. Cooperating in the program are a number of diocesan organizations; thus the Auxiliary maintains a lending library; the Church Periodical Club distributes magazines and the Girls' Friendly Society gets in touch with the young ladies of the households. Baptisms and confirmations resulting from the work have been numerous.

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#### Paterson Rector Speaks His Piece

The Rev. David Stuart Hamilton, the rector of St. Paul's, Paterson, New Jersey, was asked to give his ideas on industry at a recent meet-



BISHOP BURLESON  
*Dies Suddenly in North Dakota*

ing of citizens of that city which is so frequently torn by industrial strife. Dr. Hamilton first of all advocated a court with power to penalize manufacturers who refuse to pay living wages. Then the landlords of manufacturing buildings should be forced to provide decent facilities for the workers and should be held responsible for any negligence. The address was given wide publicity in the Paterson newspapers, not only because of the sound opinions set forth but also because Dr. Hamilton, for many years the rector of this large parish, is venerated throughout the city by people of all faiths.

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#### Revolution Is On Says Dean Mathews

"Although they have shown increased interest in moral and polit-

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ical affairs, Christians must use more actively the principles set forth in their religious beliefs," said Dr. Shailer Mathews of Chicago University, preaching last Sunday at St. Paul's chapel, Columbia University. "Christianity itself," he added, "never originated social forms, but gave direction to their trends.

"We sometimes speak impatiently about the influence of Christianity upon the world," he continued. "It is very easy to be melodramatic and cynical about it—it is plenty easy enough to see the faults of the whole world and what seems unjust to us. This is no time, however, for people to be engaged in some form of theological manicuring, in petty things, when they can bring into life the great forces which make for a better world.

"There is now, though, a growing appreciation that there is nothing safe in human life or civilization that does not make for human betterment and welfare. For instance, we are beginning to realize that laborers are partners in a great program of construction and ought to be treated as persons and not as mere machines."

Dr. Mathews, following his sermon, explained that the American attitude of superiority was the main obstacle in the path of President Roosevelt's recovery plans. There were too many financiers and employers, he said, who failed to cooperate in forming and enforcing sane measures. He expressed satisfaction with the President's plans, asserting that "they are the only thing you can see that may help."

"This sort of thing that Mr. Roosevelt is doing illustrates perfectly what might be called the Anglo-American method of revolution," he said. "It does not attempt to force the complete elimination of anything, but to develop more perfect-

ly what is here and already known. The Continental type of revolution calls for a new premise outside of experience. Communism and Socialism demand something that is outside of all experience."

The present methods, he said, were distinctly not socialism, but democracy developed to the highest degree.

"Democracy does not mean 120,000,000 people standing on a plain shouting Hallelujah. They must organize. The Soviets have that idea, but they have eliminated democracy."

Dr. Mathews denied that young people were drawing away from religion. They were showing greater interest in religion and current affairs than ever before, although with an air of inquiry rather than submission, he said. Too often, however, he admitted, "they don't discuss anything but athletics and the opposite sex."

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#### Ordination in Texas

Roscoe C. Hauser Jr. was ordained deacon by Bishop Capers at Christ Church, San Antonio, Texas, on July 25th. Mr. Hauser is assisting the archdeacon until September 15th, after which he is to return to the Virginia Seminary to complete his theological training.

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#### Rector Aids in Greek Service

The Rev. David B. Matthews, rector of St. Paul's, Brockton, Mass., assisted in the laying of the corner stone of the new Greek Church in that city last Sunday, being the only clergyman invited outside the Greek

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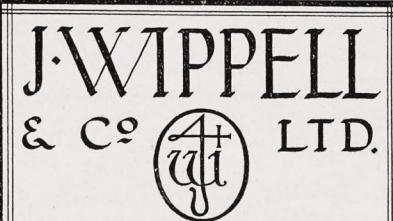
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communion. Archbishop Athenagoras of New York, led the services.

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**Bishop Johnson**  
**Takes It Back**

The following communication has been received from Bishop Johnson of Colorado: "Some months ago I gave a letter to one John Gray, commending him to the consideration of the clergy. I wish to withdraw such commendation as I think he has worn out the endorsement both on the Pacific and Atlantic Coasts, and in between."

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**Ordination in**  
**Northern Indiana**

Rev. James T. Golden was ordained priest in St. Alban's, Indiana Harbor, on July 20th, by Bishop Gray. Following the service a luncheon was given in honor of the ordinand, who has been an active member of this parish all his life. He is in charge of St. Matthew's, Bloomington, Illinois, during the summer.

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**Chicago Recovery**  
**Fund Grows**

The Recovery Fund of the diocese of Chicago, organized by Bishop Stewart to meet the deficit of the diocesan budget, has now passed the \$7,000 mark, with a total of 2,300 contributions having been received. Each communicant of the diocese was asked to contribute at least one dollar to make up a \$23,000 deficit.

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**Ohio Choir At**  
**the World's Fair**

The choir of St. Stephen's Church, East Liverpool, Ohio, with 100 men and boys, journeyed to Chicago last week and sang in the hall of religion on August 6th. It claims to be the largest volunteer choir in the country. On July 30th the choir of St. Edmund's, Chicago, composed entirely of Negroes, gave a concert at the hall of religion.

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**Conferences on Missions**  
**This Winter**

It was decided at a conference of religious leaders, held recently at Silver Bay, New York, to hold a series of mass meetings and conferences during this fall and winter on the subject of foreign missions. It will be the purpose of these meetings to stress the evangelical purpose of missions as opposed to what they call "the modernistic view taken by the Laymen's Foreign Missions Inquiry." The conference issued a statement urging the need of a great revival of interest in world-wide evangelism and stressing the need of a deeper loyalty to the Bible and to Christ among employed officers of missionary board and missionary appointees.



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Katherine Mayo, whose "Mother India" created such a stir a few years ago, addressed the conference and denounced "the false position of those missionaries who get themselves sent to the foreign field and then use their position seemingly to do everything else but preach and minister the gospel of Christ." There were no representatives of the Episcopal Church present at the conference.

\* \* \*

**Church Pension Fund  
Exceeds Promises**

The million dollars in pensions paid by the Church Pension Fund last year almost doubles the payments guaranteed by the rules under which the Fund was organized fifteen years ago, according to a statement of Bradford B. Locke, secretary.

"Of the total payments of \$1,022,705.27 paid out last year, the amount payable under the original rules is \$600,874.36," says Mr. Locke. "That is, this latter figure represents the obligations of the Trustees in accordance with their original promises. This is only a little more than one-half of what is actually being paid. The Trustees have, however, voluntarily increased the scale of pensions so far as they safely can through the use of income on surplus. The additional annual amount which they are thus paying to beneficiaries of the Fund is \$277,171.59. In addition the Trustees are paying pensions in the amount of \$144,659.32 a year to clergymen or the widows of clergymen who retired or died prior to March 1, 1917, when the pension system started."

This remarkable growth of a church-sponsored pension organization is in marked contrast to the records of industrial pension systems, which have fared badly during the last few years, many of which have been forced to cut payments drastically or discontinue them altogether.

\* \* \*

**Missionary Mass Meetings are Planned**

Twenty-nine cities, covering sixteen states and the District of Columbia, will be visited this fall by a missionary speaker's team headed by the Rev. E. Stanley Jones. Others on the team are Dr. Herman Chen-en Liu, president of the University of Shanghai, Miss Lillian L. Picken, evangelist of India, Dr. Charles R. Watson, president of the American University at Cairo, Bishop Logan H. Roots of our Church in China, and Dr. Wu-Yi-Fang, president of Ginling College and vice-president of the National Christian Council of China. The meetings are to open in Worcester on September 28 and 29th, with other cities to be visited being Boston, Portland, Me., New Haven, Rochester, N. Y., Cleveland,

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Columbus, Detroit, Toledo, Grand Rapids, Cincinnati, Louisville, Pittsburgh, New York, Chicago, Milwaukee, Des Moines, Sioux City, Omaha, Lincoln, Topeka, Kansas City, Wichita, Oklahoma City, St. Louis, Springfield, Illinois, Indianapolis, Washington, D. C. and Philadelphia, where the mass meetings end on December 13-15. The stated purpose of the meetings, in which a number of denominations, including our own, are cooperating, is "to co-operate with the local churches and all other Christian agencies in presenting anew our own and the world's need of Christ; the wealth of resources for life in Him, and the call of God and the challenge of the present world situation."

\* \* \*

### Negro Ordained Deacon in East Carolina

E. L. Avery, a recent graduate of the Bishop Payne Divinity School, was ordained deacon by Bishop Darst on July 30th in Grace Church, Morganton, North Carolina. It had been planned to have a confirmation service at Grace Church that morning but instead the rector and vestry postponed their service in order to loan their church to the Negro congregation of St. Stephen's Church, where Mr. Avery is in charge, for the ordination service, with both the white and the Negro congregations uniting for the service.

\* \* \*

### Memorial Tablets are Dedicated

Two tablets were recently dedicated by Bishop Creighton of Long Island in memory of Canon Paul Swett of the Cathedral of the Incarnation and the other in memory of Sister Dorothy who ministered for the Church Charity Foundation. A large group attended including many members of the board of managers and clergy of the diocese. The cottages in which the memorial tablets were placed are part of the

#### MEMORIAL

**S**ISTER ADA FRANCIS, C.T., entered into Paradise, May 10, 1933, R. I. P.  
Sister Ada Francis, a very much beloved and respected member of the Community of the Transfiguration, was professed in the year 1911.

She was the Superior of St. John's Orphanage, Cleveland, from 1911 to 1921. In this branch house of the Community, Sister Ada lived and worked faithfully and efficiently, making many friends. She was especially assisted by the bishop, the Rt. Rev. William A. Leonard, who was her great friend and admirer.

Returning to the Mother House in Glendale, Ohio, in 1921, she continued to fill a very valued place in the life of the Order until her death.

Her father, John Banvard, was a well-known scenic artist. From him she inherited an aesthetic mind, rich in culture. She was well-read and deeply sympathetic with many phases of life.

Her departure has left a great void in the Community. They rejoice, however, in the knowledge of her resting in Paradise.

Hers was a consistent Religious Life, the "fruit of the Spirit." R. I. P.

Church Charity Foundation which includes St. John's Hospital in Brooklyn, the Home for the Aged and the Home for the Blind also in Brooklyn.

\* \* \*

### Albany Serves Conversation Camps

Under the direction of the Ven. Guy H. Purdy, archdeacon of Albany, religious services are conducted by the Church in the eighteen Civilian Conversation Corps camps scattered throughout the Diocese of

Albany. Archdeacon Purdy, in cooperation with the Army officers, and assisted by a number of the diocesan clergy, has been enabled to minister to the men at work in forestation with gratifying results.

\* \* \*

### Sees a New Deal in Religion

The Rev. Samuel Shoemaker, rector of Calvary, New York, and a leader of the Oxford Group Movement (Buchmanites), declared last Sunday that the movement had

## Services of Leading Churches

### Cathedral of St. John the Divine New York City

**Amsterdam Ave. and 112th St.**  
Sundays: Holy Communion, 8 a. m. Morning Prayer, 10. Holy Communion and Sermon, 11. Evening Prayer and Sermon, 4 p. m.  
Weekdays: Holy Communion, 7:30 a. m. (Saints' Days, 10). Morning Prayer, 9. Evening Prayer, 5 p. m. Organ Recital on Saturdays at 4:30.

### Church of St. Mary the Virgin New York

46th St. between 6th and 7th Aves.  
Rev. Granville M. Williams, S.S.J.E.  
Sunday Masses, 7, 9, 11 (High Mass).  
Week-day Masses, 7, 8 (Thurs., 7, 8, 9:30).

### Grace Church, New York

Rev. W. Russell Bowie, D.D.  
Broadway at 10th St.  
Sundays: 8, 11, 4 and 8.  
Daily: 12:30 except Saturday.  
Holy Days and Thursday: Holy Communion, 11:45.

### The Heavenly Rest and Beloved Disciple, New York

Rev. Henry Darlington, D.D.  
Fifth Ave. and Ninetieth St.  
Sundays: Holy Communion, 8 a. m.  
Sunday School 9:30 a. m. Morning Service and Sermon 11:00 a. m. Vespers 4:00 p. m., Evening Prayer 8:00 p. m.  
Saints' Days and Holy Days: Holy Communion 10:00 a. m.

### The Incarnation

Madison Avenue and 35th Street  
Rector  
Rev. H. Percy Silver, S.T.D.  
Sundays: 8 and 11 a. m.

### St. Bartholomew's Church

Park Avenue and 51st Street  
Rev. G. P. T. Sargent, D.D., Rector  
Summer Services  
8 A. M., Holy Communion.  
11 A. M., Morning Service and Sermon.  
Special Preachers  
6 P. M., Sunday Evening Forum.  
Holy Communion, Thursdays, 10:30 A.M.

### St. Paul's Church

Flatbush, Brooklyn, N. Y.  
Sunday Services:  
Holy Communion, 7:30 a. m.  
Holy Communion Choral, 8:30 a. m.  
Morning Service, 11:00 a. m.  
Evening Service, 8:00 p. m.

### St. Mark's, Milwaukee

Rev. E. Reginald Williams  
Hackett Ave. and Bellevue Place  
Sundays: 8, 9:30 and 11:00.  
Gamma Kappa Delta: 6 p. m.  
Holy Days: 10 a. m.

### Trinity Church, New York

Broadway and Wall St.  
Sundays: 8, 9, 11 and 3:30.  
Daily: 8, 12 and 3.

### St. Paul's Cathedral

Buffalo, New York  
Sundays: 8, 9:30, 11, 8.  
Weekdays: 8, 12:05.  
Thursdays (Quiet Hour at 11) and Holy Days: 10:30 a. m.

### St. Mark's, Berkeley, California

Bancroft Way and Ellsworth Street  
Near the University of California.  
Sundays: 7:30, 11 a. m.; 7:45 p. m.  
Wednesdays: 10:30 a. m.

### Christ Church Cathedral

Hartford, Conn.  
Cor. Main and Church Streets  
The Very Rev. S. R. Colladay, D.D.  
Sundays: 8:00, 10:05, 11:00 a. m.; 7:30 p. m.  
Daily: 7:00, 12:10, 5:00.  
Holy Days and Wednesdays, 11:00 a.m. Holy Communion.

### Grace and St. Peter's Church Baltimore, Md.

(Park Avenue and Monument Street)  
The Rev. Robert S. Chalmers  
The Rev. Harold F. Hohly  
Sundays: 8, 9:30 and 11 a. m.; 8 p. m.  
Week Days: 8 a. m.

### Church of St. Michael and All Angels

Baltimore, Md.  
St. Paul and 20th Sts.  
Sundays: 7:30, 9:30, and 11 a. m.; 8 p. m.  
Week Days: Wednesdays 10 a. m., Thursdays and Fridays 7 a. m., Holy Days 7 and 10 a. m.

### Church of St. John the Evangelist

Boston  
Bowdoin Street, Beacon Hill  
The Cowley Fathers  
Sundays: Masses, 7:30, 9:30 and 11 a. m. Benediction, 7:30 p. m.  
Weekdays: Masses, 7 and 8 a. m.  
Thursdays and Holy Days, 9:30 a. m., also.  
Confessions: Saturdays, 3-5 and 7-9 p. m.

### Gethsemane, Minneapolis

Rev. Austin Pardue  
4th Ave. South at 9th St.  
Sundays: 8, 9:30, 11 and 7:45.  
Wed., Thurs., and Holy Days.



brought a new deal to religion. "While people have been praying for an awakening to come," said Mr. Shoemaker, "this group has been gathering momentum. While religious thinkers and observers were saying they thought they saw the awakening in this viewpoint or that, the beginning of a great awakening has been taking place in our midst."

\* \* \*

#### Big Enough For Some People's Needs

What is said to be the world's smallest Bible, with pages about one third the size of an ordinary postage stamp, is on exhibition at the World's Fair. It was made by a Scotchman under a microscope—and that's a fact, not a wisecrack.

#### STREETER DEALS WITH THE DUAL ASPECT OF REALITY

(Continued from page 8)

to the reader's further pursuit. For example, while the Reformation in the continental countries appeared to produce revolutionary changes in religious thought, in reality it merely substituted one scholastic system for another, that of Calvin for Aquinas; whereas in England although the Reformation appeared to be merely an unusually rapid evolution, it was

in truth a revolution in theological thinking more drastic and original than anything done by the Continental Reformers. The change in England was more momentous because it was a change in method. It meant that a constructive empiricism replaced deductive systems to which mediaeval thought was wedded, and the Church of England was in consequence never tied to the rigid doctrines of a Westminster Confession or an Infallible Book.

We hear a great deal these days about the necessity to learn, but we seldom realize how often that is dependent upon our willingness to unlearn. The author points to India as a striking example of the dire effects of the refusal of people to unlearn. The religious quest in India has attracted the sincere and concentrated energy of the highest minds and yet the masses of people are sunk in debasing superstition. Why? The answer is that while Mother India has had many seers to proclaim truth, she has lacked men of the spirit of Elijah or Luther who saw the necessity of first clearing away the superstition, that is of *unlearning*.

Another example of this is seen as one traces the evolution of Christian ethics. Since the third century it has been gradually "sloughing

off" its world-denying character from the third century hermit with his life of extreme asceticism to our own Puritan ancestors. The Jesuit attempted to unload this ascetic baggage and do for the Roman Catholic layman what Protestantism was doing for its laity, but he was under far greater difficulty as he had to do it without repudiating the authority of Augustine and the ascetic Saints of the past. It was this task that compelled him to resort to the system of casuistry which has become notorious and of which Dr. Streeter remarks: "Casuistry may not be a noble art; but wriggling, though undignified, is at times the only way to get out of a prison cell."

I cannot close this review without adding a personal testimony. If I had to name a half dozen books which had helped me most in my own thinking, I know that Canon Streeter's *Reality* would be one of them. It opened new windows of the mind for me. I am confident that those who found *Reality* vitally helpful will not want to miss these new lectures. Anyone who has not read *Reality* will find this recent volume complete in itself and an easier and in many ways a more engaging introduction to that Christian philosophy of life for which Canon Streeter has become deservedly revered.

## Yesterday, To-day and For Ever

By the Rev. GEORGE D. ROSENTHAL, D.D.

\$2.50

From the prologue, "The Science of the Saints," to the epilogue, "The Christ of Everywhere," this book is characterized by the author's understanding, not only of the Anglo-Catholic Faith but of human nature and the vagaries of exponents of "modernism," "fundamentalism," and other "isms." The book is for the average reader, as well as the most learned. The Incarnation is the central theme of **Yesterday, To-Day and For Ever**, with the extension of the Incarnation considered in two aspects; the Church and the Eucharist. Particularly helpful to many readers will be the chapter entitled the Church beyond the Veil; others will especially appreciate the clear exposition of the Real Presence.

## Babel Visited

By J. G. LOCKHART

\$1.25

An energetic, good-humored, clear-sighted view of Soviet Russia by an English Churchman. The author gives full credit to the best in the Russian plan and to the pluck, patience, and good nature of most Russian people. He shows definitely that countries like England and America must make certain social and economic reforms, if we are not to have Bolshevism, with its attendant violent repudiation of Christian ideals, gaining ground and finally ruling over us. An excellent antidote for "red-ism" and for a blind refusal to see the world as it actually is today.

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