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CHICAGO, ILL., APRIL 11, 1935



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THE WITNESS

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SCHOLARS AND SAINTS

An Editorial by
BISHOP JOHNSON

THE greatest proof of the truth of the Gospel is to be found in the lives of those who practice it. If Christ had done no more than to have been the inspiration of the Christian home His Gospel would have justified itself. One of the greatest mistakes that has been made by leading evangelists is to have stressed the saving of one's own soul as the most important article of the Christian faith. It has provided a self-seeking type of religion which subordinates Christ's life to His act of atonement. Not that the latter is unimportant but rather that it is the fruit of His life while on earth, and it cannot be separated from the circumstances that lead up to it.

One cannot pluck the fruit unless one cultivates the vine. "I am the vine." "I am the light of the world." "I am the way, the truth and the life" comes before the Cross and one cannot appreciate the latter unless one accepts the former. There is no short cut to salvation and it cannot be properly approached by a sentimental emotionalism or by a nebulous philosophy. The Christian faith has an ethical value which precedes any benefits to be derived from its propagation. Charity lies at the basis of any fitness for the Kingdom of Heaven.

I want to illustrate the vital importance of this principle by referring to two modern examples. There have been two men who have approached Christ from very different angles who have been witnesses of the Christian faith in a marked degree. The one is Cardinal Mercier and the other is Albert Schweitzer. I am free to confess that I cannot accept the system of either of these men, but I can certainly admire the reflection of Christ in their lives. Both of them were firm believers in the principle which is so clearly stated by the Cardinal when he says, "Give me masters who can scientifically teach religion and religiously teach science."

They were both firm believers in the fact that there is a synthesis between science and religion and they were both competent to assert this for they were masters in both fields. After all it is stupid to have a mere scientist tell us about religion and a mere pietist inform us about science. Such information illustrates the principle, so aptly put, that what a man is not up on he is sure to be down on.

Cardinal Mercier was a devout Roman Catholic, accepting its regimentation in practice but not sacrificing his personal liberty to its demands. He could appreciate virtue in a Protestant and could enter into sincere negotiations with Lord Halifax in an attempt to draw together the Anglican and Roman communions, hopeless though it seemed to be.

Albert Schweitzer is a mystic who believes that Christ as a leader is the only hope of the world, but sets small value upon the Church as an institution. To him the strictures of obedience to the Pope would be intolerable and yet he and Cardinal Mercier both attained those spiritual heights of sacrifice to which they attained through the impetus which Christ supplied. This does not necessarily mean that ecclesiastical systems are unimportant but rather that spiritual attainments can be reached by following the light that is in you, even though the system may be questionable. It is significant that Christ reached out to Samaritans, publicans and even sinners with a deep appreciation of the potential virtues which lay underneath their drab exterior.

IN Cardinal Mercier we have a man who in spite of having received the highest honors in the gift of the Roman Church, never lost his simplicity, his sincerity or his charity. Few men have ever had both the ability and the opportunity which he possessed. He stood like a lighthouse of personal liberty when surrounded by men whose gospel of might could not terrorize him. He defied brute force in his witness to truth, and he received the world's approval for his beneficent kindness in the cruel position in which his country was placed. In his courageous letter to the Prussian general who held Belgium in his power he says, "While we pay you the silent homage due to force, we retain closed to your attempts the sacred precincts of our conscience, the last refuge of oppressed right." He was a disciple whose conscience had been trained under the discipline of his Master. I know of no other training school than the Christian faith in which leaders can acquire those qualities of justice and mercy which are so conspicuously lacking in the modern systems which have expelled Christ from their curriculum.

Turning to Albert Schweitzer we have a man so versatile in his gifts that he could easily have become a leader in music, medicine or science; a man whose scientific bias made faith difficult and yet who sacrificed all of the opportunities to which his abilities entitles him, to minister to a small group of Negroes in darkest Africa. To him the tragedy of life consisted in the fact that so few ever think for themselves. "Renunciation of thinking is a declaration of spiritual bankruptcy."

But with all his thinking he retained a reverence for life. "The spiritual and material misery to which mankind of today is delivering itself through its renunciation of thinking, and of the ideals which spring therefrom, I picture to myself in its utmost compass, and yet I remain optimistic. One belief of my childhood I have preserved with the certainty that I can never lose it; belief in truth."

After all the test of the Gospel lies in the ability to produce men like Mercier and Schweitzer, both of whom would acknowledge their obligation to Jesus Christ as the impelling motive in their lives. Both of them would say with St. Paul, "The love of Christ constraineth me." It is true that both of them were exceptional men, possessed of genius, but both of them rose to their heights of service through industry and sacrifice, without which genius is futile. They did not arrive at their apex without a great deal of painstaking labor which made them proficient in so many ways.

Few men are capable of such versatile qualities but their testimony as to the relation of science and religion is that of men qualified to speak from either angle.

It is a popular heresy which substitutes benevolent wishes for painstaking effort and acid criticism of others for one's own spiritual sacrifices. I cannot agree with Cardinal Mercier in his submission to Rome although maybe if I were a Belgian I would. I cannot agree with Schweitzer in his nebulous conception

of institutional religion although if I had had his training I might. But I can appreciate the fact that Christ is reflected in the lives of two men whose outstanding services illustrate His power over men, who according to their lights gave themselves unreservedly to His ideals.

WHAT can the ordinary man learn from all this? Simply this: that whatever talent you have, be it one or ten, the most cowardly thing that you can do is to do nothing with it but bury it.

I am convinced of two things. Birth is not the beginning of delusion and death is not the end of all things. In between is the opportunity of perfecting those potential gifts with which we are endowed, if we never lose sight of the fact that "belief in truth" is the greatest possession of a human soul, and that whether we are saved or not is entirely dependent upon our willingness to seek the only quality which can make us worth saving, and that is to follow Christ according to the light that is in us, for He is the light that lighteth every man that cometh into the world.

There is however one striking contrast between Mercier and Schweitzer which is worthy of consideration. It is illustrated by a quotation from each. Cardinal Mercier says, "Suffering accepted and vanquished will give you a serenity which may well prove the most exquisite fruit of your life. I have known joy and I have known suffering during the course of my life, but I have never been unhappy."

Schweitzer says, "Only at quite rare moments have I felt really glad to be alive. I could not but feel with a sympathy full of regret all the pain that I saw around me. With calmness and humility I look toward the future."

Neither of these men feel the sense of futility which inevitably awaits the man who puts his whole trust in temporal things and sees nothing ahead but incapacity and oblivion.

MISSIONARY REORGANIZATION

By

E. CLOWES CHORLEY

THERE are two red letter years in the history of this Church—1789, when the Constitution was adopted, and 1835, when our missionary work was radically reorganized.

For fourteen years the Domestic and Foreign Missionary Society functioned with more or less success—usually less. But there was an uneasy feeling that something was wrong. The chariot wheels dragged heavily. It became evident that a voluntary organization was inadequate to carry on so large a work.

The General Convention of 1835 adopted the fundamental principle that the *Church is the Missionary Society and every baptized person a member thereof*. Missionary work was no longer to be carried on by a Society within the Church but by the Church herself

acting through a Board of Missions appointed by the General Convention. The Board was to consist of two committees, one to have the oversight of domestic missions, the other of foreign. By a gentlemen's agreement the Evangelicals were to direct the foreign work and the High Churchmen the domestic, an arrangement which proved to be disastrous for the Evangelicals.

This same Convention of 1835 was memorable for another far reaching step—the election of two Missionary bishops. The Church in many States lacked the canonical number of clergy to elect a bishop and in any case was too poor to provide for his maintenance. To meet this situation the Convention created two immense missionary districts—the North-west and

the South-west, and then proceeded for the first time in its history to elect two missionary bishops. George Washington Doane, Bishop of New Jersey, wrote a moving account of that memorable occasion:

"In a retired apartment the Fathers of the Church are in deep consultation. There are twelve assembled. They kneel in silent prayer. They rise and cast their ballots. A presbyter (Dr. Francis Lister Hawks) whose praise is in all the churches is called by them to leave a heritage as fair as ever fell to mortal man, and bear his master's cross through the dense forests of the South-West. Again the ballots are prepared and cast in silence. They designate to the same arduous work, where the broad Missouri pours her rapid tide, another (Dr. Jackson Kemper), known and loved of all whom, from a humbler lot, the Saviour has now called to feed his sheep.

"A messenger bears the result to the assembled Deputies. A breathless silence fills the house of God. It is announced that Francis L. Hawks and Jackson Kemper, Doctors in Divinity, are nominated the first two Missionary Bishops of the Church, and all the delegates, as with a single voice, confirm the designation. It was the closing act of a Convention which will for ever be memorable in the annals of the American Church.

"The hour was late and the lamps burned low, but the great congregation lingered to hear the Pastoral Address. It was read by Bishop William White bowed beneath the burden of close upon ninety years. A fitting climax was the singing, at the close, of the Psalm beginning, 'Behold, how good and pleasant thing it is for brethren to dwell together in unity.' Well might Dr. Milnor write to his wife, 'All is harmony and peace. Never has been a meeting of the great Council of the Church at which so much has been done'."

Dr. Hawks found it impossible to accept his election and Jackson Kemper has the distinction of being the first of the long and honored line of Missionary Bishops in this Church.

HIS field was the vast North-West with particular care for Indiana and Missouri. At the time of his consecration Missouri, with a population of about 130,000 had one Episcopal church and no clergyman of the Church in the entire State, while in Indiana there was a youthful missionary, "but not a stone, log or brick has been laid toward the erection of a public place of worship for our denomination." Indiana was sparsely populated. Indianapolis, with a population of 500, boasted of fifty different religious bodies. Schools were almost unknown and the itinerant ministers were unbelievably ignorant. One such, reading from the Book of Revelation, came across the passage, "a pair of balances," and read it "a pair of bellowses," with which, he explained, the wicked were fanned to destruction in the fiery furnace. In 1823 the first missionary in Indiana "quit preaching and was elected to the Legislature;" the second could not bear the intolerable loneliness and his place was not filled for ten years. In

1835 Mr. Hoyt organized Christ Church, Indianapolis, and Kemper confirmed four persons. The church was consecrated the following year and the missionary wrote, "Already we have a firm and respectable standing as a Christian denomination."

Although Kemper was specifically assigned to exercise episcopal duties in Missouri and Indiana, actually his charge embraced the entire North-West including Wisconsin, Minnesota, Iowa, Kansas and Nebraska. It was an almost limitless area with few facilities for travel. The roads were unspeakably bad and in winter the cold was intense. Time and again he rode through blinding snow storms; his meals mostly corn dodgers and coffee. "I have on," he wrote, "thick blue cloth leggings, buffalo moccasins over water-proofed boots; a lion-skin coat with collar turned up and a handkerchief around it to keep it tight; another around my ears and want nothing but a mask of rabbit-skin." But none of these things moved him and he declined his election to the comparative ease of the episcopate of Maryland.

Wisconsin was settled by fur traders and when the boom of 1836 collapsed a thousand dollar lot was sold for a barrel of pork. On Kemper's first visit he found a population of 12,000, and St. Paul's, Milwaukee, was organized by the Rev. Richard Cadle.

In 1840 Kemper visited the General Theological Seminary to appeal for workers. He found there a small group of students who planned to establish a monastic associate Mission in the West under the leadership of James Lloyd Breck. The following year Breck, Adams and Hobart went out to Wisconsin and a small house was built on the shore of Lake Nashotah. The students slept on the floor in buffalo robes. Breck insisted that the clergy should observe the rule of celibacy, but the institution nearly broke up when Adams married Kemper's daughter. Whereupon Breck moved on to Minnesota.

THE Rev. E. E. Gear, chaplain to the United States troops at Fort Snelling, Minnesota, had conducted occasional services in the territory. Kemper had made two visitations and held one confirmation. In 1850 Breck and his associates took possession of Minnesota in the name of the Lord and moved on to St. Paul which had a population of 1200 with a Roman and a Presbyterian church. Our church was consecrated by Kemper in 1851 when he confirmed thirteen, bringing the number of communicants in Minnesota up to twenty-six. Breck established at Faribault what he called "our little school of the prophets" with eleven divinity students. When Henry B. Whipple was elected Bishop of Minnesota Kemper's oversight came to an end. Whipple was known the world over as the steadfast friend of the red men who described him as "the man who had not a forked tongue."

The election of Henry Lee for Iowa and Cicero Hawks for Missouri relieved Kemper of some of his territory, but much remained. In 1856 the first service of the Church was held in Nebraska, and Trinity Church, Omaha, was organized. In that year Bishops

Kemper and Lee made a visitation to Omaha which had then a population of 1,000 all living in tents. Lee preached and Kemper administered the Communion to six people. He reported that he had found "a body of intelligent and earnest churchpeople, who are exceedingly anxious to enjoy the services of the sanctuary."

Kansas was thrown open to settlers in 1854. Two years later the General Convention created the missionary district of Kansas and Nebraska both of which were placed in charge of Bishop Kemper. In 1854 Kemper accepted his election as Bishop of Wisconsin. His successor as missionary Bishop of the North-west was the Rev. J. C. Talbot. The territory committed to his charge included, Nebraska, Dakota, Montana, Wyoming, Idaho, Colorado, Utah, New Mexico, Arizona and Nevada—about one million square miles. Talbot laughingly called himself "the bishop of all outdoors." Most of his territory was virgin soil for the Church. Mr. Hoyt had paid one or two visits to Dakota; Mr. Kehler had just begun services at Denver. Nebraska had two organized congregations and a mission to Germans. Not a single missionary of this

Church had visited Arizona, New Mexico, Wyoming, Utah, Nevada or Montana. Talbot toiled terribly over this vast area. In one visitation he travelled 7,000 miles sleeping in tents, coaches and by the wayside.

As the work developed new missionary districts were created. Clarkson became Bishop of Nebraska and Dakota in 1865. The diocese of Nebraska was organized in 1870 and two years later Hare became missionary Bishop of Niobara where there were 30,000 Indians. Montana, Idaho and Utah were placed under charge of Bishop Daniel Sylvester Tuttle whose reminiscences are a missionary classic. And so the story runs.

Kemper himself spent his last years at Nashotah—a missionary to the last. Though the outward man decayed, the inward man was renewed day by day as he ripened for eternity. On the 24th day of May, 1870, he fell on sleep. So passed the Father in God of the Church in the North-west.

Editor's Note: So many letters have been received asking that these articles on The History of the Church in America be continued that Dr. Chorley has kindly consented to write more. They will therefore not be concluded with our next issue as originally planned but will be continued for a number of weeks.

TODAY'S OPPORTUNITY

By
JOHN W. DAY

THE Church must stand for something more than the preservation of its own material fabric and the preparation of individuals for a life in a kingdom beyond the realities of this world. In setting forth the principle of progress our Lord permitted His physical body to be destroyed on a cross. He found this necessary in order to set forth His willingness to serve mankind. The Church may be called upon to make a similar sacrifice.

The religion of Jesus sets forth the fundamental concept that God created the world and its manifold material resources for the good of all men and not merely for the few who, because of their power, have been able to become masters and owners of the major portion of the earth's resources. The Church, like its founder, must become more interested in life as God means it to be for everyone,—a fuller, a more complete, a more abundant life.

The Church in the past has set forth the fundamentals of that life in sermon, sacrament and teaching but in practice it has often denied it both in corporate action and in the individual lives of its members. Shailer Mathews has expressed the inconsistency of the Church in these words: "The preaching of the Church against wealth has been equalled only by its zeal to obtain it."

According to Jesus' general principle "economic life must be dominated by brotherliness." Wealth, when

gained, must be used for the benefit of others as well as for oneself. Jesus condemned the rich man in the parable by calling him a fool because he had planned to use his accumulated wealth selfishly for his own enjoyment. Jesus would also condemn an entire economic system, such as capitalism, because its roots are nourished on the same foolishness.

It is true that Jesus' teaching was both non-political and uneconomic so far as parties and systems were concerned. He was primarily interested in brotherly and unselfish motives, let the systems be what they may that evolve out of such motives.

What is the place and what is the part the young people of this Church should be playing in bringing about changes in our social order that will transform it from a jungle into something that approximates a civilized world?

Let me say here that the young people of the Church and of America in general, have permitted themselves to be lulled into a peaceful dream of economic conceit by political leaders, preachers and general uplift men, who insist on telling them that what this country will be in the next generation depends largely upon what the young people do and think today. I don't want to deflate the youthful ego too suddenly but I do want to show some respect for common honesty. The future of this country does not depend upon what the young people are thinking and doing today. As a

group they are doing very little thinking and as for doing anything cooperatively, they don't know how. This is a terrible indictment of our general education here in America but it is true, nevertheless.

We have no leadership and we have little fellowship among the young people of the land because they are primarily interested in having a good time. I think it was Bishop Johnson of Colorado who said that politicians had no fear of a youth movement such as the "black shirts" in Italy or the "brown shirts" in Germany because our colleges and universities are primarily play houses. This may be hard medicine for the young people of America to swallow but is it not true?

What this country will be twenty-five years from now depends not upon the youth of this land up to the age of twenty-five, but upon the cooperation that will come from youth linked with the creative leadership of older and more experienced heads, let us say of men and women in their forties and even in their fifties; I know that youth thinks of men above 45 as completely on the shelf and women of that age as in their dotage, but when the grey beards summoned youth to shoulder a gun and go murder their brethren of another people they rose up and obeyed the command without a murmur. Let youth forget most of the stuff it has heard about the youth of America of today determining what the nation will be twenty-five years hence. The evidence of history and experience offers no such information.

BUT what can youth do towards bringing about an economic system that will be based upon serviceability or use instead of upon profit? It can do a lot if it coordinates its efforts and ceases to think merely in terms of "bull" sessions.

In the month of May in the year of our Lord 1932, five young men sat in a room in Kansas City, Missouri, discussing the vile condition of politics in their city. In that year Kansas City was one of the worst centers of gangdom, vice, racketeers and political filth in the United States. These five young men determined that the time for talk had ended and that action was needed. They assembled their friends and laid out a course of action and organized what has been known as the National Youth Movement. They started out to cleanse the city of its smelly politics by proposing a non-partisan ticket in opposition to the political leaders of the city. They only had a year in which to set up their program and get it launched. In the spring election of 1934 they succeeded in placing two of their candidates upon the city council. This was done in spite of the organized opposition of the gangsters and thugs and probable fraud at the polls due to false registrations. Against one of the most notorious political machines in America they rolled up a vote of 140,000 for their candidate for mayor. In the next city election they will, without question, but not without a good fight, turn out the present rotten political machine.

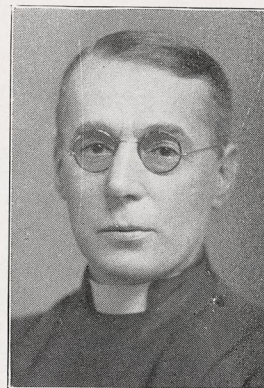
If this can be done in Kansas City it can also be done in any and every other city and town in America.

Men have the most remarkable opportunity of their

entire human career to throw off the yoke of fear, thrust upon them from their very beginning by an economy of scarcity. They need bow no longer before the mammon of physical and material things because they are in a way to become their masters and not their slaves, if they will but use intelligently the power already in their hands.

Young people can take a very important part in bringing about this new freedom in the form of a new social order dedicated to use and not to profit, consecrated to men and not to things, a social order that can be the harbinger of the Kingdom of God on earth, if they desire so to do and will to do so.

The logical and inevitable sequel to a social order motivated for use instead of profit will be an increasing amount of leisure time for those who produce and consume, a subject I will deal with in my concluding article.



IMMEDIATELY after Easter, and continuing for six weeks, THE WITNESS has the honor of presenting a series of articles by the Rev. W. G. Peck, distinguished English priest, author and lecturer. Under the title, "An Intelligent Employer's Guide to Christianity" Dr. Peck is to address himself primarily to that large group of intelligent and Christian men who are in positions of business leadership and are seeking light on the present economic situation. We call the series particularly to the attention of those who are taking the paper only for Lent and also to rectors whose Bundle orders expire next week with the Easter Number.

We are also pleased to announce that there have been so many requests that the articles by Dr. Chorley be continued that he has agreed to present more articles on "The History of the American Church" after Easter.

We suggest the immediate use of the blank form to be found on page eleven this week.

EPISCOPAL LAYMAN WRITES A VOLUME FOR THE SCEPTIC

By GARDINER M. DAY

Toward Belief is written to "all intelligent persons who have no religion or imagine that they have none, and to believers in search of a firmer foundation for belief." It is the result of the conversion to Anglo-Catholicism after twenty years of scepticism of Dr. Hoxie Neale Fairchild who is assistant professor of English in Barnard College (Macmillan \$1.75).

The book is a simple, clear and definite statement of the influences and particularly the reasons that led to his conversion. I believe it to be the most convincing volume for the unbeliever that I have run across in many a day. Although Mr. Fairchild deals with the deepest elements in our Christian faith he does so with a simplicity that is both remarkable and refreshing. His teaching experience has evidently thrown him so close to students that he knows where the agnostic's rapier thrust will come and he knows not merely how to ward it off but how to reply in kind and make a good Christian score.

His central belief is that "reality is the thought of God" that the Incarnation is God's most sublime thought made flesh and that immortality is "the continuance of the human soul in God's memory." "To be one of God's happy memories is to be in heaven; to be one of His sorrowful memories is to be in hell."

The volume commences with a plea for open-mindedness on the part of the sceptical reader and the writing itself is so lucid that our hope is that many an erring soul will find himself within the temple of belief before he knows it.

The book is such a good piece of work that we dislike even to suggest a minor criticism, but in his chapter on the Church the author by implication compares the Evangelical Denominations to Anglo-Catholic Episcopal churches as being in the same relation as the poetry of Edgar Guest is to that of Shakespeare. He then presses the distinction as a choice between a church "as a more or less casual association of like-minded people who join together for worship on Sundays and perhaps for social service on week-days" on one hand, and the "one Holy Apostolic Church, founded by Christ Himself, entrusted by Him with the preaching of the Gospel and the administration of the sacraments, and



SAMUEL SHOEMAKER
Goes to Convert Denmark

operating under the continuous guidance of the Holy Spirit" on the other. Again and again it amazes me how a good Christian can talk in this vein about other Communions; and yet it is a conspicuous Episcopalian sin to do so. I know a host of members of the Evangelical Denominations, Presbyterian, Methodists and the rest; and my experience is that if their religion means anything to them their association with their church not only is *far from* "casual" but is far less casual than that of many people who consider themselves pretty good Episcopalians. Further I believe if Dr. Fairchild will challenge his good protestant Christians he will find that they not only do not regard the church as a mere association of like-minded people, but that they consider it a part of the true Catholic Church namely, the Church Universal. Of course Dr. Fairchild will find plenty of casual Protestants or uninformed Protestants who may think of their Church in the manner he describes, but then I can only recall the student with whom I was talking a few days ago who told me that he roomed with two Episcopalian boys, one of whom said he had not been to church (excluding required college chapel) for years, and the other said: "Yes, I was confirmed when I was a small boy, but it didn't mean anything to me." Is it any wonder that a serious minded Presbyterian boy in the same entry gets the idea that the Episcopal Church is a pretty casual association?

MEDITATIONS FOR EVERY DAY OF LENT BY W. A. LAWRENCE

April 11—Stand Within Her Gates

Did you ever think what an empty pew means? It means not only that you are not where you ought to be. It means considerable financial loss on a large investment. It means that you are thoughtless of those who in the past and in the present have prepared an opportunity for you which you deliberately neglect. It means that you are in reality casting your vote against the continuance of an institution without which you probably would not want to live, in that community. It means that you are making worship a little more difficult and less vital for those who do go. It means these and many other things that it might be well for you to consider.

April 12—Pleasant Are Thy Courts

To worship is more than just going to Church. To worship means to share intelligently in what is taking place, to join in the responses, to sing the hymns, to follow the prayers, to listen with expectant ear and open heart to the reading of the Lessons and the sermon. Worship is not just passively waiting for something to be done. It is creative,—something in which you should take your part.

April 13—Nunc Dimittis

Simeon had gone many times to the Temple in high hope and with earnest expectation, and many times he had gone home with those hopes and expectations unrealized. And yet, he kept on,—kept on until at last they were realized. There are many who get discouraged all too easily. To realize the full benefits of public worship, it must be regular and persistent.

April 15—The Imitation of Christ

"What can I do to help?" asked a very ordinary man of Phillips Brooks. "What can you do? You can furnish one faithful Christian life. That was what Jesus did." Phillips Brooks has set up a man-sized job for *all* of us.

April 16—His Mind in Us

If we are to win the world to Christ, we must show Christ in our lives. Personal influence is one of the greatest powers on earth. We will do for a friend what we wouldn't think of doing for money or for pleasure or for fame. Every Christian ought to use his influence for Christ. Are you? When did you last speak of Him to anyone? When did you last bring someone to Confirmation? — to Church?

(Continued on page 15)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

Those who believe that the application of Christian principles to social and economic life requires a fundamental change in society are often accused of being rather hard on the men in our congregations, since most of the men who go to Episcopal churches are in what is rather loosely spoken of as the employer class. I do rather more speaking on this subject than I should, and almost invariably someone tells me afterwards, "What you said was all right and I am inclined to agree with you in the main. But it did seem to me that you were a bit hard on some of us. After all we are having a rather tough time of it and are doing the best we can under the circumstances." The people that tell me that I know are honest and sincere. They are doing the best they can under the circumstances. But the circumstances are not good enough, for them or anyone else. We are all caught in the jam. Our economic society, as we have known it in the past, is breaking up. Everyone, worker and employer alike, is suffering in consequence and none of us seem to be able to do much about it. It is as silly to blame the employer for what is happening today as it was to blame the Kaiser for the war.

Nevertheless there is one thing we can all do and that is to try to understand what is taking place. And if I have any complaint at all against the employer it is that he is so busy keeping the wheels going round that he hasn't taken time out to figure out if the wheels should go round, and if so, for what. So it struck me that it might be a good idea to get some capable person to write a few essays for this sincere and honest employer that would point out to him just what it means to be a Christian—where he lives most of his hours, in his factory, counting house or place of business. Most of our laymen are intelligent and they are Christian. If we can but bring their intelligence and their sincere Christianity together on our problems possibly something may come of it. So I selected for the title for these essays, "An Intelligent Employer's Guide to Christianity". I wrote to a friend in England who is tops, in my opinion, in this field, and asked him if he could possibly find the time to write a bit for us on the matter. The man is the Rev. W. G. Peck, known to many of you since he has visited our shores. His books also are well known to most Church people.



KARL REILAND
Our Job Is on Earth

He replied to my request by sending the first three of six articles. The sub-headings are "Questions We Never Ask", "Suppose God Exists" and "What is Man?", with three others, titles not yet given, to follow. "Is the modern business man quite sure that he has any kind of right to employ other men at all?" "Has it occurred to you, Mr. Employer, that your attempt to find work for others was bound to result in unemployment?" "Our system has collapsed because it is based on the false idea that you may use a man, virtually as an instrument, and without consulting him about the ends." "Why do you wish to employ other men?" "Why do we work at all?" "The Christian Faith insists upon asking the questions which the modern world has refused to ask. It is because of that refusal that we are in our present colossal confusion." "The thought of our generation has come to a most complicated confusion because it has no conception of God which can possibly mean anything." "The progress of our present system seemed to be illimitable, but it is finding its limit in the grave. Why?" "Has man a supernatural end which must rightly govern his whole approach to the resources of the material world?"

Well, there you have a few questions, asked and answered by this distinguished British theologian and economist. You, Mr. Rector, doubtless have men, and women too, in your congregation, who would profit by having the correct answers to these questions. Those of us who are charged with being "radicals" are often accused of heaping abuse upon the employer. No effort, it is said, is made to sit down with him and

reason things out in the light of the Christian religion. *This is just such an attempt.* It is for you to see that the material gets into his hands. Those of you who are taking bundles merely for Lent, won't you send us a card requesting the bundle to be continued at least for these six weeks that Dr. Peck's articles are to appear? And if there are those of you who are not now taking bundles just put a card in the mail telling us how many and they will be sent. Here is a chance to get down to rock bottom, with the Christian religion, on this whole business.

* * *

Director of Boys' Work in Michigan

Mr. Allen L. Ramsay of Jackson, Michigan, has been appointed director of boys' work in the diocese of Michigan, succeeding the Rev. I. C. Johnson, now the rector of St. John's, Detroit. He is the son of the rector at Jackson, and graduated from the state university last June.

* * *

Pension Fund Executive Explains Security

The Economic Security Act as originally proposed will completely undermine the Church Pension Fund and will make it impossible for our Fund to fulfil its promises, according to Bradford B. Locke, executive vice-president of the C.P.F., who presented a detailed analysis of the federal bill and compared it with our pension system, at the regional conference on "The Church and Social Security," held Monday, April 8th at St. George's Church in New York. Mr. Locke declared that the trustees of the Church Pension Fund take no issue with the ideal of the federal bill but that "they must however object to compulsory legislation which would do untold harm to a faithful body of men and women for whose benefit this legislation was not primarily designed." He pointed out what seemed to him to be the weaknesses of the federal bill, made it clear that it was designed for different purposes than our Pension System, and declared that in its present form it is not a desirable method as far as the clergy and their families are concerned. He also explained why, in his opinion, it would be impossible for our Pension System to be dove-tailed into the proposed government plan as some suggest, since the two systems are entirely dissimilar. The Church system for one thing has the clergyman's family as the unit whereas the government plan uses the single employee as the unit. Mr. Locke made it clear that he was talking about the federal bill as it was originally proposed and that there

were indications that it might be modified so as to eliminate some of the features he declared to be objectionable. I am strongly of the opinion that Mr. Locke's address should be read by every clergyman and vestryman of the Church. Whether or not it will be issued as a pamphlet could not be learned at the office of the Pension Fund but I have an idea it might be if there is a demand for it. And since it is a matter of such vital concern to all clergymen and vestrymen I hope that many of you will suggest to the Church Pension Fund that it be printed.

The Rev. Rankin Barnes, secretary of the department of social service of the National Council, under whose auspices the conference was held, presented the theological foundation for the Church's interest in Social Security, and outlined the action taken by the Church in General Conventions and at the Lambeth Conferences. Others on the program were Bishop Gilbert of New York, Professor John B. Andrews, an authority on labor legislation, Mr. Spencer Miller Jr., Miss Frances Perkins, secretary of labor, and the Rev. F. Ernest Johnson, research director of the Federal Council of Churches.

* * *

Church Officers Hold Important Conference

Leaders of the Forward Movement went into a huddle with the Presiding Bishop and the officers of the National Council on April 3rd in an attempt to work out the relative functions of the two agencies, and the possibilities of further cooperation. At the conclusion a statement was given out declaring that under the resolution of General Convention by which the Forward Movement came into being, they are charged first with the duty of reinvigorating the life of the Church and second with the rehabilitation of the work. The Forward Movement officials declared that they believe their immediate task should be confined to seeking ways and means to enrich

the spiritual life of the Church, but in saying so they made it clear that their program does not conflict with the money-raising activities of the National Council.

* * *

Churches Called to Prayer for Peace

An appeal to the Christian people of all nations to join in a world concert of prayer in Holy Week has been issued by the Federal Council of the Churches of Christ in America, in collaboration with the Universal Christian Council and the World Alliance for International Friendship through the Churches. It is vital that the Churches at this time give spiritual support to the various organizations which are now working hard to maintain peace. Christianity must rise to its Faith. The Bishop's Pastoral of 1934 said "War is murder on a colossal scale." The appeal has been sent to Church bodies throughout the world. The Pope has already sent a message to his people. Thus all of Christendom can stand as a firm witness of Christ against the madness of the war spirit and strengthen the resistance against the war propaganda.

* * *

Work for Crippled Children Goes On

Faced with the threatened closing of the House of St. Michael and All Angels for the care of crippled colored children, a group of Philadelphians headed by George Wharton Pepper, the former U. S. senator, with Bishop Taitt as honorary chairman, carried on a successful campaign, and have raised \$52,000, so that the work will be continued under the guidance of the Sisters of S. Margaret.

* * *

Bishop Freeman Confirms Large Class

The Bishop of Washington recently confirmed the largest class in his

diocese this season, numbering 67, at the Chapel of the Nativity, East Washington. The Rev. Enoch M. Thompson, vicar, later asked his congregation the very important and pertinent question as to what they would do with this large group dropped in their lap. Would they care for them, as they should, the vicar asked, or let them wander afield?

* * *

Lenten Addresses Given at Dinner Meetings

The attraction which dinners have for most people has been put to good use at the Cathedral Church of St. Paul in Erie, Pa., where the Very Rev. Francis B. Blodgett, the dean, has been delivering a series of addresses during Lent at evening dinner meetings in the chapter house.

* * *

Southern Ohio Holds Conference on Security

A conference on the Church and Social Security similar to the one held in New York on Monday was held on Tuesday for the diocese of Southern Ohio in Cincinnati. Dr. William S. Keller, chairman of the diocesan social service department, Spencer Miller, Jr., consultant for the national department of social service, and others spoke. There was

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* * *

Congregational Minister Ordained to Priesthood

The Rev. John Browne Love, a former Congregationalist minister has been advanced to the priesthood by Bishop Joseph M. Francis of Indianapolis.
* * *

Diocesan Lenten Services in Indianapolis

With better attendance this year than ever, the visiting preachers at the diocesan noon-day Lenten services at Christ Church, Indianapolis, were Bishop Thomas Casady of Oklahoma, Dean Chester B. Emerson of Cleveland, and the Rev. Harold L. Bowen, rector of St. Mark's Church, Evanston, Ill.
* * *

Large Bequests to Churches

John Russell Van Derlip of Minneapolis, churchman and lawyer, died on March 16. He was for many years senior warden of St. Mark's Church, and was active in church life. He made very generous bequests to various church institutions totalling \$170,000.
* * *

The Why of the Holy Communion

At the cathedral in Garden City they issue each week a little paper for the church school, with the contributions for the most part by the children themselves. In a recent number a child, recently confirmed, contributed a paragraph on "Why I Receive the Holy Communion." It is a rather good start. Here it is:

"I receive the Holy Communion because it is the only service in the whole church that Jesus Himself instituted. It makes me think more of others, and how really bad I am to my little brother and Mother and Daddy. It makes me want to be better to them, and it helps me to do this, for I know that God thinks better of me if I come to that service, and He helps me to be a better person.

"When I think of all the perils Jesus went through, and all the temptations He overcame, it makes my little hardships and temptations seem so small and unworthy that I try to overcome them, and think of how I can be better to those I love; and it really helps me more than I can express on this paper.

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"The first time I went to Communion I was better for Sunday, but it wore off very soon. Then the second time it lasted longer; and now it makes me feel so much nearer God all the time, and my prayers have a much greater meaning now than ever before."
* * *

New Rector at Parkersburg

The Rev. William B. Carns, Charleston, W. Va., has accepted a call to the Good Shepherd, Parkersburg, W. Va. He takes up his duties on May first.
* * *

Dean Bonell Resigns St. John's College

Dean Bonell, founder and long the head of St. John's College, Greeley, Colorado, has resigned.
* * *

Mission in Erie Parish

Archdeacon Harrison W. Foreman of the diocese of Erie recently conducted a successful mission at Gearhartville, Pa. The word "successful" and "mission" invariably go together. Of course any mission conducted by Mr. Foreman would be successful, but it would make my job a lot less trying if a correspondent would write a story some time about a mission that was a complete flop.
* * *

A Note from New York's Editor

Mr. Frank H. Merrill, editor of the journal of the diocese of New York, sends the following note:

"I note with interest on page

twelve of your issue of March 28th the statement by the Bishop of Chicago in regard to the 1935 objective of the Diocese of New York. It remains true, however, that the Diocese of New York is the only one among those accepting the larger "objectives" which has held to the amount tentatively assumed by the Bishop and Deputies at Atlantic City. Both Long Island and Chicago are among the seven larger dioceses, but accepted objectives for 1935 of only \$55,000 and \$50,000 respectively. The Diocese of Southern Ohio, to which the Bishop refers, and which has about one-half as many communicants as Chicago, is to be heartily congratulated upon accept-

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TO THE
RECTOR

Of course you want your men, and women also, to read the forthcoming articles by the Rev. W. G. Peck. The simplest way to make sure that they do is to have copies on hand. If you ordered a Bundle for Lent tell us to continue it. If you are not now getting a Bundle it is a good time to start. Please use the form.

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ing \$54,600 as its objective for 1935. The objective accepted and held to by the Diocese of New York is \$200,000. In order that the matter may be rightly understood, will you kindly print the above explanation."

* * *

Bishop Ward Preaches in Erie

Bishop Ward is the preacher each Tuesday during Lent at the cathedral in Erie, all our churches in the city combining for the service. There is neither choir nor offering but just a simple service with congregational singing and the address by the bishop. Everyone seems to like the idea.

* * *

Bishop Page Visits Mt. Clemens

Bishop Page of Michigan was the speaker at a parish dinner at Grace Church, Mt. Clemens, Michigan, on April 2nd. The event marked the tenth anniversary of the erection of the parish house.

* * *

Off for House Parties in Denmark

The Rev. Samuel Shoemaker, rector of Calvary Church, New York, sailed recently to attend meetings of the Oxford Groups (Buchmanites) now being held in Denmark. There was a persistent rumor about that Mr. Shoemaker had resigned as rector of Calvary in order to devote all his time to the movement, but it is steadfastly denied by officers of the parish. Others attending the meetings in Denmark from America are the Rev. and Mrs. William L. Wood of Cambridge, Mass., and Bishop Logan Roots, missionary bishop to China, who, according to the official publicity of the Oxford Groups, "has been granted a year's leave to travel with a team of the Oxford Groups." This latter will no doubt be a surprise to those in high

authority since supposedly Bishop Roots was given a leave from his exacting work in China in order to get a complete rest and thus recover from a serious illness.

* * *

A Booster for the Forward Movement

The Rev. H. A. L. Grindon of Whitewater, Wisconsin, is a booster for the Forward Movement. He writes: "Our attendance at church before Lent was averaging 60 persons on Sundays. We distributed 125 copies of the Discipleship pamphlet of the Forward Movement. We followed with the old 1, 2, 3. One, read the pamphlet daily; two, come to church twice a week; three, bring three others with you. Our congregation now is 92. Our choir has been doubled. Our vestry has caught the spirit and has started on an every member canvass to get that other 40% of our membership that is lagging behind. The Movement is Forward, and believe me we're going places."

* * *

Called to Parish in Raleigh

The Rev. James M. Dick, Christ Church, Pulaski, Virginia, has accepted a call to the Church of the Good Shepherd, Raleigh, North Carolina, where he succeeds the late widely esteemed Rev. Theodore Partrick.

* * *

St. Luke's Cathedral Joins the Campaign

St. Luke's Cathedral, Evanston, is the latest large parish to join enthusiastically in the million dollar campaign for the diocese of Chicago. They are to seek \$200,000 of which \$60,000 would go to the diocesan fund and \$140,000 to the parish fund. St. Luke's is celebrating its 50th anniversary this year

and the jubilee program will be a part of the campaign. Describing the campaign a layman recently said: "This courageous attempt of

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the diocese of Chicago is the greatest defiance that any organization could possibly hurl in the face of the depression and the all too prevalent attitude of defeatism." The campaign is making real progress under the direction of the firm of Gates, Stone and Company of New York.

* * *

Our Job Is to Fit for Life

The job of the Church and of religion generally is to fit men for life in this world, said the Rev. Karl Reiland, preaching last Sunday at St. George's, New York. "Our business is the good life, the life of spiritual beauty, soundness and sanity, overcoming evil with sheer goodness and letting no chance slip past us of finding real happiness in the venture and in the task."

* * *

Preaches at Hartford Cathedral

The Rev. A. L. Kinsolving, rector of Trinity, Boston, was the preacher on Thursday last at Christ Church Cathedral, Hartford.

* * *

New Rector for Providence

The Rev. Donald J. Campbell, assistant at St. Paul's, New Haven, has accepted the rectorship of the Redeemer, Providence, succeeding the Rev. John I. Byron.—The Rev. A. F. Roebuck, assistant at Grace Church, Lawrence, Mass., has accepted a call to St. Mary's, Portsmouth, R. I.

* * *

Bishop Perry Enthusias Over the West

Presiding Bishop Perry, back east after a swing through the west, is enthusiastic about the Church on the Pacific Coast. He was particularly impressed over the spirit shown among the clergy and the rapidity with which they, and other Church workers, gather from long distances on short notice.

* * *

Bishop Johnson Wants an Archbishop

Creation of an American Archbishop for the Church, with a primatial see and larger authorities than are now given the Presiding Bishop was suggested by Bishop-Editor Johnson, speaking before Chicago laymen last week. Bishop Johnson was in the city speaking at Church Club Lenten noonday services. Such a plan, in Bishop Johnson's opinion, offers the solution for the Church's problems at the present time. The Presiding Bishop at present has little authority, he said, and in fact hardly knows what his duties are. He said instead of the Church being Episcopal at present, it is Congregational and is run by

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vestries. Under the system he suggested, Bishop Johnson feels the Bishop of a diocese and the vestry of a parish should have equal and joint authority in the election of rectors. As it is, he pointed out, a vestry can force any sort of a priest it pleases upon the bishop of a diocese. Bishop Johnson spoke at the noonday services on what the Church is and whether or not it has been a failure in modern times. He attacked the propaganda of Huey Long, Hitler and Stalin and labelled the present day gospel as "the gospel of be comfortable at any cost."

* * *

Choir Festival in Chicago

The Lenten Choir Festival of the diocese of Chicago was held on April 7 with sections gathering at St. Bartholomew's; Trinity, Highland Park; the Atonement; Grace Church, Oak Park and St. Paul's.

* * *

New York Rector Flays Huey Long

The Rev. George Paul T. Sargent, rector of St. Bartholomew's, New York, took a rap at Huey Long in his sermon last Sunday. If Senator Long's promises were fulfilled, said the rector, true liberty and the advantages of combined ability and organized power would be liquidated and destroyed. Liquidation and government control would eliminate creative interest and the ambition motive, he explained.

"The welfare of the nation must be considered as well as the welfare of the individual," he said. "If the common denominator of our country

be lowered to the plane of the unemployables, and the resources be divided, with a comparatively short time the thrifty will again have more and the improvident less.

"The tumbling waters of materialism and the escape philosophies of Mr. Huey Long have a wonderful power of producing mental excitement and inhibiting any rational thinking. We can no more liquidate the spiritual resources of the church and expect progress than we can liquidate the business and material resources of America and court anything but failure."

* * *

Getting Out the Children

To the Rev. Charles T. Hull, rector of St. Paul's-by-the-Lake, Chicago, goes the distinction of getting

out 150 children every Friday afternoon during Lent. They have a service in the church, the Gospel according to St. Mark is read and there is an address. The children are also given work to take home. Not only is this children's Lenten Mission highly successful in itself but it has increased the Sunday school enrollment.

* * *

Bishop Morris in Jacksonville

Bishop Morris of Louisiana was the preacher the third week in Lent at the union noonday services, held at St. John's, Jacksonville, Florida. —Bishop Bartlett of North Dakota, executive secretary of domestic missions, has been in Florida studying the work among Negroes with an idea of making recommendations

Services of Leading Churches

The Cathedral of St. John the Divine

Cathedral Heights
New York City

Sundays: 8 and 9, Holy Communion. 9:30, Children's Service. 10, Morning Prayer or Litany. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.

Weekdays: 7:30, Holy Communion (also on Saints' Days at 10). Morning Prayer. 5, Evening Prayer (choral). Organ Recital, Saturdays, 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, 8, 9, 10, 11.
Vespers and Benediction: 8 P. M.
Week-day Masses: 7, 8 and 9:30.

Grace Church, New York

Rev. W. Russell Bowie, D.D.
Broadway at 10th St.

Sundays: 8 and 11 A. M. and 8 P. M.
Daily: 12:30 except Mondays and Saturdays.
Holy Communion, 11:45 A. M. on Thursdays and Holy Days.

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 a. m.; Musical Vespers 4 p. m.
Thursdays and Holy Days: Holy Communion at 11 a. m.

The Incarnation

Madison Avenue and 35th Street
Rev. George A. Robertshaw
Minister in Charge

Sundays 8, 10 and 11 a. m., 4 p. m.
Daily 12:20.

St. Bartholomew's Church

Park Avenue and 51st Street
Rev. G. P. T. Sargent, D.D., Rector
8 A.M., Holy Communion
11 A.M., Morning Service and Sermon.
4 P.M., Choral Evensong.
Junior Congregation, 9:30 and 11 A.M.
Holy Comm., Thurs. and Saints' Days, 10:30 A.M.

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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. James' Church, New York

Madison Avenue and 71st Street
The Rev. H. W. B. Donegan, Rector

Sunday Services
8 A. M.—Holy Communion.
11 A. M.—Morning Prayer and Sermon.
8 P. M.—Choral Evensong and Sermon.

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 and 4.
Weekdays: 8, 12:05.
Thursdays (Quiet Hour at 11) and Holy Days: 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, D.D.
Rev. Gordon B. Wadhams
Rev. Bernard McK. Garlick
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.

St. Bartholomew's, Chicago

6720 Stewart Ave.

Rev. Howard R. Brinker, S.T.B., Rector
Sundays, 7:30, 9:30, 11:00 A. M. 7:30 P. M.
Week-days, Tuesday and Thursday, 7:30 A. M. Wednesday, Friday and Saturday, 10:00 A. M.

A LAXATIVE

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add to the little one's discomfort by giving a bad-tasting laxative if you have a bottle of SYRUP OF BLACK-DRAUGHT in the house. Children like it. Made of official U. S. pharmacopeia senna and rhubarb, with cinnamon, cloves and sugar syrup to make it pleasant-tasting. In 50-cent bottles at



drug stores, or if not obtainable locally may be ordered by mail (send 50 cents) from the manufacturer—The Chattanooga Medicine Co., Chattanooga, Tennessee.

for future work.—Bishop Wing was the preacher at Jacksonville the third week in Lent and Bishop Finlay and Gribbin last week.

* * *

Plans for Convention in West Virginia

The 48th annual council of the diocese of West Virginia is to meet May 7-9 at Trinity Church, Moundsville, the Rev. R. W. Hibbert, rector.

* * *

Don't Forget the Order

Excuse me for speaking of it again but so many of you do mean to do it but never do—at least not on time. Thus orders for about 2,000 copies of our first Lenten number came in after they were all gone, and this in spite of the fact that we had sent out three notices and ran a thousand extra copies. All of which is by way of telling you to get your bundle order in now so as to make sure of getting these articles by the Rev. W. G. Peck in the hands of your lay people. They are good articles.

* * *

Our American Civilization

Two Negro youths at Prison camp 413 down in Mecklenberg County, N. C., have had their feet amputated. Incurring the displeasure of prison guards when they momentarily stop-

ped work, Woodrow Wilson Shropshire, 19, and Robert Barnes, 20, were sent to solitary confinement. They were shackled and forced to stand on a concrete floor handcuffed to the bars of their cells from 8 to 10 hours a day. Their diet was bread and water. Their feet became gangrenous and had to be amputated.

* * *

A Crusading Convocation in West Virginia

The Northwestern Convocation of the Diocese of West Virginia reports success for their crusade held during the Epiphany season. Crusades were held for periods ranging from one to two days on twelve points within the Convocation by teams consisting of a Bishop, a priest, a layman and a laywoman. Group conferences were held during the day, dinner meetings and mass meetings in the Church in the evenings. Results noted are: new branches of the Woman's Auxiliary, one Church School reestablished, in one parish the largest confirmation class ever presented, new branches of the Layman's League, volunteers for Church School teaching, in one parish the organization of a parish council. The offerings taken at the services produced sufficient capital to underwrite the entire Crusade expense.

Religion in the City of Hamburg

No less than 394 religious classifications in a single large town,—that is an indication of the confusion of thought and of religious sectarianism of our day. These figures emerge from the latest census in Hamburg. But the most remarkable thing about it is not the division into minute groups, but the speed at which they come and go. Since 1925 no less than 214 new religious sects have arisen and 123 of those already existing have disappeared. Only eleven groups contain more than a thousand adherents, the remaining 383 having only a dozen or two.

MEDITATIONS FOR EVERY DAY OF LENT BY W. A. LAWRENCE

(Continued from page 8)

Anril 17—In His Steps

If Jesus Christ is a man,
And only a man, I say,
That of all mankind I cleave to Him
And to Him will I cleave alway.

If Jesus Christ is a God—
And the only God—I swear
I will follow Him through heaven
and hell,
The earth, the sea, and the air.

R. W. G.

You can learn this by heart—but
will you do it with all your heart?

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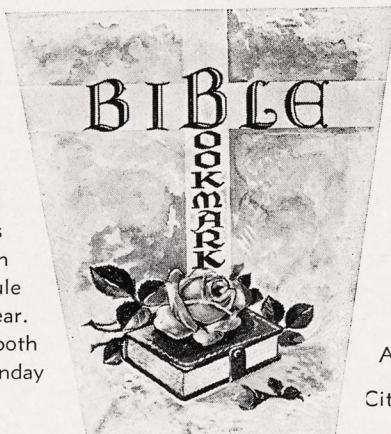
The workers go into the hospitals, the prisons and other institutions for the helpless and poor. The Society has placed over 130,000 Bibles in the guest rooms of New York hotels. The Revised Braille Scriptures are always available to the Blind and now the new Talking Books of the Bible are being recorded and circulated.

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